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THE  
COLONIAL CHURCH  
CHRONICLE,

AND

**Missionary Journal.**

VOL. V.

JULY 1851—JUNE 1852.



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"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

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THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

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JULY, 1851.

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THIRD JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

THOSE of our readers who were present at Westminster Abbey on Monday, June 16th, will agree with us in the opinion, that the Third Jubilee of this venerable Society has been opened with a solemnity worthy of the occasion—worthy of the occasion, we say; for a greater occasion can hardly arise than this, at least in the judgment of such as have formed an adequate idea of the worth of Missions, as a note of the vitality of the Anglican branch of Christ's Church Catholic; when a day of thanksgiving is thus solemnly set apart for acknowledging of God's mercy in fostering the growth of this long-tried and faithful Missionary Agent, from the first puny efforts of infancy, into the kindly promise, we trust, of a strong, vigorous, and enduring manhood.

The scene was unspeakably touching: it is absurd to use strong words with little meaning; but this may be said without exaggeration, that he, whose heart was unstirred on that day, is hardly accessible to the influence of any human emotion or sympathy.

The English, Irish, Scotch, American, and Colonial branches of our communion, were meetly represented by Archbishops and Bishops, who distributed "to above five hundred brethren at once"<sup>1</sup> the efficacious symbols of His salutary grace, Who suffered death upon the cross for our redemption. May we not devoutly believe that He, our Light and Life, was indeed present at the breaking of that Bread, and the blessing of that Cup, to hear and answer the united aspirations of Bishops, Priests, and People, as they besought Him to inspire continually His universal Church with the spirit of truth, unity, and concord?

Nor in its way was the meeting at St. Martin's Hall less touching. The presence of the Prince Consort may be regarded somewhat as an assurance, that She who now holds the imperial

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<sup>1</sup> 1 Cor. xv.

sceptre, is scarcely less disposed than Her predecessor (who for the Church's sake once merited the name of the Good Queen Anne) to favour the pious designs of the Society; and when one after another of our country's nobles rose up from their seat, and with manly independence, but not ungentle dignity and firmness, upheld in the presence of the Queen's husband and of Her prime minister, the undoubted rights of England's Apostolic Church; and exposed with no stammering lips somewhat of her wrongs, as every sentence which gave augury of our Church's integrity and enlarging self-development, was caught up and welcomed with loud and rapturous acclamations by the assembled throng; the conviction forced itself upon the mind, that in spite of internal discords and outward trials and manifold apostasy, the pith and marrow of our Church yet remains unharmed and undefiled; that her strength is waxing stronger, and is not on the wane; that her energy is approximating to the greatness of her work, and that there is an apparent fulfilment of old John Evelyn's *almost* prophecy, "Albeit  
"it may move God for the punishment of a nation so unworthy  
"to eclipse again the profession of her here, and darkness and  
"superstition prevail, I am most confident the doctrine of the  
"Church of England will never be extinguished, but remain  
"visible if not eminent to the consummation of the world."

The writer of this article was not present at St. Paul's Cathedral on Wednesday the 18th, but to credit the report of those who were, the services of that day exceeded rather than came short of the solemnity of Monday.

So far well. We may bless God's holy name for permitting us to thank Him for His goodness in upholding, fortifying and enlarging, the metes and bounds of our Church's habitation through the instrumentality of the Propagation Society; but while sentiments of enthusiasm are rising high—while hymns of triumph are ringing in our ears, let this homely question temper our rejoicings: *This time next year what will be the results of the third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts?*

It was well said by the Prelate who preached in the Abbey, that "exultation over past success will aggravate the condemnation of future inactivity;" it was as well said by one of the most eloquent of the speakers in St. Martin's Hall, "God help the Nation or the Church which worships self;" ay! God help us all if our present rejoicings shall end only in false security, or a ruinous self-confidence, or otiose self-gratulation, instead of moving us surely, soberly, silently, to more entire devotion to His service, to more strenuous efforts towards the promotion of His Glory by the expansion of His Church, by the

<sup>1</sup> Evelyn's Diary and Correspondence, ii. 239. London, 1850.

spread of His Word, by the gathering into the gospel net souls innumerable with us and from us, far and near—"Jew and Gentile, bond and free."

We may not disguise the fact that the work now immediately before the Society is in direct antagonism with its resources: nor thus again, that that enlarged measure of success which has attended its efforts since the opening of the last decade, has sprung more "from the awakened convictions of individual Churchmen,"<sup>1</sup> rather than from combined, serious, uniform action on the part of the Church at large.

Let us try to test the truth of this statement: for instance, contrast the wealth and influence of the members of our Church with the increasing, it is true, but still narrow stinted income of its most ancient Missionary Society. Look at the mansions of Patrician families scattered through the country, one, it may be, by the side of every parish church; and how many, or how few, of the names of their owners figure in the annual report with the appendage even of the stereotyped subscription of one guinea? We fear the printer has more frequent use of this symbol of unity in their case than of any other numeral. Look at the cities of palaces which have of late sprung up in the western suburb of London, and as you gaze at the symmetry and propriety of the almost countless streets and squares, just consider what mighty works, redounding it may be to the everlasting glory of God Most High, might be brought to pass, if every householder contributed, not liberally even, but grudgingly and sparingly, to the Missions of our Church. Your merchant princes again, who have, under her shadow, won their way to wealth and honour, how do they, in this respect, acknowledge the goodness of Him who gave them the power to get wealth?

"Pudet hæc opprobria nobis

"Et dici potuisse, et non potuissè refelli."

These remarks, in so far as they are true, (and would to God they may be proved untrue) indicate nothing more or less than the sad reality of our assertion, that our recent missionary successes, and the extension of the Episcopate in the Colonies, is due mainly to the unsustained efforts of individual Churchmen, not to the united action of the church at large. No doubt there is a great deal of what Bishop Butler calls "*passive sentiment*"<sup>2</sup> upon this subject latent among her members, kindled one moment, subsiding the next; but the active principle, which is

<sup>1</sup> Lord John Manners's Lecture on Colonization, alluded to at the end of the present number.

<sup>2</sup> See Bishop Butler's Analogy, Part I. chap. V. Some of our readers may not object to a short extract or two. He is speaking of the formation of virtuous habits; "going over the theory of virtue in one's thoughts, talking well, drawing fine pictures [of virtue]; this is so far from necessarily or certainly conducing to

the only legitimate fruit of a passive sentiment, is yet in embryo, or at least only partially educed.

If every parish sent yearly its quota to the missionary chest, much of what has been said would be pointless, but it is not so; and then recourse is had to a complex machinery of rural secretaries, parochial, district, organizing. We do not disparage this complex machinery; on the contrary, it is good because indispensable; not good in itself, but good "*for the present necessity.*" It shows that our missionary organization is only in a rudimental condition; it shows that stimulus to healthy action is still needful; it does not show that that organization is the free voluntary unconscious motion of living health.

While we claim—and rightly—the attribute of Apostolicity as one especial feature of the Anglican Church, let us not forget that a sensitive forwardness in the missionary work is, in turn, one especial characteristic of Apostolicity. A Church which is not a Missionary Church is a dead Church; or else it is moribund, in the very act itself of dying. It is quite true that the church may be, and is, reproducing itself. But after all that is not the question. The question is, whether the reproduction is proportionate to the magnitude of the body? or, whether it is that languid, dwarfish, (to coin a word) half-senile kind of reproduction, which is but the last effort of expiring strength, the infallible prognostic that time and decay are finishing their office.

Again we ask, *what will be the result of the third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts?* Will it be placed upon the footing which its services merit? Will it be enabled to do what it yearns to accomplish, but cannot, *for it is straitened?*

### Correspondence, Documents, &c.

#### DEATH OF THE REV. PROFESSOR STREET.

THROUGH the kindness of the *Society for the Propagation of the Gospel*, we are enabled to lay before our readers the following touching records of an unlooked-for dispensation of Almighty God. The death of Professor Street will long be felt as a

form an habit of it, in him who thus employs himself, that it may harden the mind in a contrary course, i. e. form an habit of insensibility to all moral considerations. For from our faculty of habits, passive impressions by being repeated become weaker, thoughts by often passing through the mind are felt less sensibly . . . . Active principles, at the very time they are less lively in perception than they were, are found to be, somehow, wrought more thoroughly into the temper and character, and become more effectual in influencing our practice."

general loss by all who are earnestly labouring for the conversion of the heathen. Our own readers will miss one to whose unwearied pen they are indebted for much instructive information:—

*Bishop's Palace, Calcutta, May 1, 1851.*

REV. AND DEAR SIR,—I have the afflicting intelligence to communicate to the venerable Incorporated Society of the death, by congestion in the liver, of the Senior Professor of Bishop's College, the Rev. Mr. Street. This grievous event occurred on April 29th; and the following evening I performed the last Christian rites over his remains, amidst a crowd of clergy, gentry, students, missionaries, catechists, and native Christians and inquirers, in the Cemetery of Bishop's College. For the esteem and love of all acquainted with the Professor were deeply seated. His fine talents, his sound scholarship, his general knowledge, his kindness and tenderness of heart, his diligence, his disinterested character, and his benevolence, had attached all to him who were placed under his influence or enjoyed his friendship. In the College, as well as in the Mission, his zeal and indefatigable labours were only too great even for his firm and vigorous frame.

He had gone down to Geonkali, the Mission Station of the Rev. Mr. de Mello, who had gone home for his health, on the eve of Palm-Sunday. He was not well when he went. On returning by the river, on the night of Monday, the 14th, (a twenty-four hours' passage,) it seems he took a cold. Intense suffering followed. Three physicians were unable to subdue the complaint, which terminated on April 29th, the fifteenth day. His language of pious resignation and trust in the merits of his Saviour, marked the dying Christian. He received the blessed Sacrament of the Supper of our Lord on Easter-day. On the Friday before his departure I had a short interview with him (for the doctors prohibited absolutely any but a very brief visit) and gave him my blessing, after making a short prayer with him. The Commendatory Prayer was said by the Rev. Principal Kay, when he seemed in *articulo mortis*. His whole pleasure and comfort was to have the sacred Scriptures read, especially portions of the Psalms, even when in an agony of pain.

A natural anxiety for his wife and three children weighed much upon his mind—for his generosity and disregard of self had used up his little income, nor has he left so much as 100 rupees, exclusive of a very small insurance on his life—but he committed them to the God of the fatherless and the widow.

I conceive it would be well becoming the Incorporated Society to go out of their way, and allot to the widow of one who had served them for twelve years, and indeed sacrificed his life in their cause, a small pension till the family are in some way provided for.

The Principal, and Junior Professor, and all the College, are deeply afflicted, as, I am sure, the Society will be.

I am, Rev. Sir, Yours affectionately,

*To the Rev. Ernest Hawkins.*

D. CALCUTTA.



## OBITUARY NOTICE OF REV. A. W. STREET.

[*Extracted from the Calcutta "Missionary," for May.*]*Bishop's College, 30th April, 1851.*

LAST night it pleased God to take to himself the soul of one, whose name must always be associated with the history of Bishop's College, and its Missions—ALFRED WALLIS STREET. He had been confined to his bed for twelve days by a lingering illness, during which his friends passed through many alternations of hope and fear. There is every reason now to believe, that the attack (a liver complaint) must have been coming on for several weeks past. The immediately exciting cause, however, seems to have been his visit on the 12th, 13th, and 14th instant, to attend the Mission at Geonkali, which has been for three months mainly dependent on his ministrations.

We cannot pretend here to give even a sketch of his career. The following observations drop rapidly from our pen, while we have yet hardly recovered from the first feelings of our loss. They are richly due to one who from the first has taken so lively an interest in this Magazine, and has been one of the chief contributors to it.

He arrived here on Christmas Eve, 1839, and remained at his post from that time to his death<sup>1</sup>—for some years working the College and superintending the Missions without any assistance. He had an iron constitution, of which, however, his brave and noble spirit led him to make too liberal a use. When visiting the Missions in the low districts to the South, he used to expose himself for hours to the sun with (apparently) as much impunity as a native. There can be no doubt, however, that this, together with his habits of hard reading, told eventually upon his frame.

This, however, is only one aspect of him. Another was his firmness, penetration, and self-command in the management of business and the intercourse of social life. He had to encounter one of the heaviest trials that a right-thinking man can be subjected to—suspicion and misunderstanding from those who were set over him in the Church. Even when their actions seemed to the world scarcely capable of any other construction than that of personal hostility, he uniformly observed towards them the most undeviating respect. On this point, indeed, as well as on that of his personal excellence, he has received honourable testimony from our present Diocesan and Visitor, as well as from Bishop (late Archdeacon) Dealtry. We have heard the last-named prelate say, "He is one of the finest characters that ever came out as a Missionary to India." Our own Bishop writes: "I have not felt so deeply any event since I was in India." His Lordship came over twice to pray with him, gave him his benediction and kiss of peace, and read the service over his grave.

There is one other, and that the most important view of him—as he was in College, in his parish, (for several years Howrah was under his pastoral care,) among his friends, and in his family. To the world he appeared bold and adventurous, sagacious and keen-witted. His

<sup>1</sup> When remonstrated with by a friend a year ago on his not taking furlough, he wrote back a very short note, concluding, *HIC AMOR, HÆC PATRIA EST.*

friends knew him as a gentle, sympathising man, generous, sincere, and steady in his attachments, "full of mercy and good fruits, without partiality and without hypocrisy." In the lecture-room; in chapel, by the bed-side of the sick student, he was still one and the same—thoughtful, grave, and considerate. In his parish his services were always accessible to the poorest of the congregation. It was chiefly through his energy in collecting money that the Seamen's Hospital was revived, and for a long period sustained.

At the time of his last illness, besides his strictly college duties, he had charge of one Sunday service at Howrah; looked after the congregation of native Christian servants in College, preaching to them in Bengali; made excursions to the Geonkali Mission once or twice a-month; conducted the correspondence with the Missionaries and Home Society, besides writing several articles for Magazines.

Now "he rests from his labour, and his works do follow him."

His last illness was in accordance with his previous life: tranquil, patient, and most devout. It is indeed want of faith to demand other evidence of a man's safety than what is furnished by a consistently Christian course. Yet we may all, surely, long for and pray for such a departure out of life as may edify our brethren, and glorify Him who "gives such grace unto men." We have the consolation of thinking that God granted this mercy to our departed friend. The following, few out of many, reminiscences will be interesting and, we hope, profitable.

On Saturday, the 26th, he seemed sinking very fast. One who was standing near his head said to him, "I hope God is with you." He raised his eyes upwards, and said very firmly, "I have none in heaven, on earth, or under the earth, but Him only:" then after a short time he added—"Behold, I live for evermore; Amen; and have the keys of hell and of death." In the evening some of his oldest friends were seated around him: one or two of them asking him to bestow his blessing on them, which he did in an humble and reverent way. To one (a member of the military service) he said, "May God increase the grace by which He has kept thee safe in scenes of great temptation." To another (a native clergyman), "May God look with His favour on this country, and build up His temple speedily; may the more excellent minds of this nation learn that the cross of Christ is their highest wisdom; may they despise that which is great in the eyes of the world; and know that the world's weakness—" then, correcting himself, he said, "may they know that what the world calls weakness is their true strength." To another he remarked: "It has been several times on my mind during this illness, that we want wise *master-labourers*, who will not allow men to wear out their strength in vain." His friend suggesting, "*Ye know that your labour is not in vain in the Lord*:"—if there is no outward fruit, there is at least inward fruit;" he answered very solemnly: "Ah! there it is—there is *so little inward fruit* among us."

About two o'clock on Sunday, he said with signs of great suffering, "We wrestle not against flesh and blood." In the morning of that day, one of his friends had said, "Is thy God whom thou servest able to

deliver thee?" At that time he merely said, "I know what the answer is." Towards evening he called for the friend who had put the question, and said: "More than conquerors through Him who loved us." And afterwards he said, "I have had a dreadful conflict, but I can do all things through Christ that strengtheneth me." On Monday morning he said, "When shall these agonies change?—My grace is sufficient for thee:—then give *me* this grace." On Tuesday morning, in the interval between violent bodily pains, he said: "O Jesus, in Thee only is my refuge." In the evening, he gently fell asleep in Christ, in the full possession of his faculties to the last. He himself gave the sign when the Commendatory prayer was to be read, about twenty minutes before

"One gentle sigh his fetters broke."

We record these as dear relics of one now removed from us; and also as testimonies, not to be gainsayed, of what had been his real character. We are sure that those who before doubted or opposed him, will now be among the first to revere his memory.<sup>1</sup>

May God pour out upon us all "the spirit of love and of a sound mind." This is what is wanted to give us success in our work. We are a mere handful of labourers at the best: surely we cannot afford to be divided. At any rate, let us not *impede* each other. If any man prove to me by his open confession of Christ, and by a humble, consistent life, that he is worthy of the name of Christian, I will honour and love him; even though I may not be able to co-operate with him. He who produces such fruit cannot be against us, and therefore he must be on our side. At any rate, I have no right to judge him. "*Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way.*"

And now a word or two to those who will feel the weight of this blow.

Remember how the Gospel was first propagated—amidst tears and blood. If the ordinary course of a Christian's life is represented by "We must through much tribulation enter into the Kingdom of God,"—how much more the life of him who is employed to *spread* Christianity! There are other martyrdoms besides that of the faggot and stake, and these the Indian Missionary knows full well. Nowhere perhaps in the world are there closer intimacies or warmer attachments formed than in India: and certainly nowhere are there so many separations and bereavements. Nowhere are there more frequent calls to the duty of attending the sick-bed, to witness the rapid demolition of the earthly tenement; or, on the other hand, more frequent instances of the struggle with despondency and solitude, and the endurance of prolonged mental discipline. But

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<sup>1</sup> What *his* feelings are (whether he be cognisant now of the events of this lower world or not) we may learn from his own beautiful discourse, (Sermon xiii. p. 205,) "They are in joy and felicity: we may have been disobedient to them, or unkind to them, or even occasions of sin to them: but, as they are now beyond all that, so, certainly, they have forgiven it all; and remember it not, though they remember us."

these all have an end to answer : "Rejoice inasmuch as ye are partakers of Christ's sufferings." The great missionary Apostle in the enumeration of his sufferings mentions, "In deaths oft." What a key do these three words give to his feelings and character ! How near *he* must needs live to the unseen world, who had so often gazed into it. It was God's method of dealing with His people of old : "My life is always in my hand," said David. And he still employs it. Whether a man is himself brought down to the verge of Jordan, or is carried into it by force of sympathy with some one who is called to make the passage, "in deaths oft" is a solemn voice that should rouse our faith, and sustain our diligence, and quicken us in self-knowledge, and urge us to new exertions, until at last "the day dawn and the shadows flee away" for ever, as they have done to our dear and honoured brother.—Amen.

#### MISSIONS IN MADRAS.

WE have just received the April number of a very interesting periodical, the *Madras Quarterly Missionary Journal*. Our readers will find much pleasure in perusing the following extracts from its pages, consisting of the annual reports of two Missionaries of the *Society for the Propagation of the Gospel*, the Rev. A. F. Cæmmerer of Nazareth, Tinnevely, and the Rev. A. Johnson of Nangoor, Tanjore :—

##### *Report by the Rev. A. F. Cæmmerer.*

"The Nazareth Mission comprises at present seventeen villages. Fourteen of these are within two miles of my residence, so that, except in the monsoon, I have everything calculated to make the work of superintendence easy ; while six of them consist entirely of Christians, that is, every one in them has either been baptized or is preparing for baptism. Such a state of things in any village is of the greatest advantage, for it enables the Missionary to carry out his plans and improvements more effectually than he would otherwise be able to do ; and such congregations are invariably the more orderly and better behaved of any.

"On the list of the baptized I have 656 men, 715 women, and 999 children ; and on the list of the unbaptized there are 432 men, 466 women, and 704 children, making in all 3,972 souls under my care. I can report favourably on the present religious state of my district. It is perhaps more satisfactory and cheering now than at any previous period. Although the ill-conduct and insubordinate and unsanctified spirit manifested, for the last six months, by a few unhappy individuals belonging to the Nazareth congregation, have been the source of much pain to me, still I see abundant cause for thankfulness in the success which has accompanied my labours during the past year. The Sunday services are as fully attended as before, and what is more pleasing, are better appreciated, and the word of God, preached and expounded, is not only listened to, but I have reason to believe, is by the blessing of God grafted inwardly in the hearts of many of my hearers. The attendance at church, not only on the Sunday, but also

during the week, is nearly all I could wish. The heart-felt manner in which the responses are given, the devout attention, the ready answers to the questions proposed in the course of my sermons, and their scriptural knowledge generally, show at once that some good work is going on, silently it may be but surely. It is highly satisfactory to be able to state that during the past year, with the single exception mentioned above, nothing has transpired in any of the congregations to cause me the slightest disappointment or sorrow ; but on the contrary everything has gone on peaceably and orderly, so that in the language of the Apostle I may say, 'I rejoice in beholding their order and the steadfastness of their faith in Christ.'

"The number of baptized converts and communicants have been steadily increasing. The number of baptisms, during the year 1850, amounts to 36 adults and 114 children, making a total of 150 baptisms. The life and walk of the baptized adults continue correct and consistent. The number of communicants is at present 367, being an increase of 22 in the past year.

"There have been 28 marriages and 30 burials during the same period.

"I have a catechetical lecture on Fridays at 7 A. M. in the Church at Nazareth. After singing a hymn the Litany is read, and then the second lesson follows, on a portion of which I catechise for half an hour. The attendance is very good on such occasions, and I receive sensible answers to my questions. The younger portion of this congregation—especially the females,—are attentive to the religious instruction they receive.

"I spend an hour and a half on Saturday mornings at Nazareth with all the females in the village that can read, children, adults, and married women. This is a particularly interesting class, and numbers 52. They readily give their attendance on this day, as well as on Sundays after Divine Service. This class read exceedingly well the Holy Scriptures, and answer my questions with propriety and readiness. They manifest a great desire to receive spiritual instruction, and gladly avail themselves of the religious privileges afforded them.

"When I am absent from home on a visit to the neighbouring villages, the attendance on the above days does not vary. I am convinced that any labour I bestow on this *hopeful* class will not, and cannot be altogether in vain.

"With regard to the Day Schools for boys and girls, there is a small increase of 25 children above the number in December, 1849, there being now 674 on the list; the lessons are much the same as in former years, but the attendance is somewhat improved.

"The Catechists and Schoolmasters have rendered me much assistance during the past year. I trust they feel an interest in their work. Two young men from the Sawyerpooram Institution have been employed in my Mission for some months back. They are diligent and promise well.

"A new village has been added to the Mission. Fifty-four persons at a place called Odeyarkullum, west of Nazareth, and two miles and a half distant from it, placed themselves under Christian instruc-

tion in the month of December, 1849. They were then received on probation, but not included in the list. Having continued steadfast, and given me evidence of their sincerity for the past *twelve* months, they will now be received in connexion with my Mission. I am preparing to build a prayer-house for them in their village.

"The liberality of my Christians during the past year has been very praiseworthy. The whole amount collected for general purposes and for Church-building has been Rs. 540-15-9, of which sum Rs. 387-15-9 were contributed by the Natives alone.

"Benefactions during the same period from a few Christian friends in aid of my Female Boarding School amount to Rs. 144-12.

A. F. CAMMERER.

*Nazareth, Feb. 8, 1851.*

*Report by the Rev. A. Johnson.*

"In taking a retrospective view of the past year, as connected with my Missionary career, I find abundant cause for thankfulness to the Giver of all good; for though even here I have not been altogether free from illness, yet has my health on the whole been better than it was in Tinnevely, whereby I have been enabled to prosecute my labours without interruption. The district with which I stand connected is large, extending from Negapatam to Mayuverum, or about forty miles in length, the villages belonging to it being in different directions, and far away from each other. This renders its supervision a matter of great difficulty, as Congregations so situated cannot be as effectually taught as if they were in the neighbourhood of the Missionary. At present much time is spent in visiting them which might be devoted to better purposes: a rough map of the district is submitted, which will in some measure elucidate these facts. Another circumstance that renders the position of the Minister of the Church of England here one of great difficulty, is the opposition he meets with on every hand. The emissaries of the Church of Rome, in the person of the Jesuits, have succeeded in spreading their noxious tenets far and wide, and a large body of natives of both the high and low classes are the dupes of Popery. But just as if that were not enough, the Jesuits use the most strenuous efforts to seduce members of the Anglican communion into their apostasy; while the Dresden Missionaries, though professing themselves to be thorough Protestants, yet, holding tenets far different from those of truly evangelical Ministers, are ever ready to unite with the agents of the Romish Communion to undermine the English Church. If anywhere, surely here it is indispensably necessary to exercise the wisdom of the serpent with the harmlessness of the dove. At no time mentioned in the pages of history has the conflict between truth and error, light and darkness, been more determined than it is at present, but the true Christian consoles himself with the reflection that great is the truth, and that it will ultimately prevail. But in the endeavour to propagate truth, opposition must be expected; for who that reads the Acts of the Apostles with any attention, will not perceive that they, though carrying visible proofs of being the legates of heaven, were opposed, slandered, and persecuted almost wherever they went; and

it is a remarkable fact too that that opposition was set on foot, not by unbelieving Gentiles, but by unbelieving Jews ; but the Apostles were not thereby dissuaded from their purpose, nor did they abandon the enterprise in which they had embarked.

“ 2d. The Returns recently submitted will show that there are at present about 850 baptized Native Christians in the Nangoor district, including Negapatam, of whom about 400 are communicants ; and if I may be permitted to express the result of personal observation for the last two years, I think some of the congregations are improving in divine knowledge. The villages connected with Nangoor were visited six times during the past year, the Christians instructed, the disorderly reproved, and the weak strengthened. One-fourth part of the year in fact was spent in the performance of those duties ; twenty-eight infants were received into the Christian Church by baptism, as also a girl of about ten years of age who had been brought over from heathenism. The Sacrament of the Lord's Supper was also administered on six different occasions in the village Churches and here, and the sick visited, and spoken to regarding the things which belong to their everlasting peace.

“ 3d. The congregation of a village near Mayuverum have repeatedly and earnestly requested that I would locate a Reader or School-master amongst them, assuring me that if I did so there was every probability of a few families coming under Christian instruction ; and to induce me to accede to their wishes they built a large shed, now used as a Prayer House, which cost them somewhere about twenty-one rupees. At present they are visited and instructed by the Catechist of Muliwoor, but as this village is about ten miles from theirs, and as in the rainy weather it is almost impossible to visit the latter, a person in their own locality to teach them would be greatly preferable : from the want of suitable agents, however, I have not as yet been able to comply with their request.

“ 4th. I regret, however, to be obliged to state that another village called Pukkham, in connexion with the Negapatam branch of the Mission, will have to be given up entirely. The congregation there was for some time in the most unsatisfactory state, and the Reader who was located amongst them I found to be a man given up to lying, prevarication and deceit, and altogether unfit to teach them their duties towards God and man by reason of his extreme ignorance of Christianity, and his disinclination to acquire religious knowledge. He was dismissed in consequence, but owing to almost the whole of the influential Natives in the village being his relatives, (of which I was not previously aware,) and the congregation, such as it is, consisting of their vassals, he has managed to keep it away from the Reader appointed in his stead, and has now obtained employ in connexion with the Lutheran Missionaries, for whose reception he has erected a large shed, which is used as a Prayer House, and that too in the very precincts of the one purchased by us. The congregation above alluded to (of whom only seven or eight persons were baptized in the Negapatam Church) were willing to continue under instruction provided I retained the dismissed Reader in employ, which I could not consent to after having ascer-



tained his unfitness, dereliction of duty, and unchristianlike character, as then it would have been impossible to exercise any discipline whatever towards them, and without discipline the Church cannot be expected to do much good. After dismissal from employ, the Reader would not quit the Mission House, till on my representation he was turned out of the same by the magistrate.

"5th. There are four Schools in connexion with my district, namely, one English and Tamil school at Negapatam, one at Nangoor, a third at Muncrum, and a fourth at Nangoor. In these about 100 children, chiefly Christians, are receiving Bible education; and although it cannot be predicated that they have as yet attained that efficient state which one could desire, yet it appears to me that they have somewhat improved within the last six months. The one at Nangoor was only recently established, but it promises well. The village schools are examined whenever I go into the district, and the progress of the pupils ascertained. A few good elementary works on religion and morals are greatly needed for the schools under my charge, and if the Committee could kindly supply these, they would be conferring a great boon.

"6th. The sum collected for the building of the church in Sirbyuruja-poorum is Rups. 365-11-0, including the liberal grants of the Committee. The abstract account submitted will have shown that of that sum Rs. 265 have been expended. The building is a substantial one, and possesses accommodation for about a hundred and fifty souls. After it had been covered in October last year, I wrote to my Reverend brethren in the province requesting them to call over and open it for public worship, but, owing to its not being my principal Church and the then inclemency of the weather, they did not deem such a measure indispensably necessary. I had in consequence to open it myself, and endeavoured to impress upon the people present the greatness of the benefit conferred on them. The Church has yet to be floored, chunamed, and whitewashed, for which there is a sufficient balance on hand, namely, Rups. 100-0-0; but owing to the building operations in Nangoor, I am obliged to postpone doing so for the present. In this latter village the foundation for a substantial school of 60 feet in length and 45 in breadth has been laid, and more materials are being procured for the prosecution of the work. Of the grant of Rups. 300-0-0, which the Committee kindly sent for that purpose, Rups. 164-7-2 have already been expended, and when the balance is nearly gone, I shall again apply for funds to complete the work: as however I am not residing on the spot, and as I have to trust Natives entirely with the expenditure of the money, I should not be surprised if great delays occur, and unnecessary expense be incurred.

"7th. During the past year the Mission agents have been instructed in the Acts of the Apostles, and in the composition of short practical sermons on given texts of Scripture. Some of them have afforded satisfaction both in the acquisition of knowledge, and in their general conduct and proceedings; while others are of very little use, as not being disposed to learn themselves, and therefore not fit to teach others; and even if they were disposed to improve their minds, they

are past the age for so doing. The want of pious, intelligent, and faithful agents is greatly felt, and in order to meet it, as far as lies in my power, I have for several months past been instructing two young men connected with the Negapatam congregation (one of whom is also being supported by me) to qualify them for the office of school-masters. They have studied the Gospel by St. John both in English and Tamil, and a portion of the Acts, Pope's Abridgment of Tamil Grammar, Lennie's English Grammar, a portion of the Reading Book prepared by Mr. Seymer, and Outlines of Ancient History. They have made some progress in their lessons, and promise to prove useful. One lad has been sent to the Vedjarpoomam Missionary Institution for instruction.

"8th. Heathens and Roman Catholics have occasionally been spoken to regarding their eternal interests, and portions of the Word of God distributed amongst them, which have been received and read. In a station like Negapatam, where Popery has made such astonishing progress, and where the Jesuits use all the means in their power to prevent their people from coming at Scriptural truth, it is certainly cause for thankfulness that the Scriptures are received at all, and earnestly should we pray that they may prove the power of God to the salvation of many souls. "A. JOHNSON."

#### KI-YING ON CHRISTIANITY.

WITHIN a few years past, says the editor of the *Chinese Repository*, three Chinese statesmen have written and published their opinions regarding foreigners and foreign affairs, thereby affording clear indices of the march of improvement, and demonstrating that a spirit of inquiry is waking up and gaining strength in this land. We hail it as the dawn of a glorious day! The three men to whom we refer, are, the late imperial commissioner Lin Tsch-su, the present governor of Fuhkien Su Ci-yu, and the late cabinet minister Ki-ying. The works of the two former are somewhat known, and Ki-ying, following their example, has published a work in seven volumes—only a single copy of which, so far as we know, has yet fallen into the hands of foreigners, and this we have not had the pleasure of seeing. The way the work came to the knowledge of foreigners is given in the following extract of a letter from the Rev. M. C. White, of Fuhchau, to a friend in Shanghai.

"The imperial commissioner Ki-ying has published a volume of miscellaneous essays. I yesterday obtained a copy of that and other works of H. E. in seven volumes. A literary man offered it to me, saying he obtained it in Peking, from whence he has just returned to his home in this city (Fuh-chau). I consider one section of the work, on prayer to Teen-shin, as giving high sanction to our use of *shin* for God. I send you herewith a copy of the Essay, which you may depend on as accurate."

In many respects, we regard his paper as one of great value, auguring well for the progress of truth in China. Taken in connexion with the recent degradation of its author for his sympathies towards foreigners, it possesses more than usual interest. We may,

indeed, surmise that his downfall was hastened by the publication of this paper, or of these essays ; but as we have no information on the point, we can only add the hope, that the distinguished statesman who penned it may be led to look more carefully into the volume of inspiration.

## TRANSLATION.

*Form of Prayer to the God of Heaven, with a Preface composed by Ki-ying, Governor-General of Kwang-tung and Kwang-si.*—In the Dictionary of Kang-hi, it is said, “Jesus, western nations designate the Saviour of the world.” The books translated by western men narrate the actions he wrought with great perspicuity. His religion regards the worship of God (*Shin*), and repenting of sins, as its essentials : and its teaching is, that in the world, there is only this one creating celestial God (*Teen Shin*), who has power to rule all things and creatures, who is everywhere present, and knows all things. Because, when looking down upon the earth he commiserated mankind, he commanded his ruling Son, Jesus, (*Tae-tsze Ya-sü*), to descend, and to be born into this dusty, toilsome world. He gave up his body to save the world ; he died and rose again to life ; and many were the miracles he wrought. Those who believe in him do not worship images ; but in public places, or in their private rooms, they purify their hearts and repent of their errors, and turning their faces towards the God of creation (or the creating God) in the empty space (sc. *Khoong-choong*, the firmament of the sky), they kneel and worship, beg forgiveness for their sins, and implore blessings.

Last year, I was commissioned to go to Liang Kwang, and also received the Emperor's commands to tranquillize the affairs of the foreigners ; and, therefore, made strict inquiry concerning the religion practised by western men, in order to ascertain whether it was corrupt or pure ; and having carefully examined all the time I was there, I came to know that what they teach had really nothing in it which was not good. I felt that I ought, therefore, to memorialize the Emperor, and request that, showing kindness to men from afar, he would not persecute or prohibit it.

Now, it happened that my private secretary, Li, told me of his sickness during the previous winter, and how that, when all recourse to the gods (*Kwei-shin*), to the doctors, and the diviners, had utterly failed, he chanced to hear of what western men teach concerning praying for blessings ; and at once turning his face towards the sky, he prostrated himself (*i. e.* made the *kotau*), and prayed, calling on the names of the God of heaven, and of Jesus. The next day he was quite well ; and from that time whatever he asked in prayer he at once obtained.

He, therefore, called upon me to write a form of prayer, commemorating this extraordinary answer of grace, and I have prepared and put it into a record book for future examination :—

“God (*Shin*) only is impartial ; he opened the heavens, and spread abroad the universe ; all that has form he protects, all intelligences (*Kwun-ling*) owe their activity to him. He mercifully regards man-

kind. Looking down upon the earth, there is nothing that he does not hear, nothing that he does not behold. How great are the works of God, shedding lustre through all time! But, alas! that ye, living men, are ignorant of the Divine Lord (*Shin-chū*); and though fully fed and warmly clothed, are ungrateful for those gifts of God! Depraved, deceitful, gain-seeking, and passionate, you willingly incur God's (*Shin*) anger! The appointed day of death will come, and the punishment of Hades is painfully distressing. Oh, that you, men of the world, would change your hearts, and reform your lives! "Do good and call down felicity," are the excellent words of many ages. From this time forward worship God, and whatever you ask he will give. He will deliver you from eternal punishment—he will save you from your sins and miseries. The scrutinizing eye of God is on your thoughts; and, if good, all blessings will rest upon you! Accept our offerings."

The latter part of the above is what is termed a *chuk man*, or prayer, and like most of such compositions among the Chinese, is written in a set style, and in short sentences of four characters each. The two last words might with propriety be rendered "Amen," for they form the usual ending of prayers; but their literal meaning is as given above.—*China Mail*, February 27.

#### FERNANDO PO.

[THE following letter, dated Archer, Bight of Benin, Dec. 14, 1850, was addressed to a private Clergyman in England, who has kindly allowed us to lay it before our readers. The testimony of the writer is very valuable as an eye-witness of the present state of this part of the African coast. We have heard the number of natives in Fernando Po estimated at 1,200.]

\* \* \* I am afraid I have not a great deal to tell you in your line. The barrier of surf all along this coast completely cuts us off from the shore. The chief topic of interest at present is the war threatened by the King of Dahomey, one of the most powerful African kings in these parts, against Lajos, a town famous for slaving propensities in the Bight of Benin; and he threatens, *en passant*, to attack Abbeokouta, which is one of the Church Missionary stations. The latter is a most interesting place, being to a great extent peopled by liberated and Christian blacks from Sierra Leone. Abbeokouta is in the interior; but, strange to say, the Missionaries feel themselves more secure there than at Badagry on the coast, owing to the influence of the slave dealers on the coast. The Abbeokouta people are all for showing fight. I was sent down to Badagry about three months ago to offer the Missionaries any amount of *ball cart-ridge*; but they declined, and only asked that a man-of-war should appear off there now and then to communicate with them, and fire a few guns, which creates a great sensation. The King of Dahomey himself is a very interesting character in his way, a sort of Mehemet Ali, by all accounts. He is feared by all his neighbours as well as his own subjects, and is an inveterate slave-dealer—but beyond

his age in many things. He keeps a standing army, 5,000 of whom are women, and the most formidable part of the force—whether from their bows and arrows, or eyes, or tongues, I am unable to say. But Abbeokouta is a flourishing place, and a sort of centre of civilization, and consequently a great thorn in the side of the slave-dealers. I fancy the influence of the Missionaries there is paramount.

I have lately been at Fernando Po, which I look upon as the most desirable spot on the whole coast. It is a very anomalous sort of affair at present. I cannot give you the whole history of it; it belongs to the Spaniards, but there is not a Spanish thing or creature on the island, except a runaway boatswain of a slaver. Mr. Becroft, of whom you may have heard, is the Spanish Governor and British Consul. Then there is an English merchant there, and all the rest of the inhabitants of the settlement are blacks (liberated like the Abbeokouta people) from Sierra Leone, Kroumen, and a few of the Cameroon people from the mainland. Mr. Becroft was formerly a captain of an English merchantman, and always an uncompromising enemy to the slave-trade. He has obtained a great influence over the blacks all about the Bight, by his unswerving integrity and his kind treatment and good-will towards them. If the *Society for the Propagation of the Gospel* is looking out for a spot to commence operations on the coast, I should recommend their thinking of Fernando Po. There are considerable difficulties about the question; but still there are facilities too. In former times the Baptists had a station here, and the population, as far as they are Christians, are all Baptists. They have a black teacher among them of that denomination; but no ordained minister of any kind. That would be your great difficulty. On the other hand, I should think there would be very little difficulty in getting a Clergyman appointed (if the *Society for the Propagation of the Gospel* found the funds) as chaplain to the Consul, who might labour as far as they would let him among the people of the settlement, but whose more ostensible occupation would be as Missionary to the aborigines, whose numbers are estimated at about 30,000. They are called Boubees, and they are a most gentle, inoffensive race. They almost worship Mr. Becroft, who can do anything with them. As regards health, he (and so do I) consider it far more healthy than Sierra Leone. There is no marsh about it; the land very high, the peak being 10,000 feet high, round the base of which on every side is a plateau of very rich soil, and thickly wooded with valuable timber about thirty or forty feet above the level of the sea. The present settlement, Clarence, occupies a very small portion of the island, and does not, I believe, contain more than 200 inhabitants. They are, thanks to Mr. Becroft's good management, on the most friendly terms with the Boubees. The Spanish Government do not assist in any way. The very Spanish flag is made of British dockyard bunting, and the code of laws was printed at Birkenhead. Of course such a state of things does not inspire confidence to emigrants; but if we had it, and landed the liberated slaves there instead of at Sierra Leone, we should soon make a place of it.

They say the Spanish Government want 60,000*l.* for it. Still its  
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present anomalous position would not, I think, affect the suggestion I have been throwing out, as it is to all present purposes virtually a British colony. The Boubees are a people of very different character from the rest of the African tribes. They are a most unsuspicious, gentle race of people, and would, I should think, be easily brought to listen to a teacher. Some of the children who have been employed under Mr. Becroft have proved themselves of very superior intelligence. Then there is generally an English merchant-ship in the harbour, and frequently three or four, the masters and crews of which might benefit by a resident clergyman; and occasionally there is a man-of-war there, coaling.

I was witness to a very interesting "palaver" between Mr. Becroft and a Boubee tribe, when they exhibited their war dance. I dare say Mrs. — will let you see the account of it. It resembled the Ojibbeway's very much, but on a very grand scale, and most thoroughly savage. I am told they have a clear space round their villages for practising it. What I saw was really like a play.

We have at last, I believe, got through our rainy season, and are at present rejoicing in what are called the smokes, which are nothing more or less than a regular Newfoundland fog, the result of the exhalations after the rains, and, therefore, not supposed to be healthy. However they do not last long. The winds are light and steady—the temperature high, and during the day very close. The mornings cold and very raw.

*Feb. 18.*—I have had this letter by me all this time without a chance of sending it home. However, I am not sorry for the delay, as it has afforded me an opportunity of seeing Mr. Becroft, and conversing with him on the subject of the chaplain. He is very much pleased with the idea, and would assist him with his influence among the Boubees. He quite agreed with me as to the position of such a person; viz. to be appointed his chaplain, with instructions from the Society to work among the Aborigines, leaving it to the townspeople to avail themselves of his ministrations if they thought proper. Mr. Becroft is of opinion that he would soon have a congregation among them. As regards maintenance, Mr. Becroft's opinion is that 100*l.* a-year would be sufficient, with some little help occasionally, in the shape of articles for barter, such as cloth. Any European goods, such as hams, beer, &c., are unmercifully dear, and frequently not to be had; goats and poultry are to be had, but they are dear if bought; I should think he might keep a little stock himself. Yams, which are the bread and potato of the country, are to be got very cheap. I hope you will think over this. My belief is that Fernando Po must be ours before long, and that it will eventually be one of the most important stations on the coast. If you look at its geographical position you will see that it is a focus to all the great rivers which discharge themselves into the bights, forming channels of communication and trade with the interior of Africa.

Since I began this letter I have had some extensive cruising. On New Year's day, I fell in with a Yankee corvette, who told me of the "Flames" being on shore off Cape Mesurado, about 800 miles from

where I then was. I started off as hard as I could, but arrived too late to be of any assistance. She had been assisted as far as she could be, that is, the crew had been taken off in a very sickly state, and carried to England by the "Cyclops," the "Flames" herself being a complete wreck.

On my return from there I came down here (Fernando Po), to coal and water. The day after I arrived, news came of an insurrection among the slaves up the old Calabar River, where we have a large palm oil trade, and the slaves being by far the strongest, they were likely to get possession of the town, and the next step would have been the plunder of our ships. Captain Adams, who was here in the "Gladiator," ordered us off at once to keep the peace until Mr. Becroft's arrival, whose business it is, as British Consul, to settle all these matters. He followed in two days, and we were detained ten more before we could get a meeting of the head men and slaves. We succeeded, however, at last; and after a little bullying, got all parties to sign an agreement to keep the peace, and to respect the laws. I have little fear about the result now; but if we had not been on the spot so soon after the application for assistance, I think something serious would have happened. The town called Duke's Town, is situated about forty-five miles from the mouth of the river. It really was a fine sight, after steaming for forty-five miles through jungle and mangrove swamp, to open out upon a large town, with nine fat palm oil ships, of from 600 to 800 tons each, lying off it. This palm oil trade has risen entirely upon the ruins of the slave trade, and is now so extensive and thoroughly appreciated, that I doubt the slavers ever having a chance with it again where it is once established. But it is a curiously conducted trade. The ships come out here, moor with two anchors, and are entirely housed over with palm-leaf thatch, the captains laying their account with a detention of at least twelve months. A large portion, if not all their cargo is handed over in trust to the head men with whom they trade. This is immediately exchanged among the population in the vicinity of the town for black coppers, which are pieces of copper wire, bent into a loop, and are the currency of the country where the palm oil is obtained. The head men by this means procure the palm oil from the interior, and send it on board the ships, a few casks at a time. It may be readily imagined that any disturbances in the country must put the English traders in an awkward position. The late disturbances up the Calabar had hampered trade very much. One ship had been seventeen months there, and was likely to be three or four more. The crews had been very sickly, I believe, from over care. They are never from under this thatch, and have no employment, except to stow the palm oil cakes when they come. On the other hand, the masters and supercargoes and Missionaries were all in good health, and looked strong and well. We returned here the day before yesterday, and are now coaling preparatory to our return to the Bight of Benin, to cruise for slavers. My opinion is that the trade is knocked up.

S.



THESSALY, ALBANIA, AND MOUNT ATHOS.<sup>1</sup>

*Nov. 5.*—I went this morning with the English Consul to pay my respects to Rizá Pashá, the Governor of Macedonia. Through the picturesque and motley crowd of Chavasses, guards, and idlers of every sort which throng the courts of all great men in the East, we were introduced into the room of his secretary, a huge fat Turk, who spoke Greek very well, and with whom we had a pleasant chat over the never-failing chibouques. The Bishop of Thessalonica, a man of rather forbidding aspect, and of whom no one, Greek, Frank, or Turk, gives a good character, came in while we were there, but took his seat on the divan, and smoked his pipe in silence. We were told the latest news from Constantinople by a fine-looking, intelligent young man, a Circassian officer in the Turkish service, who had just arrived from the capital by the weekly steamer. He had seen the long-wished-for English fleet in the Dardanelles—a piece of news which brightened the countenances of all the Turks present.

After half-an-hour's conversation, we adjourned to the Pasha's audience-room, where a crowd of handsomely dressed attendants served us with sweetmeats, sherbet, and chibouques with beautiful amber mouthpieces surrounded by circlets of precious stones. Rizá Pashá is a man of middle age, with striking features and dark eyes, that seem to pierce through every one at whom he looks. He was lately one of the Sultan's chief ministers, and belongs to the party which is still not fully reconciled to the adoption of European customs and policy. He speaks no Greek; so I conversed with him for some time by the help of the Consul's dragoman, an old Cytherean, or native of Cerigo, who trembled like an aspen leaf, and raised his hand to his head each time he addressed the great man. No wonder the Turks *were formerly* such tyrants when they *are still* treated with such servility. The conduct of a *Mussulman* of lower rank in his intercourse with his superiors is very different. Indeed, all Moslems are considered in some degree as equals. In the ante-chambers of a pasha you may generally see ragged peasants waiting their turn of audience along with the chief persons of the province.

The Pasha was very eager in his inquiries after the health of the English Ambassador at Constantinople, whose name is so great in the East. He listened, too, with great pleasure to my account of all I had lately seen in Austria and Hungary, asking many questions which showed him to be much better informed about the real merits of the late war there than are most Englishmen. The Consul transacted some business with him relatively to the affairs of some Ionians and Maltese, of whom he has eighty families resident here under his protection; and also relatively to the modification of the import and transit duties on British manufactures, of which a large quantity is annually landed at Thessalonica. Keeping or getting out

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<sup>1</sup> Continued from vol. iv. p. 417.

of scrapes with the Turkish authorities the Ionians and Maltese, who enjoy British protection, seems the chief employment of our Consuls in the Levant. The Pasha gave me an order for horses and guards (if I should want them) throughout his dominions, and we parted with the usual interchange of compliments and expressions of good will.

Wishing to avoid a two days' ride along the uninteresting and unhealthy marshes which line the north-west corner of the Thermaic Gulf, I engaged a half-decked country-boat to land me at Platamona, near the entrance of the valley of Tempe. We set sail soon after sunset; and I shared my supper with my fellow-passengers, some Thessalian yeomen, who had been transacting business with their Metropolitan, the Bishop of Thessalonica, with whom they were greatly dissatisfied in both his capacities—as their ecclesiastical and as their civil head. And it is always interesting to be among Greek sailors, they are so very like their ancestors of classic times in all their thoughts, words, and proceedings.

Nov. 6.—I found on awaking this morning that we were becalmed just under Olympus, and that we were still fifteen miles to the north of Platamona—a small fort on a low hill—whose white walls are conspicuous all along this coast. I had myself put on shore where we were, but was much taken aback by being told at a small khan—the only house on the beach—that there were no *πράγματα* (as the peasants call pack-horses in these parts) to be had. However, a little boy came down with a donkey from St. Theodore ("Ἅγιος Θεόδωρος), a Greek hamlet on the slope of Olympus, two hours from the sea—and partly by entreaties, partly by compulsion, (of course paying him well,) we persuaded him to allow us to put my saddle-bags on his animal, and to accompany us on foot to his village, where we expected to find horses. On our way up—the mountain beginning to rise directly from the sea—we were stopped by a patrol of irregular Albanian soldiers, who act as police in these countries, but who invariably treat the traveller with great civility, on seeing his *firman* and *boyomdee*. I enjoyed greatly my two hours' walk up the "leafy Olympus" this beautiful morning; the dark forests which clothe his sides frowning over our heads, while his bare summits stretch above in all their *broad* and *snowy* majesty, according to the Homeric epithets of *μακρὸς* and *ἀγάννιφος*. When I first landed, the mountain wore a chaplet of light fleecy clouds as a crown of glory; but this passed away as the sun grew hot; and the highest summits, with all the rocks and ravines around, looked wonderfully distinct and near in the bright atmosphere of this delightful season—the Martinmas summer and second spring of Greece. I never felt the *religio loci* more strongly elsewhere.

There is magnificent sport on Olympus, and capital pheasant-shooting in the woods which line the coast between here and Thessalonica. Spending a month in the winter at this village of St. Theodore, one might kill wild-boars, wolves, bears, red-deer, fallow-deer, chamois, lynxes, foxes, jackals, roe, hares, besides woodcocks, partridges, and every kind of wild-fowl, from pelicans to jacksnipes.

We dined at St. Theodore, and afterwards engaged two horses and

two mules, for thirty piastres (about six shillings each), to take us to Larissa—sixteen hours, or nearly fifty miles off. The Wallachian ἀγωγιάρης or carrier (in Turkish *Kharidgee*) who owned the cattle, is to accompany us; and his demand is deemed exorbitant by my Albanian; but I will not lose time by waiting for him to strike a harder bargain. In four hours we reached a wretched little road-side khan, just under the low detached hill on which Platamona stands. As night had set in, we were obliged to stop here, though the single room of the shed was miserably dirty, and afforded very little shelter from the wind and rain. The commandant of the fort above civilly sent down to offer me a guard through Tempe the next morning. I accepted a single Albanian soldier as guide for the first part of the way, about which my charidgee and servant were at variance. The swarming vermin prevented me from sleeping much to-night, so I heard the hourly cries of the sentinels at the fort; loud and repeated holloaing being the mode in which Turkish soldiers show their own officers and any enemy who may be within hearing that they are on their guard.

Nov. 7.—We were off considerably before day-break, there being so little to detain us in our night's quarters. Meletius derives the name Platamona from πλατεῖα μονή, or the *level monastery*, in allusion to its situation on the sea-side below Olympus; but it appears from the mention made of it in the Byzantine history, to have been in the time of the Greek empire what we now find it, a fortress. Leake thinks it probably occupies the site of the ancient Heraclea. At first our path lay close to the sea-shore, and we had to ford several rivulets at their mouths; but at day-break we struck to our right across the Pierian Plain, towards the entrance of the celebrated gorge of Tempe. The rich woods and park-like lawns around would form a study for a landscape gardener, and are a fit approach to the beautiful defile which so well deserves its ancient fame. It is a chasm between Olympus and Ossa, cut, as if by a giant's arm, through the living rocks. Here the Peneius (now vulgarly called the *Salamuria*) finds an outlet to the sea, and carried off the waters of the lake, which once, according to the testimony of Herodotus, and every physical probability, covered the plain of Thessaly. It is a dark and rapid flood, often hid by the splendid planes which overshadow it, and which are covered, like the rocks around, with a profusion of wild vines and other creepers, hanging in graceful festoons, now glowing with the rich tints of autumn. The lime-stone cliffs rise almost perpendicularly to a vast height on each side of the ravine, and are surmounted in different places by the ruins of ancient fortresses built to command the pass:—high over which eagles are wheeling round in majestic circles—

“Sailing with supreme dominion  
Through the azure fields of air.”

The face of the precipices is broken by winter torrents, and dyed by the storms of 4,000 years; but below all is calm and peaceful; king-fishers are glancing along the waters, while whole choirs of singing-birds

"Æthera mulcebant cantu, lucoque volabant,"—

"Soothed the air with song, and flitted through the grove."

It is in such a scene that Scott places the faithful lover's tomb:  
(Marmion, Canto iii.) :—

"Where, thro' groves deep and high,  
Sounds the far billow,  
Where early violets die  
Under the willow;  
Where, through the summer day,  
Cool streams are laving;  
Where, while the tempests sway,  
Scarce are boughs waving."

The gorge of Tempe extends for about four miles; and in this space the opening between Ossa and Olympus is in some points less than 100 yards across,—there being only just room for the river and for the rocky path winding either by its side or along the face of the cliff above it. It is evident from the marks of ancient chariot-wheels, that the road of old lay in the same track. In other parts of the pass there is sufficient space for little grassy meads, covered with copses of evergreens, in which Apollo's own laurel (*Δάφνη*) is mixed with the wild olive, the arbutus, the myrtle, the lentisk, the cypress, the oleander, and the other common shrubs of Greece. Occasional openings in the walls of rock afford a glimpse of some of the nearest heights of the two mountains, clothed with large oaks and firs: in other places, where both sides of the ravine are equally precipitous, a small portion of blue sky only is visible. Of the many descriptions of this celebrated valley contained in ancient writers, those of Livy (xliv. 6) and of Catullus (Epithal. Pel. et Thet. 285) seem the most true to nature.

Five hours after leaving Platamona, we reached Baba, a Turkish hamlet at the western extremity of Tempe. High above it to the south, and on the left of the road to Larissa, Ampelakin—so called from the vineyards surrounding it—

"Like an eagle's nest, hangs on the crest"

of Ossa. Until within the last forty years the manufacture of yarn was carried on to a great extent by the Greek community of this town, and gave rise to a very considerable commerce, "uniting," says Beaujour, "Germany to Greece by a thousand threads." The inhabitants were equally rich and brave, governing themselves by their own *primates* (*προεστώτες*, or chief men,) and bishop; and often defending their liberty and wealth from the predatory attacks of the Moslems of the adjoining plain. In fact, at the beginning of the present century, this country presented the spectacle of the social state which had prevailed in Western Europe 500 years before. As once in the Flemish cities, so here but lately hands which dropt the shuttle seized the sword, to repel the attacks of the robber chieftains around. But the failure of the bank of Vienna, in which the funds of the community were deposited,—and still more, the spinning-jennies of England, and the old Greek dissensions among themselves,

—have combined to overshadow the fortunes of the once thriving Ampelakiotes ; and Germany is now tributary to Manchester for the yarn which was long their staple commodity. The town has shrunk far within its former limits, and is silent and desolate in comparison with its former self.

About an hour after leaving Baba, the great plain of Thessaly—"Larissæ campus optimæ"—opens before me ; and, at the distance of ten or twelve miles, the minarets of Larissa glitter above an oasis of trees and verdure in the sandy and sea-like expanse. The hills around rise from the plain like islets from the ocean ;—to the south the peaks of Othrys mark the frontier of liberated Greece ; while to the east, the barrier of Epirus is formed by the long snowy outline of Pindus—that mountain-altar of the old heathen mythology—among whose recesses was situated the oracle of Dodona—the primeval shrine of the Hellenic race. Six hours to the south of Larissa the village still called Pharsalus marks the site of the great battle between Cæsar and Pompey ; while on the eminences called Cynoscephalæ, to the east of Pharsalus, was fought the decisive action between the Romans, under their Consul Flaminius, and the Macedonians, under their king Philip. A great number of sepulchral barrows, like that on Marathon, are scattered over the plain, and mark the graves of the Romans, or of still more ancient combatants. Excavating some of them would, I presume, verify Virgil's beautiful lines :—

"Scilicet et tempus veniet, cum finibus illis  
Agricola incurve terram molitus aratro  
Exesa inveniet scabrâ rubigine pila,  
Aut gravibus rastris galeas pulsabit inane,  
Grandiaque effossis mirabitur ossa sepulchris."

The plain of Thessaly is cultivated with cotton and Indian corn. The greater proportion of the inhabitants are Moslems ; nearly all of whom, however, can speak Greek, and many are the Turks or children of the Turks who were driven out of Southern Greece by the revolution. The road across the plain was made by Aly Pashâ of Joánnina,—that Mehemet Aly of the North,—who, whatever were his crimes and vices, undoubtedly was the first to introduce something like order and regular government into Thessaly and Epirus, over the greater part of which countries his vice-regal sway extended. It is now fast falling into decay, but is still passable in most parts for light carriages. We met several wealthy and richly drest Turkish Agâs, going to or returning from Larissa in their gilded and painted *Arrabaks*. I exchanged courteous salutations with these ; as also with several Moslem gentlemen travelling on horseback, splendidly armed, and with servants leading richly caparisoned horses after them.

We reached Larissa, the capital of Thessaly, two hours before sunset. It covers a great deal of ground, and is said to contain 30,000 inhabitants ; but it has the dull lifeless look of all Turkish towns. Sami Pasha, the present governor of the province, to whom I had particular letters of recommendation, was out coursing with his

Delhis (body-guard of irregular horsemen) and Persian grey-hounds, on the plain of Pharsalus. But his Chief of Police, a very polite Turk, assigned me a lodging in the excellent house of a Greek physician, in whom I discovered a favourite pupil of Lord Guildford at the Ionian University, and who speaks with grateful rapture of his old benefactor.

The Pasha returned to his palace soon after sunset, and sent me an excellent dinner of many courses from his own kitchen, each separate dish being carried by a separate servant. All this is very luxurious and hospitable, but the presents given to the attendants make it as expensive as a dinner at the first hotel in London. I invited my host the Doctor to dine with me. Medical men are generally very well paid and highly esteemed by the Turks. Besides this Greek, Sami Pasha has also an Italian doctor on his staff.

Nov. 8.—Early this morning the Pasha's servants sent me an excellent breakfast; while very fair horses came from the *menzil*, with a handsome young Turkish *surrogee*, a great contrast to the old Greek at Thessalonica. My Albanian wanted me to refuse to pay the charidgee from Olympus the unreasonable price which we had covenanted for his wretched beasts; and even hinted at the propriety of getting him bastinadoed by the Pasha; but I insisted on keeping faith with the fellow, very much to my faithful Skipetar's disgust, and surprise at my folly in not meeting Greek roguery with Greek cunning.

At 9 a.m. I went to pay my respects to the Pasha, and thank him for his hospitality. The government of Larissa is now considered a most important post from its vicinity to the frontier of Greece, which renders necessary a large garrison of regular troops to overawe the Hellenic *propaganda*, which will not rest till Mass is again said in St. Sophia. Sami Pasha is a very gentlemanlike and *distingué* looking man of about sixty; simply but elegantly dressed in a fez which did not quite conceal his silvery hair, and in a pelisse lined with fur and resembling the undress of an English staff officer. His general appearance and manner, as well as his beautiful seat on horseback, strongly reminded me of Lord S —, the late Lord High Commissioner of the Ionian Islands. He has occupied his present post only for a few months; but has been employed for many years as secretary of the Ottoman Embassy in Paris, and was also for a long time one of the Chief Counsellors of State to the late Pasha of Egypt. He is a native of Tripolityn in the Morea, and retired to Egypt with Ibrahim Pasha, when his army was obliged to evacuate Greece after the battle of Navarino. He has been several times in London (the last occasion was with Ibrahim in 1846,) and knows personally all the leading public men of France and England; in fact he chats about the Opera, Almack's, Hyde-Park, &c., as if he had been all his life "a man about town." Among his other European customs, he has only one wife; and his sons are high in employment at Constantinople. Nothing could exceed the kindness and courtesy of his reception of me. He inquired very much after several mutual acquaintances in England. He speaks French very fluently; and also English and Italian, though imperfectly. He is thoroughly acquainted with the politics of

the leading states, and seems almost annoyed that the prospect had passed of his having the opportunity of a good fight with the Muscovites. The salary of his present post is about 3,000*l.* a-year, which is not much, considering what a vast crowd of hangers-on an Oriental Governor is obliged to maintain. He invited me to pass some days at Larissa, and go out shooting and coursing with him, which I should have much liked to have been able to do. In the course of our conversation, he remarked that the Greeks were very ungrateful for the privileges and immunities which the Porte had conferred on them, and that he had lately discovered a treasonable correspondence of the Hetaireia (*Ἡταρεία*, the Hellenic propaganda.) By his desire, his Secretary supplied me with a circular letter of recommendation to all his deputies, and to the commanders of the various stations of troops in his Pashalik. Sami also offered me one of his own personal servants as far as Corfù, a proposition which I declined with many thanks, saying that I had with me a courier well acquainted with the country. He pricked up his ears at this intelligence, clapped his hands for his attendants, and desired my servant to be brought before him instantly, remarking that he had once been grossly cheated by a courier in Italy, and that he rather hoped he might one day catch the rascal within his government. The undaunted Cacciotti soon made his appearance, and satisfied the Pasha that he was not the culprit, when they became capital friends, Sami telling him that he would employ him the next time that he set out on his travels. As I rose to take my leave, he good-naturedly shook his fist at him, saying, *Μὴ κλέψῃς πολλὰ ἀπὸ τοῦ ἀθέτητῃ σου*, "Do not rob your master *too much*."

I have seldom in all my life spent an hour more pleasantly or instructively than with Sami Pasha. He is one of the few public men who at once strike a stranger as fully deserving their reputation. As a general rule, nothing can be truer than the remark of the old Swedish Chancellor to his son: "*Nescis, mi fili, quantulâ sapientiâ gubernatur mundus.*" After an interview with such a man as Sami Pasha, or indeed with any other Turk of high station, how ludicrously erroneous seems the impression designed to be given by the facetious accounts in Eothen and other books about the East, of the presentation of English travellers to Turkish Pashas! How few common English travellers are *personally* acquainted, as are so many Ottoman Statesmen, with the leading men of England and France; and how infinitely less does nearly every Englishman know of the East than every educated Turk knows of the West!

We did not leave Larissa till 11 a.m., and it took us nine hours to ride to Triccala. For the first three hours I rode in company with an intelligent Turkish farmer, returning to his home in a neighbouring village; and I left him at last only because he refused to ride quick, his horse being *his own*, as he remarked when I pressed him to urge it on, as I was doing my hack from the *Menzil*. He spoke Greek perfectly, and, though he had never been out of Thessaly, he seemed to have a correct idea of steamers, railways, &c. &c., as well as of the general state of Western Europe. I mention such trifling facts merely

to show how ridiculous it is in many English travellers, who are unable to speak in any common language to an Oriental, coming home and writing books, in which the people of the East are represented as sunk in utter ignorance and apathy as to all that is going on elsewhere. In answer to my statistical inquiries, my friendly Turk told me that he had only *one* wife, though the Korán allowed him *four*: adding (the usual remark of his countrymen,) that he was too poor to maintain more than one of such expensive luxuries, and that besides one woman was as much as he could keep in good order. In truth, polygamy is rare except among the very rich Moslems, and most of their wives are purchased slaves. Will Turks ever learn to prefer the love they might win to the love they can buy?

The road is level the whole distance between Larissa and Triccala, winding round the base of some hills, which rise like islands from the sea. The ground is marshy in many places; and wild-fowl abound in the pools—with hawks and vultures soaring over them. We passed a few villages and several Wallachian encampments. We were much retarded, and lost the true path across the plain by having to go in pursuit of the baggage-horse, which broke loose from the surrogee. When we had fairly run down and caught him,—Cacciotti using as a lasso a long piece of rope attached to his pack saddle,—we found ourselves benighted. This was disagreeable enough, as we were on an open moor, two hours from shelter, and a storm of wind and rain from Pindus was sweeping over us. I never knew a night so pitch-dark. We followed several lights dancing over the morasses, and narrowly escaped by the sagacity of our horses from being swallowed up in the quagmires towards which these wills-o'-the-wisp led us. The perfect coolness of the young surrogee was quite a study. After several unsuccessful attempts to regain the right path, he remarked that our only alternative was to sleep on the ground where we were, or to resign ourselves entirely to the horses, which had travelled that way before. Leaving the reins loose on their necks, we left it entirely to them, and after two hours' anxious riding in the dark, they brought us, to our great joy, to the entrance of the town of Triccala. But our troubles were not yet over: we floundered about for some time in the horribly-paved streets before we found the house of the governor—Sami Pasha's deputy. He was a jovial, intelligent Turk, of about fifty, a native of Salona, near Delphi. I smoked and chatted with him, while my servant went to find the *konák* which he assigned me in the house of his secretary, a well-educated young Greek, who keeps house with his brother, a boy of fifteen, their parents being both dead. They have some property in the vicinity. After waiting half-an-hour, the secretary came to say that his house and my supper were ready, and I found both very good. His uncle—an officer in King Otho's army—had just arrived on a visit to him; and after supper, the uncle and nephew, rolled up in the same coverlid, lay down to sleep in one corner of the room. The younger brother occupied another corner, Cacciotti a third, and I myself a fourth. We had much amusing chat before going to sleep. We lay here on particularly clean *στρώματα*—



i. e. mats, carpets, cushions, mattresses, covered with carpets or cloth, and sometimes with costly stuffs made of linen, cotton, or silk. With the exception of a diminutive table or tray, brought in only for the purpose of eating, these *στρώματα* generally form the entire furniture of an Oriental apartment, which serves for drawing-room, dining-room, and bed-room. The description of Aristophanes (*Acharn.* 1091), in the line,

*κλίνει, τραπέζαι, προσκεφάλαια, στρώματα,*

shows that the Greeks have always furnished their houses in nearly the same manner. It is one among the Greek luxuries which have subdued the hardy Turk. The American weed has been another powerful instrument in his corruption.

The domestic habits of the Greek peasants, and indeed of all classes who have not as yet learnt to ape the manners of the West, seem not to have undergone any great change since the time of Homer. That they are almost identical with those of the Turks, except in those points in which their respective religions have given rise to a difference, may be attributed to the strong tincture of Oriental customs, which is traceable in the language and manners of the Greeks of every age, arising from their position on the borders of the Eastern world. But though the resemblance may thus partly be traced to a common origin, the Turks have probably adopted most of their customs in the progress of their conquest of Asiatic and European Greece, during which they gradually exchanged the rude and simple habits of Tartary for the comparative refinement and luxury of the Byzantine empire.

*(To be continued.)*

#### DIOCESE OF RUPERT'S LAND.

THE following extract from the Bishop's Charge (noticed in our last number) will give our readers an accurate notion of the present state of this diocese :—

“Of new stations under contemplation, I would mention five. The district of the Assiniboine, in which I hope hereafter to place the Church of St. James, I may regard as already commenced, service being held in a licensed school-room; and I trust it may prove a blessing to the growing population of that river. Moose Lake too I may consider as commenced, as to it Mr. Hunter has already paid periodical visits. There, during the present winter, a catechist is labouring.<sup>1</sup> It will form Mr. Budd's more immediate charge when he can leave Cumberland, and there, I hope, a goodly number will, in a month or two, be baptized by him. As his first ministerial sphere, let it have an especial place in our prayers. Two others, Moose Fort, James's Bay, and Swan River, were offered to me by the Hon. Company. From the former the Wesleyans have latterly withdrawn, and I hope it may

<sup>1</sup> He is supported by a part of the Grant, made to me for diocesan purposes by the Christian Knowledge Society.

be occupied in summer by a clergyman from the *Church Missionary Society*, who will gradually open communication and intercourse with the Indians at Albany, Rupert's House, and the East Main. In Swan River I have no immediate prospect of a clergyman, and am therefore obliged to forego a sphere, where, I believe, the Indians are promising and anxious for instruction. Of York I have already spoken, and would only further say, that I feel it a reproach that, when the vessels annually arrive from England, there should be no clergyman and representative of our Church to meet and welcome them.

To sum up then my own labours, and our present numbers and condition. Two churches have been consecrated, that of St. Andrew's, Red River, and Christ Church, Cumberland, with the burial-ground of the latter. Two Ordinations have been held; at the first one deacon, at the second one deacon and two priests were ordained. Besides this, there have been five Confirmations, four at the Red River and one at Cumberland. The number of clergy at the present moment, with myself, is ten. Of the nine, four have, I may say, parochial charges, including that of the Assiniboine. The other four have native charges, and more purely missionary work. Indeed, that of the Indian settlement I may surely call a parish, as also that of Cumberland: when I think of the two churches, the worshippers and the communicants, they are like 'fields which the Lord hath blessed.' May the other two soon possess living worshippers and a material temple! To these we have only to join Mr. Budd, as assisting at Cumberland and labouring between that and Moose Lake. Nor ought I to forget the one laborious and earnest-minded catechist, who has prepared the way for Mr. Hunt, and is now his fellow-helper in the work."<sup>1</sup>

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### Reviews and Notices.

*The Building of the Temple of the Lord by those that are far off. A Sermon, on the Extension of the Church in the Colonies and Dependencies of the British Empire, preached before the University of Cambridge, by HENRY BAILEY, B.D., Warden of the Missionary College of St. Augustine, Canterbury. 8vo. pp. 22. London: Rivingtons, 1851.*

THIS is a thoughtful well-considered sermon, displaying a thorough knowledge of the subject in hand; it is to be hoped that it will not follow the usual fate of sermons published, as this is, *by request*, namely, afford pleasure to a few, at a pecuniary loss to the author. At the present crisis of the Colonial Church, Mr. Bailey's office is in the highest degree important, and he seems equal to the exigency; he takes a broad view of the qualifications requisite to form an efficient Missionary:—

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<sup>1</sup> Mr. James Settee.

"The success of the Church's missions depends less upon the number than upon the qualifications of the labourers. They must be—not men of fanciful minds, of doubtful opinions, of uneven temper, of shallow attainments, of high pretences; but men of settled principles, of humble piety, of proved usefulness, of well-directed energy, of self-denying habits. In this as in other things we are not without Divine guidance. 'By the three hundred men that have lapped will I save you, and let all the other people go every man unto his place.'" *Judges vii.*—(Note at the end, on page 20.)

If the Warden of St. Augustine's educates missionary students up to this mark and standard, it is not difficult to foresee that the Colonial Church will be well furnished with skilful servants.

Taking Zechariah vi. 15 as a text, Mr. Bailey traces the gradual fulfilment of the prophecy in every age, since its utterance, up to our own; and insisting on our duty to aid in its continued fulfilment, just points at the tendency of missionary work to hasten on the approach of that awful "day which, with all the storms and clouds that are already gone, and worse, that are yet to come, has been from its first dawn increasing in the extent of its brightness, and whose eventide shall be universal light."

The recent development of the Episcopate in the Colonies (pp. 14, 15) is regarded as an instance, among others, of the accomplishment of the Prophecy of Zechariah. This, indeed, is the topic of the Sermon; without reckoning up the delinquencies of the dreadful past, or attempting to penetrate the murky pregnant cloud in which futurity is enveloped, Mr. Bailey says:—

"We have chosen for our contemplation to-day the more pleasing side of the picture, and therefore pass by the neglect in former times of the Church and people of England to supply the spiritual necessity of our distant fellow-subjects, and the miserable inadequacy, even in the present day, of the provision made for their ever-increasing multitude . . . . . Our grateful employment is to collect and record the instances of enlargement upon a solid foundation by which God has proved, especially in the last few years, His care over our Church."—Pp. 12, 13.

Perhaps the most striking passage in the Sermon is that in which, with unflinching boldness, the Warden of St. Augustine's places before the Universities the imperative necessity of taking a lively active interest in the welfare of the Colonial Church. God grant that his words may be heard and marked both at Oxford and Cambridge! Without joining, or wishing to join, in a vulgar outcry against these ancient bodies, yet per-

haps it may be said that hitherto they have hardly seemed to recognise the claims of the Colonies. In the recent statute for the appropriation of the Clarendon moneys for the more ample endowment of professorships, lately adopted in part by the House of Convocation at Oxford, some place *might* have been found for a donation to some College in Canada, New South Wales, or New Zealand, or a proposal submitted for the *free* education of Missionary students.

We quote the passage *in extenso* (pp. 18, 19):—

“For surely, brethren, the question which now demands an answer is, What share in this great work falls especially to us? It is superfluous for me to say that we must promote it, in common with all regenerate men, by acting up to our Christian profession; by cultivating deeper personal piety; by large almsgiving; by using our influence and ability for the spread of the Gospel of Christ, and the edification of His Church. There still remains much that is special and incumbent upon us as members of one or other of the collegiate bodies which form this University. The deep interest which I feel, personally and by profession, in this subject, must be my excuse for asking, whether some more visible and regular connexion might not be introduced than now exists between the University and the Colonial Church? Whether a depository might not be established here for gifts and bequests of books, often not wanted at home, but of very great value for the Libraries of Colonial Colleges and Missionaries? Whether the foundations which exist for the encouragement and promotion of Oriental literature might not be turned to more direct account for the training of men for missions in the East? Whether among the subjects of private study, which are here voluntarily undertaken, some might not engage in the history of the early Church, and in arranging ancient canons of discipline, cases of conscience, and ritual forms, with express reference to infant convert Churches in our own days? Whether by such a course of reading and thought, men of cultivated minds might not be gradually led to appreciate the glory and dignity of the Missionary work, and devote themselves in the spirit of the great and learned Apostle of the Gentiles, as builders, though it be far off, in the temple of the Lord? And whether such men would enter immediately on their future scene of action, or would not rather pass through, as a natural medium, the Missionary College of the Church of England at home, for the purposes of professional study and mutual benefit? These, and similar questions, naturally suggest themselves on the previous inquiry, What share in promoting the extension of the Church in the Colonies and dependencies of the Empire specially belongs to this great University?”

Speaking of the right of the Church of England to be considered a true integral part of the one temple of the Lord, the

Church which Christ has built, Mr. Bailey concludes his Sermon thus:—

“Those who minister at her altars will do well, we think, to give due prominence to this proof of their own apostolical commission. The expansive energy which has so marvellously started up within the Church of late years, is one of the most comforting tokens of God’s continued presence with her. When, therefore, her ministers teach their flocks, as they are bound to do, the fundamental doctrine of the ‘one Catholic and Apostolic Church,’ let them declare plainly and frequently what a rapid extension has been granted to their own branch of it; and that, not by building upon another’s foundation, but by direct aggression upon the wastes of ignorance and heathen idolatry. Enough has been effected to make them—not careless, not satisfied, not arrogant, God forbid!—but thankful, persevering, and of good courage. For in this is involved the truth of their own mission, as derived from the Church of England, which in these ‘days of rebuke and blasphemy’ they must not hesitate to uphold. The fact supplies an argument to every one of her faithful ministers. ‘They that are far off have come and built in the temple of the Lord;’ and by this ye ‘know that the Lord of Hosts hath sent me unto you.’”

We cannot conclude this notice without expressing our high sense of the judgment and discrimination with which the preachers of this annual Sermon on the Missions of the Church have been selected at Cambridge. The successive Vice-Chancellors saw at once that everything depended upon the preacher to whom the duty of enforcing the Missionary obligations of the Church was entrusted; and accordingly Mr. Melvill, the Regius Professor of Divinity, now Bishop of Llandaff, and the Warden of St. Augustine’s, were nominated in succession. At Oxford, we deeply regret to say that hitherto the purpose of the Founder of the sermon has been, to a great extent, defeated. The late Bishop of Madras, indeed, was appropriately selected for the second sermon; and no one could object to the nomination of so able, and, in Missionary matters, so experienced a man as Mr. Tucker; but we are entitled to ask on what ground the preacher for the present year has now for a *second time* been chosen? With such men as Mr. Anderson and Archdeacon Grant—to say nothing of the Bishop of Oxford—all of whom are known to have paid especial attention to the Colonial Church,—there could have been no difficulty in making a suitable choice. We do sincerely trust, that an endowment calculated to serve such great purposes, is not likely again to be rendered nugatory by indifference or party predilection; for it is, we repeat, utterly impossible to conceive that the Vice-Chancellor, in the exercise of his discretion, could not have

found *another* competent person to undertake the office. If he could not, then is Oxford beggared, and a bankrupt indeed.

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*The Church of England in the Colonies: a Lecture delivered before the Members of the Colchester Literary Institution by LORD JOHN MANNERS, M.P.* 8vo. 34 pp. London: Simpkin, Marshall, and Co. 1851.

THIS little work contains a vivid, graphic sketch, of the growth of the Church of England in the British Colonies from the first settlement of Virginia up to the present day. Written in clear, forcible, and scholar like language; if it does not embody much new matter, it at least gives an attractive view of a most important subject, and no doubt was well adapted to the audience before which it was delivered.

Lord John travels over ground already preoccupied by a noble author, who has treated of the connexion between the Church and Colonization with a strong and masterly hand. It is well for our Colonial Church that two such men as Lord John Manners and Lord Lyttelton are willing to undertake the teacher's office, and to discuss its wants and struggles before the "Literary Institutes" of country towns. While the teeming multitudes of these islands are far outstripping the demand for labour,—while the mechanics and artisans of our towns, not less than our agricultural population, are thereby *driven*, as it were, to migrate from our shores, in such a case, assuredly, rank, learning, influence of whatever sort, can hardly be more beneficially employed than in an attempt to lessen the asperities of the change, and, if possible, to found "a better home, a calm retreat for undeserved distress." But the time is fast coming when, owing to the merciless competitions of the age, families of the upper and middle classes will be forced to emigrate. Hitherto the emigration of *these* classes has laboured under an unnecessary stigma, as if they would lose caste by this voluntary expatriation; and so men of narrow income have been ignobly content to drain away the precious gift of life amid the cheap and shabby frivolities of Bath or Cheltenham, instead of adventuring boldly to take their share in the formation of the future empires of the world. The stigma, of which we speak, can only be removed by, what is now called, *colonization*, i. e. by giving a religious tone to emigration, and by holding out to emigrants of a superior class the hope of such religious education for their children, and of such rewards and honours for themselves, as are at least

open to them in the mother country. Lord John touches with ability on this point:—

“ — with a view to assimilate society in the Colonies to that well-ordered polity which had so long obtained in England, Mr. Pitt inserted in the Quebec Bill a power to create a Colonial peerage. How is it that up to this moment not one such peerage has been created, and that in all our Colonies we have surrounded the distant throne with republican institutions? Not only in my opinion ought there to be a Colonial peerage, but the Queen should be Sovereign of a Colonial order of knighthood. If, as it is sometimes said, practical difficulties stand in the way of such creations, it is only a proof that we do not possess the art of colonization unless we surmount them; but I do not believe in the shameful plea.” p. 10.

We cordially agree with the foregoing; we cannot quite agree in the following statement. Speaking of the slow growth of the Church in the American Colonies, Lord John says—

“ It was to the apathy and lukewarmness of Church and State at home, from the Restoration to the American War, that the insignificance of the Church in those provinces is to be attributed; not to the vice of the original foundation.”

Now, beyond a doubt, it is true that the insignificance here spoken of was, in a large measure, if not altogether, owing to the apathetic indifference of Church and State at home. There was also “ *a vice in the original foundation.*” Surely it was a vice in the original foundation, and not a mere flaw in the ecclesiastical superstructure of that *then* Colonial Church: it was contrary to the Apostolic method, it was contrary to the Primitive precedent, that America should be left without a bishop from 1606 to 1784. If Dean Swift, as he hints in a letter to Governor Hunter at Paris (in the year 1708-9) had “ got his Virginian bishopric,” that Colony, once Anglican, would hardly have degenerated to that low meagre theology which its representatives evinced at the first general convention of the Episcopal Church of America. Lord Lyttelton puts the matter more truly:—

“ If we plant Clergy without Bishops in the Colonies, we are not in fact placing the Church of England there; but something short of it, inasmuch as the episcopate is an essential, and indeed the central and constituent element of that church. . . . . Never yet has a Colonial Church thriven without its Bishop: never yet has the appointment of one failed to be followed by the most marked improvement in the spiritual well-being of the settlers; of course I cannot go into lengthened proof of this: I assert it, and have no fear of any well-grounded contradiction.”—(*Lord Lyttelton's Lecture on Colonization*, p. 30.)

We had hoped to gratify our readers with larger extracts from this able work, but we cannot. Earnestly trusting that its noble author will long employ his pen in this fertile field, we conclude with the following eloquent peroration of the lecture; which we think will find a warm response in the inner heart of many Englishmen.

"Into every written language have the English Bible and Prayer-book, either wholly or in part, been translated; and from every false religion under the sun have some converts been made. Centuries may have yet to pass away before the second advent, civilization pass through fresh phases, and establish her throne among the jungles of India, or the sand-hills of New Zealand; pirates may once more lord it over the depopulated fields of England; and the Vatican and Lambeth be alike silent in ruins; yet, when all is accomplished, and the gospel has been preached to every nation, when—

"The holy words diffusing balm,  
The message of the sacrifice,  
Are heard within the caves of ice,  
And preached beneath the cocoa palm;

then will the Church of England have her part in these beatific visions; and be said to have done somewhat to hasten the fulfilment of the Redeemer's kingdom."—(P. 34.)

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*A History of the Articles of Religion, &c.* By the Rev. C. HARDWICK. Cambridge: Deighton.

WE feel it impossible, in our limited space, to do justice to the merit of this excellent manual on a most important subject. Leaving to other writers the field of doctrinal exposition, Mr. Hardwick has produced a learned, clear, and impartial history of the events which led to the publication of the Articles; the variations effected or attempted in the original documents; and the attempts, at different times, to tamper with honest subscription to them. A valuable appendix of the documents discussed, and of illustrations from contemporary writers, is added. We cordially recommend the volume as a study for the young, and a work of reference for the more advanced theological reader. The isolated and hasty study of the Articles which at present prevails does great harm to the general tone of theology among us. Mr. Hardwick's book will open a new and delightful page to many a weary student.

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We have received *England Peopling and Christianizing the World*; a sermon of more than ordinary eloquence and power, by the Rev. B. Street, of Grantham. A more appropriate



sermon for the Jubilee of the *Society for the Propagation of the Gospel* could hardly be desired. The new volume of the *Churchman's Companion* (Masters) is fully equal to its predecessors; we scarcely know a better magazine for general parochial circulation.

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### Colonial, Foreign, and Home News.

#### SUMMARY.

ARCHDEACON WILLIS has issued a circular to the clergy of NOVA SCOTIA, appointing Trinity Sunday for a general collection throughout the diocese, for the commencement of an endowment fund for the Bishopric. The annual collections for the Diocesan Church Society have hindered this step hitherto. The *Church Times*, referring to the grant originally proposed by the *Society for Promoting Christian Knowledge*, viz. 2,000*l.* to meet 4,000*l.* speaks (we think most justly) of the latter sum as a small and easy amount for the Churchmen of NOVA SCOTIA to raise for such an object. We shall see what will be done for itself by a diocese which for nearly a century has had so much done for it by the mother-church. The Bishop of FREDERICTON purposes to administer Confirmation throughout the greater part of his diocese in the months of July and August. A meeting of the Church Society of QUEBEC was held on May 13, at which the invested property of the Society was divided between the new diocese of MONTREAL and the present diocese of QUEBEC. At a meeting of the Central Board on the following day, a motion was carried to the effect that the clergy be requested to take measures for the choice of Delegates by their respective congregations, to represent those congregations at the anniversary. The Bishop of MONTREAL came on a visit to Quebec on May 24. Branches of the Church Union are spreading throughout the diocese of TORONTO. Their energies are at present mainly directed to protecting the interest of the Church in the Clergy Reserves.

It is most gratifying to every English Churchman, in these days, to witness the readiness with which the Church in the United States is taking part in celebrating the Jubilee of our oldest Missionary Society. Most of the diocesan conventions which assemble at this time have taken measures to commemorate the anniversary with special prayer and almsgiving.

The lamented death of Professor Street of CALCUTTA is noticed in another part of our Journal.

Information has been received of the safe arrival of the Bishop-designate of LYTTELTON, at the Canterbury Settlement, on Feb. 6.

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WISCONSIN.—The *Banner of the Cross*, May 23, contains the following account of the Diocese of Bishop Kemper:—

“There are many things which give peculiar interest to this Diocese.

The strange variety of races which are here united in one State, is not the least interesting feature. There are a large number of the aborigines of this country, the Oneidas, here residing. This tribe was faithful and true to the American colonists in their struggle for liberty. They are among the most civilized of this people. They have the Prayer-book and many Books of Holy Scripture in their own language, a large and flourishing congregation under an able and devoted Missionary. This congregation numbers 175 communicants.

"There are also in this Diocese two parishes composed of Norwegians. Wisconsin, being also so accessible to other States, and offering such advantages to emigrants, is peopled by an unusual number of Episcopalians, so that some of them are to be found in almost every village and farming district. This Diocese is also peculiarly interesting as the ground on which the experiment of a true Missionary School or College was so successfully tried. Nashotah has now become a Theological School, admirably fitted to train men for the Missionary work on the very ground where their services are required.

"The rapid extension of the Church in this Diocese is another marked feature of interest. Although little more than three years ago admitted into union with the General Convention, it has now about thirty organized Parishes and twenty-six Clergymen. There are also twelve Candidates for Holy Orders. Of the Parishes now existing there are several vacant, and besides these there are more than twenty stations where the Church is desired, and could be built up permanently.

"Of the Candidates belonging to the Diocese four expect to be admitted to Holy Orders on Trinity Sunday. But even these cannot be retained unless more means are accorded to the Bishop. The Parishes and Stations which require their services, however promising, cannot be self-supporting. The Domestic Committee can only allow to this important field 1,500 dollars a-year, *i.e.* 150 dollars towards the support of ten Missionaries."

**MADRAS.**—The following news is extracted from the last number of the *Madras Quarterly Missionary Journal*.—

*The Bishop.*—After completing the visitation of the Tanjore Missions the Bishop proceeded to the Neilgherry Hills for a few months' sojourn.

On Saturday the 26th of April, the European residents in the little village of Kotagherry on the Neilgherry Hills, assembled to witness the ceremony of laying the Foundation Stone of a small Church which is about to be built by Major General J. T. Gibson of Kotah Hall, at the cost of a little more than Rs. 2,000. The stone was laid by the Lord Bishop of Madras, who, attended by the Rev. T. Dealtry (his Lordship's Domestic Chaplain), kindly visited Kotagherry for the occasion. His Lordship offered up devout and suitable prayers for the Divine blessing, and concluded with an impressive address to the spectators; having previously deposited under the stone, according to the usual custom, a bottle containing some coins, and a statement of particulars which ran thus, "The Foundation Stone of this Church, to be known hereafter by the name of '*Christ's Church*' was laid in the presence of General Gibson, M. Cockburn, Esq., and other residents of Kotagherry, by Thomas, Lord Bishop of Madras, on Saturday, 26th April, 1851, (Sir Henry Pottinger being Governor.) The Church was built by the liberality of General Gibson. 'May God remember this kindness shown to His House.'" The pulpit, reading-desk, and books for this house of Prayer have been kindly offered by the Bishop.

*Missionaries.*—At the Ordination held by the Lord Bishop at Trichinopoly on the 2d of March, the Rev. W. L. Coombes, Missionary of Aneycadoo, was admitted to Priest's Orders, and Mr. A. R. C. Nailer, Catechist and Assistant to the Rev. H. Bower, in the VEDIARPOORAM Mission and Seminary, was admitted to Deacon's Orders. We are happy to welcome the Rev. G. U. Pope on his return to India, accompanied by Mr. Seller, of King's College, London, and by Mr. Henry Pope. The following appointments have been made by the Lord Bishop at the recommendation of the Madras Diocesan Committee. The Rev. J. Guest, to the Vepery Mission. The Rev. G. U. Pope, to Tanjore. The Rev. J. A. Regel, to Vullaveram, with a view to a direct evangelistic movement among the Canarese and other villages hitherto unevangelized. Mr. Seller and Mr. H. Pope will reside at Tanjore during the period of their Tamil study.

*Vepery Grammar School.*—The public Examination of this School took place on Tuesday, April 15. The Honourable Sir Christopher Rawlinson, Chief Justice, presided. Besides examination in Divinity, Geography, History and Latin, Recitations were given by some of the pupils. The progress of the Boys in singing under the instruction of Mr. Nash upon the Hullah System was also very successfully exhibited. Previous to the Public Examination, a lengthened and minute Examination had been held by written questions and answers—the result of which was for the most part very satisfactory.

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NEWCASTLE.—The writer of the following letter is one of those (we are informed) who were sent out last year by the *Society for the Propagation of the Gospel*, with the appointment of Religious Teacher on board an emigrant ship. On his arrival in New South Wales his services were placed at the disposal of the Bishop of Newcastle: the letter itself will tell what result. It is addressed to the Rev. W. H. Hoare, Honorary Secretary to the Bishop of Newcastle's Committee, and is dated from Singleton, Hunter's River, 25th Feb. 1851:—

“A person has called on his way to Sydney to join the ship ‘Blackwall,’ bound for London, and I avail myself of the opportunity to write a line to you, and to say, that I have not forgotten your kindness to me.

“No doubt you are aware that I was admitted to Deacon's Orders in September; and on Mr. Irwin's removal to Moreton Bay I was placed at Singleton, where I am at present doing duty. It is a large district, and as I have services in different parts of it, I am necessarily obliged to ride a good deal; but I am thankful to state that hitherto I have enjoyed uninterrupted health, and have not suffered much inconvenience from the heat. Our new Church in the township is to be consecrated on the 17th of next month (being St. Patrick's Day). I hope to send you the account of the proceedings. We have got nice open seats; the Altar-rails were carved at Sydney, and the outline of the Pulpit is copied from that of St. Giles', Oxford, (the carving and elaborate embellishments being of course omitted.) Altogether, the Church will be a great ornament to the township, and I trust a great blessing also. The Bishop is quite well. I had a letter from him last night. He paid me a visit a few weeks since, and administered the Holy Communion.

“You will be gratified to know that I had a favourable passage coming out from home, and that the classes which I formed on board the ‘Andromache’ made very considerable progress. On our arrival at Port Phillip I was presented with a very handsome Bible by one of the Adult Classes, (the single men,) as a mark of their good wishes. The nice present of books

from my young friends at Oakfield I distributed among the most deserving of the children, except one, which I reserved for myself as a memento."

**BORNEO MISSION.**—Sir James Brooke met the members of the Borneo Mission Committee on Wednesday the 11th of June. He congratulated them on the very promising prospects of the Mission, and stated that the caution that had hitherto marked their proceedings was in exact accordance with his own wishes. At the first establishment of the Mission he had felt considerable apprehension as to the effect the step might have upon the minds of the Malays, and he was convinced that it would require much judgment to avoid arousing suspicion and prejudice. The Rev. F. T. M'Dougall, of whom Sir James spoke in terms of the most unqualified approbation, had shown excellent tact in obviating this difficulty; his medical skill, and the openness and kindness of his manner, had gradually won for him the esteem of all, and at the present moment the influence of the Mission, in a moral and social point of view, was of the highest value to the community at Sarawak. Sir James stated that there was no great probability that any religious effect would be produced upon the Malays: the same obstacles that have always impeded the progress of Christianity among the Mahommetans would be equally met with in Borneo, but among the Dyaks there was every prospect of speedy and permanent success. Several of the most important tribes were desirous of having Christian teachers sent to them, and as soon as a sufficient number of labourers could be found instructed in the native languages, he believed the numbers converted would be very great. Indeed he anticipated conversion by tribes rather than individually. At the present moment there were openings on five rivers, with very large populations living on their banks, (on one river alone probably 200,000 souls,) for establishing Christian Missions, and the natives would receive and listen to any who came from him. Sir James lamented, therefore, the want of funds subscribed in England to avail of this great opening for extending the blessings of Christianity. He felt that in lately sending forth a second clergyman and two catechists, and in maintaining their schools, the Committee were doing the utmost that the state of their finances would allow; but he trusted that when the facts were known, when it was understood that at present Borneo offered the most promising field for Missionary labour among the Heathen in the whole world, a large increase would be made in the subscriptions to the Mission. Christianity was now before the people in a decided and definite form; the Church, Mission-house, and Schools, had been built substantially and well; and it was evident that the solemnities of the Church were producing their due effect upon the minds of the natives. Now, therefore, was the time to profit by the impression produced, and he trusted that no efforts would be wanting to increase the resources of the Committee, and thus to strengthen their number of Missionaries at Sarawak. Sir James repeated his full approval of the manner in which the Mission had been conducted from the first, and said that the foundation was now firmly laid, and the work would go on, he trusted, with increased powers and growing efficiency.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—The Monthly Meeting of the Society was held on June 20th, the Archbishop of Canterbury in the Chair. The thanks of the Society were voted to the Deans and Chapters of St. Paul's and of Westminster for the use of their Cathedrals for the celebration of the Jubilee; also to the Bishops of London and St. Asaph for their sermons; and to the speakers at the Meeting in St. Martin's Hall. The Treasurer read a List of Subscriptions hitherto received for the Jubilee

Fund. Among them were those from Her Majesty and Prince Albert for 100*l.* each. The Secretary read Communications from the Standing Committee of the Diocese of NEW YORK, and from the Vestry of Trinity Church, on the subject of the Society's Jubilee; for which it was agreed to return a thankful acknowledgment on the part of the Society. The President mentioned, in gratifying terms, the cordial answers on the same subject which he has received from most of the American Bishops. The Society consented to the removal of the Rev. G. W. Pieritz from the Mission at Ahmedabad. Letters were read from the Bishops of Sydney, Quebec, &c. Much painful interest was excited by the perusal of a letter from the Bishop of CALCUTTA, dated May 1st, announcing the unexpected death of Professor Street. It was agreed to enter his Lordship's letter on the Minutes.

Several members were incorporated.

JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—Our readers will not look to our pages for any detail of the proceedings of the 16th, 17th, and 18th June: a full account will, no doubt, be issued by the Society. It may suffice to record here that the celebration gave entire satisfaction to the thousands who took part in it. On Monday, June 16th, Westminster Abbey was thronged with worshippers. Notwithstanding the absence of most of the Bishops on account of Ordinations, the Archbishop of Canterbury, and the Bishops of London, Oxford, St. Asaph, Cork, Argyll, Jamaica, Bombay, and Tennessee, were present. After the Sermon by the Bishop of London, Holy Communion was administered to above 500 persons. The alms, amounting to 281*l.*, were appropriated to the Society's Jubilee Fund. On the following day the capacity of St. Martin's Hall was tested by the admission of 2,300 persons. His Royal Highness Prince Albert took the Chair, and was supported by the Archbishops of Canterbury and Dublin, the Bishops of London, Oxford, St. Asaph, Argyll, Tennessee, the Dukes of Newcastle and Argyll, Earl Grey, Lord John Russell, Mr. Sidney Herbert, and many other distinguished clergymen and laymen. The Anniversary in St. Paul's was more densely thronged than in any preceding year. The musical Service was of a very superior character. The Collection amounted to 180*l.* The usual dinner to the Bishops at the Mansion-house concluded the day's proceedings. On Sunday, June 22, fifty Sermons on the subject of the Society's Jubilee were preached in and about London. Among the Collections were St. Paul's, Knightsbridge, 294*l.*; Trinity, Clapham, 220*l.*; St. John's, Paddington, 156*l.*; Trinity, New Road, 74*l.*; Curzon Chapel, 65*l.*; St. Mary's, Park-street, 55*l.*; St. Paul's, Herne-hill, 52*l.*; Belgrave Chapel, 47*l.*; St. Margaret's, Westminster, 44*l.*, &c. &c.

CANADA CLERGY RESERVES.—It is important to make generally known the fact, that the Address to the Queen to recommend to Parliament the alienation of the property of the Church in Canada was *carried by the Lower Chamber only*, and would, there is scarcely a doubt, have been rejected by the Legislative Council, if brought before it. The votes in the Assembly were as follows: for the Address, 36; against it, 34.

The analysis is curious, as showing that the Church property of the Upper Province has, by the Union of the two provinces, been placed at the mercy of the Roman Catholic Members sent up from the Lower Province:—

Roman Catholic Members:—	For the Address . . .	15
	Against it . . . . .	12
Upper Canada Members:	For the Address . . .	18
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THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

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AUGUST, 1851.

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THE REFORMED CATHOLIC CHURCH.<sup>1</sup>

THE circular letter of His Grace the Archbishop of Canterbury, to the Bishops of America, seems almost like the revival of a practice which prevailed in the early ages of the Church. It throws back our thoughts to the period when Christianity was struggling for a precarious existence, and was exposed to the fierce and unrestrained hostility of Imperial Rome. Even then the Bishops of one country were in the habit of corresponding with the Bishops of another, for the purpose of mutual advice and cooperation, in great emergencies.

Among the precious relics of antiquity which have come down to us, there is a very remarkable letter written about the middle of the third century by Firmilian, Bishop of Cæsarea and Cappadocia, to Cyprian the Bishop and Martyr of Carthage, in reply to one he had received from the latter, relative to the conduct of Stephanus, the then Bishop of Rome, upon the subject of Heretical Baptism.<sup>2</sup> The answers now before us remind us of this correspondence, for they display the same welcome reception of the letter; the same earnest desire for more frequent communication between the Churches. And next we were reminded of it by the wondrous similitude between the religious aspect of that early day, and the religious aspect of our own; the same assumption of primacy on the part of the Roman Pontiff; the same indignant *protests* against that

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<sup>1</sup> "Letter of the Archbishop of Canterbury to the Bishops of the Reformed Church in America, on the occasion of the Third Jubilee of the *Society for the Propagation of the Gospel*, with the answers which have been received from the American Bishops." London: G. Bell.

<sup>2</sup> We may refer our readers, who may be inclined to examine this interesting period of church history, to Mr. Rose's Translation of Neander, vol. i. pp. 367, 374; Burton's Lectures on the Ecclesiastical History of the First Three Centuries, vol. ii. p. 358. There is a translation of the letter itself in the Library of the Fathers, vol. xvii. p. 268.

assumption; the same divisions within the Church, and on a cognate subject, that of Baptism; the same yearning after unity: so true it is, that while age after age persons vary, age after age cases, dispositions, tempers of men, whether singly or in the aggregate, are generally the same.

Even this mere glance at ecclesiastical history unseals a well of blessedness to those who will scan it devoutly and thoughtfully; to such it opens the consolatory reflection—in our fractious, wayward day a consolation indeed—that while the outside surface of Christ's Church has ever been storm-stricken and ruffled, yet within, in the interior recesses of His body mystical, calm is there. While the array of parties, as if marshalling for battle, and separations, and cruel strivings of controversy, seem to the eye of reason hanging, as it were, in dense and threatening masses on the horizon; yet, still the eye of faith can see in the pale of His True Fold, and “in the deep concords of the regenerate spirit,” holy peace and perfect oneness, unity unbroken and indivisible. It is this absolute and intrinsic identity of the Church everywhere, wherever scattered, no matter where—whether here in England, or disseminated through the great Anglo-Saxon continent, or in the vast Oriental Peninsula; or in the fertile but noxious swamps of Guiana, or in Australia, or New Zealand, the Britain of the South, or in “Tarshish, Pul, and Lud, Tubal, and Javan, the isles afar off;”<sup>1</sup>—it is this essential oneness of Christ's true Church, which renders it a home and a refuge to thousands who have, by God's grace, mastered the notion of its divine origin, mission, authority: whose minds are purged to perceive in it a healthful branch of the true vine drawing sap and nutrition from the everlasting root of David,<sup>2</sup> and can trace “divine virtue” flowing through it from a living union with the living Head; time, distance, absence, separation, death itself even, the accidents of man's fragility, vanish clean away, are abrogated and abolished under this view of Christ's one Church, sanctified and illustrated by the light of His glorious presence. *That* is the true bond of union, the hidden power which attracts, consolidates, harmonizes dissevered and disjointed units, on earth and in the Paradise of God, welding them together in an indissoluble unity. What but this thought, that the Christian's home is one and the same everywhere, or that, under voluntary expatriation for the gospel's sake, he is only moving from one to another chamber of the Lord's spiritual house, can nerve a man with fortitude to quit the familiar places and friends of childhood, the achievements of intellect, and the charities of ancient

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<sup>1</sup> Isaiah lxvi. 19.

<sup>2</sup> Rev. xxii. 16.

refinement; and then take in exchange the roughnesses, perils, disappointments and trials of the missionary life? The loveliness of home is with him on the pathless ocean or in the inhospitable wilderness—and he knows it; with him, and with those whom for the Lord's sake he quitted, joining them together though parted; by a seeming paradox, making the absent present and the distant near; as good Bishop Hall says—"One God can more than supply a thousand friends."<sup>1</sup>

And this conviction that Christ is the one true centre-point of unity, seems to have been the consentient teaching of the earlier Church. In those days men did not crave for a visible head to unite all the parts of the Catholic Church into one communion;<sup>2</sup> they saw *that* in Him who is invisible;<sup>3</sup> they craved not after merely superficial union—cohesion, not assimilation—so attractive to many, who, alas for them! have gone forth from us.<sup>4</sup> He to them was the True Head; and He the bond of union.

And so again the Episcopate—which we are now, and rightly, taking such pains to extend, because through it, and only through it, humanly speaking and with God's permission, can we hope to extend the Church—this to men of earlier times, but not less vexed than our own, was a type or faint outline of the incomparable oneness of Christ's body mystical; and so it would be to us also if we took a spiritual and not a mere utilitarian view of it—if we considered it as of the essence of the Church visible; not only an useful instrument, or a decent ornament, but part of the Divine purpose.

We therefore welcome the letters of the American Bishops as a healthy symptom of this desire of unity. It is quite curious to observe how they, one after another, express this desire, ask for a more frequent communication, a more sustained and intimate communion between the Churches. The same voice reaches our shores across the great Atlantic, from almost every quarter of the American Union; Maryland, Rhode Island, New Jersey, Tennessee, Alabama, Vermont, Maine, North Carolina, New Hampshire, Kentucky, swell its notes and make it audible to us, if we will but listen. In answer to the Archbishop's request, Bishop Wittingham writes:—

"Our debt of gratitude to the venerable Society is owned with pleasure and filial pride. It will be doubly gratifying to make the recognition of that debt the occasion for adding another to the bonds by which we are so closely bound to our brethren of Great Britain, and her many colonies and dependencies."

<sup>1</sup> Bishop Hall's *Balm of Gilead*.    <sup>2</sup> Bingham, vol. v. p. 421. Book xvi. ch. i. § 14.

<sup>3</sup> Heb. xi. 27.

<sup>4</sup> 1 John ii. 19.



Bishop Potter expresses an "earnest desire to be in close communion with our venerated Mother Church of England."

Bishop Henshaw again to the same effect,—“This and similar acts of intercommunion will not only present our common faith under a favourable aspect ‘to those that are without,’ but will also contribute, by the blessing of God’s grace, to increase affectionate intercourse between the mother and daughter Churches.”

Bishop Doane.—“It must draw together, in a closer bond, the souls of the vast brotherhood whose voices rise together in our common prayers ‘from the rising of the sun to the going down of the same.’”

Bishop Cobbs.—“I am pleased to see that the bonds of union between our two Churches have been so frequently recognised of late; and I trust that, for the future, these ties which bind us together in a community of interest and fellowship will be still further strengthened.”

Bishop Burgess.—“I cannot but hope that the occasion will be one through which, by the operation of the Holy Ghost, Christians of both lands, but of the same communion, may be more and more joined together in unity of spirit and in labours of love.”

At the present moment, when so many thoughtful minds are occupied in discussing the propriety of restoring, and so many efforts are being made to restore, some kind of synodal action to our own branch of the Church, it is impossible to omit the following striking passage from the letter of the Right Rev. John H. Hopkins, Bishop of Vermont:—

“It is always a grateful theme to an American Churchman, when a Prelate of our revered Mother Church speaks, as your Grace has been pleased to do, of the ‘close communion which binds the Churches of America and England.’ For my own part I would that it were much closer than it is; and fervently hope that the time may come when we shall prove the reality of that communion in the primitive style, by meeting together in the good old fashion of synodal action. How natural and how reasonable would it seem to be, if, ‘in a time of controversy and division,’ there should be a council of all the Bishops in communion with your Grace! And would not such an assemblage exhibit the most solemn and, under God, the most influential aspect of *strength and unity*, in maintaining the true Gospel of the Apostles’ planting against the bold and false assumptions of Rome? It is my own firm belief that such a measure would be productive of immense advantage, and would exercise a moral influence far beyond that of any secular legislation.”

God only knows how necessary, or how soon necessary, this mutual approximation of Churches, this combination and alliance of forces may be! We cannot now read the dark eventualities of the future, nor, though times and seasons run on apace, exactly unravel the how, and the when, and the measure of that "testimony,"<sup>1</sup> which the Lord of all foretold should be proclaimed among all nations as premonitory of the end of things created. Only every Church refounded or remodelled in the far-off isles, and every simple-hearted Missionary and Catechist going forth from our shores, gives significance to the testimony, strengthens the force of the premonition: and, combined with the hardly stifled menaces of the world, ought to be regarded as an additional call to union among ourselves, to more cordial and familiar intercourse with kindred Churches, that when the Master of the spiritual house shall come at last, He may find the servants therein accordant with Him and with each other.

Isolation is ruin. You would not expect a natural body, with a tourniquet on each limb, to perform its natural functions rightly. Neither can you expect that our Church will be able to do its own proper work, or confront the perils that await it, or cope with its foes, whose emissaries will never rest until they have crushed it, if its organs of speech are paralysed, or its powers of motion shackled; or if strong in the imaginary strength of its insular position, it cuts itself off from the counsel and assistance of its natural allies. Great changes seem to be preparing for the State and Church of England. Their magnitude at present no man can gauge. Doubtless the hour may be coming, (deplorable as it will be to the nation, aye, and to the world, for the Church of England has ever been a benefactress of the world,) when the State may dissolve its union with the Church. The State may reject us, or we may be driven to reject the State. We must reject it, if it ever tampers with our creeds and formularies, or if it attempts to hinder us from fulfilling that mission which the Lord requires at our hands. Then a more exact and more primitive organization may be forced upon us, as well as a more close union with our Colonial and with the American Churches; it may be in defence of the faith; or it may be from the instinct of self-preservation; and then if God shall, peradventure, permit the world to go on, and if He does not withdraw His grace from the world, we may be permitted to *see a great Church union of completely organized Churches* meet together once more as aforetime they used to meet together, in the unity of the Holy Ghost, in the name of the Only-begotten Son, to set forth the glory of God the Everlasting Father by setting forward the salvation of all men.

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<sup>1</sup> Matthew-xxiv. 14.

## THE BORNEO BISHOPRIC.

THE Borneo Church Mission has been so often mentioned in these pages, that we may reasonably hope that it is a subject of more than ordinary interest to our readers. The proceedings of our countrymen in Borneo and the Indian Archipelago have, however, been lately forced upon the attention of a more numerous audience than the circle of subscribers to any periodical, and have become of national interest. It is therefore with especial satisfaction that we find, that every successive post that reaches this country from Sarāwak, brings with it accounts of events which are in themselves the best vindication of these proceedings, and of the wisdom and sound policy which prompted them. "It is my full persuasion," said the venerable Bishop of Calcutta on the occasion of his late visitation to Sarāwak, "that there is no Mission on the face of the earth to be compared with that of Borneo. It has been thrown open to Christian enterprise almost by miracle. One of the darkest recesses of heathen ignorance, cruelty, and desolation, where piracy, murder, conflagration, and head-hunting stalked abroad in the open day, and the aboriginal inhabitants were in the sure way of being utterly exterminated, is now, so to speak, like the Paradise of God. Deliverance has been proclaimed, security of person and property, equal rights, an enlightened and paternal distributive justice, the arts of life, and an extending commerce, are already established at Sarāwak, and are spreading along the whole coast of Borneo."

By a letter received in the course of the last month from Sarāwak, we find that the views and anticipations of the Bishop are being confirmed and realized, and that ancient feuds, which have perhaps for centuries desolated the countries bordering upon the Sakarran river, so lately and unhappily notorious, are now being quenched, and succeeded by peace and good-will among the natives. To assist in bringing about such results, an expedition was made, in the month of April last, by Captain Brooke, the nephew and deputy of the Rajah of Sarāwak, in his absence; and during this expedition the Rev. Mr. McDougall, who accompanied it for the purpose of more accurately acquainting himself with the interior of the country and its inhabitants, with a view to future Missionary operations, writes:—"I received your letter just as we were at a congress of peace for binding all these warlike tribes together. It was held on neutral ground, at the mouth of the Undop. A platform was raised under a banyan-tree, on which were Captain Brooke, ourselves, the Datus, and some of the principal chieftains repre-

senting the Lingas, the Sakarrans, the Batang Lupars, and Lemanac Dyaks. Capt. Brooke addressed them, and told them how bad it was for them to be at feud, destroy each other's trade, neglect their farms, and bring themselves to poverty; that he had now come in the place of the Rajah to make them brothers again, and that when peace was made, whoever broke it would be considered the Rajah's enemy, and punished accordingly. The chiefs agreed, and each party killed their pig, and exchanged their jars, which they value so much, as a lasting contract of peace. I look upon the result of our visit as a more important victory than any fought battle. It has, I trust, quenched the feuds of years, and set a population, bordering upon 200,000 in number, at peace. Now for Missionaries to do the rest. We want at least three to make a proper beginning here. Mr. Chambers will have more than he can do within the limits of the Sakarran tribes. There must be a man up the Batang Lupa, and another at Linga. I have just returned from Gassin's farm-house (the great Sakarran chief), and I am much pleased with the visit. A more promising and finer set of people there cannot be, and he is both ready and anxious to receive Mr. Chambers. Another Orang Kaya, whose cognomen is Gila Brani (madly brave), and who leads about 6,000 men from two days' journey up the river, is now at my side, inquiring earnestly when I will come and see him, or send a padre to take care of and instruct them to be good."

Thus we see, those chiefs whose punishment as pirates was at that very time the subject of discussion in this country, and of a motion then impending in our own House of Commons, so far changed as to have abandoned their piratical practices, and entreating for instruction in the Gospel of Peace. It is not, however, our object upon the present occasion to eulogise Sir James Brooke or his measures, or to attempt to support by unnecessary argument a verdict which must now be considered as conclusive and without appeal; but rather to show how wide a field is to be found for Missionary enterprise in the islands of the East, and in how singular a manner successive events have tended to throw it open.

From a very interesting Report of the Borneo Church Mission Society, published within the last few days, and to which we would refer our readers for the details of this remarkable Mission, we learn that the missionary Church of St. Thomas at Sarawak is now completed, and that service is performed therein twice in every day, in English or Malay, by the missionaries; that the Mission-House is complete, and built in such a manner as to fit it for those ulterior objects to which we are now desirous of calling the attention of our readers; that

Mr. McDougall, who for more than three years had been engaged single-handed upon the work of the Mission, has, within the last twelve months, been reinforced by the Rev. Walter Chambers, a missionary in priest's orders from this country, and two catechists, Messrs. Fox and Nicholls, from Bishop's College, Calcutta, as well as by a Chinese schoolmaster. That a school has been established, in which twenty-five Dyak and Chinese children, who have been since baptized, are now being brought up within the walls of the Mission-house, apart from the evil influence of native vices and native prejudices; that this has been done with the entire concurrence and by the desire of their parents. That a hospital has been established by Mr. McDougall, at the expense of the Rajah, in which there are twenty-five beds for in-patients, which are, as he reports, generally all occupied; that this has been accomplished not only without exciting any angry feelings on the part of the natives, but, as Sir J. Brooke reports, Mr. McDougall is universally beloved, and is exercising a powerful and most beneficial influence over every class in the community. The Mission has, moreover, as will be seen by the Report, not been without its spiritual fruit of converts and inquirers. This is, indeed, an amount of success with which any mission might have been blessed, and which would give it a claim upon our attention; but it is not all: recent events have so tended to increase the influence of Sarāwak, the population of which has, within the last nine years, grown in the town of Kuchin from 1,500 to 12,000, and throughout the whole territory to 30,000 souls; that not only is the field of operation therein greatly extended, but much of the surrounding country is thrown open to us.

Such is the fame of the Rajah, and the credit which his government has obtained for mildness and equity, that it would seem that whenever any political convulsion takes place, or battle is fought in any of the surrounding countries, the worsted party seeks not an ally, but a refuge and protection, in the Sarāwak territory. Thus, in the autumn of last year, no less than 5,000 Dyako-Chinese, who were driven from their own country of Pemangkat for having sided with the Dutch in their war with a neighbouring tribe, fled with their wives and children to Sarāwak.

And thus it is that the recent expedition has not only put a stop to piracy, but the neighbouring tribes have been so impressed by the power and benevolence of the Rajah, that embassies have been received from them from all sides, seeking not only alliances, but European instructors from Sarāwak. Among these the Sakarran Dyaks are conspicuous, and with them, as we have seen, Mr. Chambers, at the request of their

chief Gassin, (for a very interesting account of whom we may further refer to the Report,) was to be settled as soon as he had sufficiently acquainted himself with the language. To four other densely peopled rivers Sir J. Brooke proposes sending English residents, for the purpose of preventing piracy and watching over the interests of commerce; and to each of these little settlements he desires that missionaries should be attached. So many are the opportunities of placing missionaries with advantage among these people, that time would fail us in recounting them all; and we need only say, that want of means seems to be the only limit to the work.

It cannot, however, have escaped the zealous Churchman, who has accompanied us thus far, that however wide the field, however great the zeal and self-sacrifice that have been, and we may confidently expect will be hereafter displayed in carrying out the Mission under its present constitution, one thing is lacking, and that we cannot think other than an essential, namely, the Episcopate. This necessity has not escaped the discernment of Sir J. Brooke. He has expressed his opinion that the time has come for moving the people in masses, and that the Dyak tribes are ripe for a national conversion; but he remarks, that prudence and forbearance will be required to cultivate the field to advantage; that unity of action is essential; and he has urged upon the Committee the necessity of the establishment of a competent ecclesiastical authority for the supervision and oversight of the Mission, and has expressed his own willingness to aid in the establishment of a Bishopric. To this appeal the Committee have readily responded, and it is now proposed that the necessary steps should be taken for carrying the design into operation, and they appeal to the Church in England to aid in the formation of a fund for the support of a Missionary Bishop in Borneo.

To a Churchman it seems scarcely necessary to adduce arguments to prove the advantages of Episcopal Government; that it is the one apostolic method; and, therefore, that in pursuing which we may reasonably expect the largest measure of the Divine blessing; that according to the ancient principles of Church government it is the *presence* of the Bishop that is required; "that the Bishop is more than Bishop when surrounded by his presbyters, the presbyters less than presbyters when the Bishop is away." But we do not propose to enter into the general question of the office of Missionary Bishop and the necessity of Episcopal government, but rather to address ourselves to the peculiar position and wants of this infant Church, which would seem more especially to demand it. By the present constitution of the Mission, it is under the Episcopal superintendence of the Bishop of London, who has from its first

establishment taken the most kindly interest in its welfare ; the result, however, of this arrangement is, that at least five months must elapse before a reply can be obtained by the missionaries, from their Diocesan, upon any questions which may arise. That in a country peopled by so many and various races, differing in feelings, habits, and constitution from each other, there must be many such from time to time, as new converts are made, and new exigencies occur, is inevitable ; and many such, that a personal knowledge of the facts, and still more a prompt decision, can alone satisfactorily settle. For all such questions the personal supervision of the Bishop seems absolutely necessary. Again, when we look to the practical working of the Mission, we cannot fail to remark the very obvious want of one recognised head upon the spot to direct its operations.

The Missionaries, whose numbers, we trust, are soon to be greatly increased, will be, in all probability, young men of ardent zeal and temperament, who will require both counsel and control. But that these should be received by a body of presbyters, from one of their number although their superior in age and information, experience tells us is impossible. When differences of opinion exist, the presbyter will invariably look to his Bishop, and to him alone. Nor is this all ; if the Borneo Church Mission can be carried out upon the plans which are now proposed to us, it is intended that the School which is now in operation should be ultimately increased to a College for the education of a native ministry ; and in the management of this, we conceive that episcopal superintendence will be highly desirable, looking as we may do at the success which has been thus obtained by colleges established at New Zealand and elsewhere. The Missionaries will indeed be scattered over the country, each in his separate sphere, and while upon their stations will have little opportunity of intercourse with each other ; but during the period of their agricultural operations, for three months in the year, the Dyak tribes, it would seem, leave their villages and are scattered over the country at their farms ; at this season the Missionary would find himself deserted by his flock ; and it is proposed that he should then seek the parent settlement at Sarāwak, and obtain the advantages of civilized society and Christian intercourse with his Bishop and his fellows. In this manner it is hoped, that that uniformity of practice and teaching will be preserved which is in all cases important, but more especially so in a land where Christianity is but one of many religions.

The Missionaries at Sarāwak are moreover not likely to be without opponents other than ignorant idolators and bigoted Moslems. The Jesuits, who have a large college and seminary

at Singapore, have already their eyes upon Borneo, and were it not for the obstacles thrown in the way by Sir J. Brooke, would before this have established themselves at Sarāwak. Upon this point Mr. McDougall writes :—" I feel sure we must act energetically, to prevent these Roman Catholics from forestalling us : for they take but little pains in these parts to make fresh converts for themselves, but are ever ready to concentrate their efforts upon any point where the Church of England has begun a Mission with any prospect of success. I fear we shall soon hear of a Vicar Apostolic with his college and priests establishing themselves in our neighbourhood ; but if the Church sends us an efficient force, they will not be able to do much in Sarāwak, or the countries more immediately under its influence." Should this be the case, it is obvious that the Church in its most perfect form, would be much more adapted to cope with the Romanists than a few scattered priests and catechists. Their claims of permanence and authority would then be met, not only by a purer faith, but by a more perfect organization, and an equal title to apostolical authority, — matters, we imagine of immense importance in dealing with barbarians and orientals.

Borneo, however, it is to be remembered, wants not only government for its Church, but that Church has for the most part to be created ; it wants funds, the devotion of zealous labourers, and much self-sacrifice ; and, if we may trust the experience of the last few years, a remarkable supply of all these wants has invariably followed the appointment of a Bishop in all those colonies in which Episcopal Sees have been heretofore erected. New Zealand, the Cape, our Australian Colonies, and others, have remarkably experienced the fact, that no sooner has a Bishop been able to unfurl the standard of his See, than labourers of all ranks have started forth to his assistance ; and in the place of a few devoted husbandmen, each clearing his small space in that wild wilderness, which upon his removal has become as thick and dark as ever, a little army of fellow-soldiers has been formed under one leader, each of whom has been ready to follow in the steps of his predecessor ; bringing to maturity the fruit of his labours, and preserving as a tradition his experience and his successes. It is for these reasons that we desire the erection of a Missionary Bishopric in Borneo ; and we should rejoice if the present year, which is remarkable as the Jubilee of that great Society by whose means so many Churches and Bishoprics have, through God's blessing, been founded, and which is, indeed, in other respects, for the whole civilized world, a year much to be remembered, should be marked by this great work, than which none can hold forth a brighter promise of permanence and importance in its results.



## STANZAS FOR THE TIMES :

SUGGESTED BY THE THIRD JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, JUNE 16, 1851.

WHAT? when we pour the mighty shout  
Of Jubilee from pole to pole,  
To give one wretched traitorous doubt  
A lodgment in thy English soul?

The joy that fills each brother's breast  
Peals o'er the broad Atlantic tide :  
The East comes forth to kiss the West :  
The globe is spann'd from side to side.

And wilt thou,—on a day like *this*,—  
Be fill'd with aught but rapture high?  
Bright foretaste of that better bliss  
Too long delay'd beneath the sky,

When Peace, and Love, and saintly Mirth,  
The portion of mankind shall be ;  
And Truth shall cover all the earth,  
As waters fill the hollow sea?

Not so! be far from thee the ways  
Of those whom Love might mourn the more,  
Could she but soften blame with praise,  
And less their heavy sin abhor :

The men who spake a thousand things  
Of Unity, and Patience, *then* :  
The blessing which submission brings,  
The bliss in store for quiet men.

*Themselves* the first to cast aside  
That Patience,—and to preach Despair!  
Slaves of a poor and paltry pride,  
Who once were men of peace and prayer.

Teachers of—Oh, they know not what!  
A vile invention of their own :  
Their vows despised—their faith forgot—  
Their flocks left on the waste alone.

While they—less happy than they seem—  
With words, like very swords, are fain  
To rend the robe without a seam—  
Aye, human *hearts* to rend in twain!

Rise from your graves, ye shrouded dead!  
Wake up—and let us hear ye say  
The stern strong things ye would have said  
Did you but walk the earth to-day.

Tell us if e'er in ancient time  
Ye heard it said, as we do now,  
That every soul in every clime  
Beneath the yoke of Rome should bow :—

That Bishops, who can trace their line  
Backward for thrice five hundred years,—  
And gifts and graces all Divine,  
Should challenge doubts and foster fears :—

That ritual old and order high  
Are ground for captious cold complaints :  
And Oh, to hear you make reply—  
Apostles ! Martyrs ! Heroes ! Saints !

Ye, too,—I would we had you back,  
If 'twere but for a single year,  
Ye holy men, who found “no lack,”  
Although ye “gather'd” only here.

Oh that your gallant glorious band  
The progress of the fray could trace,  
And that yourselves could take your stand  
With those weak brothers face to face.

Wise Hooker, and grave Pearson thou !  
And Bull, who wields a sword-like pen ;  
And Butler, with the thoughtful brow ;  
And martyr'd Laud, and tuneful Ken ;

Leighton, whose very name is praise ;  
And Andrewes, meekest, holiest one ;  
And Taylor, with his wealth of phrase ;  
And English-hearted Sanderson.

For ye were men to live and die  
For that dear Church ye found at home ;  
To fight her battles, and to cry  
With dying lips—“No peace with Rome !”

Friends—kinsmen—brothers—in the fray,  
Be ye prepared like rocks to stand !  
The night is passing fast away—  
The dawn is very nigh at hand—

But till it breaks o'er rock and hill  
The Angels' eyes are fix'd on you.  
'Twere treason to be standing still  
While so much work remains to do.

Then up ! and quit you all like men—  
Forget the things you leave behind ;  
Look upward and look onward—then  
Give tears and terror to the wind.

Yea—though ye hear the heavy tramp  
Of armies like the knell of Fate;  
Though craven hearts are in the camp,  
Though foes are battering at the gate,

What matter? know ye not that He—  
Through darksome night and morning dim—  
Is with us—will for ever be!  
And none can fail who fight for Him?

And oh, misguided men! 'tis time  
Ye too should cast this dream aside;  
Repentance still may cover crime,  
While Pity's gate stands open wide.

Return, like sad repenting sons,  
To claim the love ye shared of old;  
Be but the over-anxious ones  
Whom Zeal made once o'er-leap the fold.

And in your Mother's sweet love find  
The only cure for every care;  
Your hopes the sport of every wind,  
Till once more anchor'd firmly there!

#### JUBILEE SERMON BY THE BISHOP OF TENNESSEE.

[THROUGH the kindness of the Right Reverend James Harvey Otey, D.D., Bishop of Tennessee, we have the high gratification of placing before our readers copious extracts from the Sermon preached by the Bishop, on the 22d June last, in London, at the opening of the Jubilee of the *Society for the Propagation of the Gospel*. It is a source of unmingled pleasure to find an American Bishop thus eloquently advocating the cause of the Missions of the Parent Church. Our duty ends by presenting to the Bishop our most grateful acknowledgments for conceding to us the use of his MS.; but we cannot forbear directing attention to the vivid picture of the hardships and difficulties of Missionary life, drawn by the hand of one who has himself been all life long a Missionary. *En.*]

Romans xv. 29. "*And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.*"

The grandeur of the Gospel in its design, which provides for the salvation of all men, is surpassed only by the benevolence of its spirit. It offers eternal life and immortal happiness to all who will accept its merciful overtures, and submit their hearts to its gracious influences. Love planned and executed the scheme of redemption, and under the

influence of the same divine principle, its benefits are still made known and applied to men. It animates the Christian to forego personal ease, to sacrifice worldly interest, and to face every danger, that he may proclaim the unsearchable riches of Christ to dying sinners. Of this we have an illustrious example in the conduct of that eminent apostle, whose words we have selected as the theme of our discourse. And may we not say, brethren, and saying rejoice, that this example has inspired many, whose names are dear to every Christian heart—the Middletons and Hebers and Jameses, and Martyns and Corries of the Church of England—to go forth, bearing the light of truth and the offer of mercy to the ends of the earth? May we not trust that it will be imitated by many more who, under the auspices of that venerable Society whose cause we plead before you to-day, shall go “in the fulness of the blessing of the gospel of Christ,” to those yet sitting, as we might say, “in the valley of the shadow of death?”

A stranger among you, brethren, from a distant land, yet bound to you in that holy fellowship—“the communion of saints”—which acknowledges the bonds of a common faith and hope, I feel it to be a privilege to appear before you to-day to speak a word in behalf of the missions of the Church. Twenty-five of the best years of my life have been given to this work, nor will the brief remnant of my days be withheld from it. You may be sure then, that what I say will proceed from honest and sincere convictions, and I am sure that I shall be heard with favour and attention.

Let us briefly consider the Gospel in its asserted character of a *blessing*.

1. It is a *blessing*, as having revealed to men the knowledge of the true God. Certain it is, that the true God was known to the Jews, previous to the introduction of the Gospel. But these made up only a small portion of the human family, and all testimony goes to show, that apart from the favoured posterity of Jacob, the large majority of mankind had either very crude and inadequate conceptions of the Deity, or were ignorant of God's existence. To us, on whom the full blaze of the light of revelation shines, it is perhaps an impossible thing, properly to conceive the misery of doubt or ignorance upon this one fundamental article of all true religion. The harrowing spectacles of wretchedness and degradation which are still presented to observation in pagan lands, and the recorded facts of history, can alone acquaint us with the extent and degree of that fearful darkness, in which men groped and stumbled, and fell, for four thousand years, in their search after a deity upon whose goodness and power they might rely for protection, and whose mercy they might supplicate for the pardon of conscious guilt. Reason, guided by observation of the skill and contrivance apparent in the arrangements of the material universe, led the understanding to the conclusion that there was a Maker of all this visible frame, and that He was infinitely wise and powerful. But how or where to approach Him, with what offerings to come before this “most High God,” with evidence of acceptance, they had no knowledge, they could get no information, that would

ease the conscience of the burden of guilt. Reason had no line to fathom the awful profound in which the invisible God dwelt, she possessed no materials to bridge that "great gulf," which sin had fixed between man and his offended Maker ; and however an anxious and inquiring thought might wander beyond the boundaries of sensible things, even into that eternity in which God dwelt surrounded by all the glories of uncontrolled dominion and matchless power, still it brought back no cheering discoveries to soothe the deep anxieties of the human bosom.

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Deification of the passions followed in the train of this stupifying ignorance, and man became, in the indulgence of his passions, *more degraded* than the brutes that perish. Perverting his reason and spurning the dictates of conscience, he taxed his ingenuity in devising methods to inflame his passions and do violence to nature. Monsters in crime were exalted to the honour and dignity of gods, and temples and shrines were dedicated to the worship of those, whose worthlessness was inscribed, in indelible characters, upon the recorded crimes and remembered vileness of their living actions. Think of beings endowed with reason, bowing down to stocks and stones—worshipping the calf, the dog, the crocodile, the frog, the fly—everything unclean, vile, and abominable—erecting splendid temples for their inhabitation—consecrating a priesthood for their service, and bringing their oblations to these dumb idols ; and in the face of heaven, in the light of day, and in the presence of men, offering to them the homage of the heart. Can aught be conceived of, as more humiliating, more infamously degrading ? Yet even these views, revolting as they may be, present but the lighter shades of this picture of moral debasement. To enter into more minute details would offend the ear of modesty. To fill up the outlines of the dark picture we have sketched, would mantle the cheek of innocence with the blush of honest shame and virtuous indignation !

Let it be remembered, however, that the ignorance, superstition, and wretchedness, to which we have adverted as prevalent in the ancient heathen world, still brood over much the larger portion of the human family. Surely a more influential consideration than this need not be sought or named, to enforce upon Christians the duty and obligation of extending the knowledge of Christ's religion.

2. The Gospel is a *blessing*, as having taught man his destiny. Without the revelation of Jesus Christ, the grave is the entrance into a world, full of darkness, hung around with terrors, and from which no beam of hope, or ray of light, issues to cheer the heart, or hush the voice of nature's disquietude. The vast field of conjecture stretches in boundless prospect before us ; but whether annihilation, or some modified form of spiritual existence, animating the body of a beast, a fowl, or reptile, becomes the portion of the rational, sentient part of man, the utmost efforts of reason can neither demonstrate nor determine. Futurity to the pagan, is a great deep over which the blackness of darkness broods continually. He stands at the mouth of the

open tomb, and sees a parent, a child, or the partner of his affections, sink into the cold and silent vault of corruption, and turns away in sadness with the overwhelming thought, that "it shall never be morn in the grave to bid the slumberer awake"—that the most tender and endearing connexions he has known are dissolved for ever, and that love and conscious being in them are utterly perished. I would ask you, ye Christians, to realize the horrors of such a condition, if you could. But you cannot. It is impossible. In vain would you attempt to gain a practical conception of the misery, the unmitigated misery, of him who looks to the grave as the only final resting-place of a weary life, and in the agonies and throes of the departing hour is pressed with the conviction that consciousness is to be eternally annihilated—that destruction of body and soul is the fearful close that consummates the struggle of death. From this state of unqualified wretchedness the information of the Gospel has delivered man. For Christ "hath abolished death, and brought life and immortality to light through the Gospel."

In this single annunciation is contained more to remove doubt, inspire hope, and nerve the soul to virtue's high resolve, than is to be found in all the reasonings of sages and in all the conclusions of philosophy. Reject the truth proclaimed upon the authority of this holy volume, and where will you find its equivalent or its substitute? Extinguish the light which beams so brightly and cheerily from its pages, and you spread a mantle of despair over the moral and religious world.

3. The Gospel is a *blessing*, because it reveals God's method for the pardon of sinners. If the history of human kind establishes any one truth beyond the reach of doubt or cavil, it is that a sense of guilt, of demerit, has been found uniformly attaching to the conscience amidst all the varieties and complexions of our race. Unearthly, unnatural fears, the genuine offspring of guilt, dark and gloomy presages of the future, embodying themselves in hideous shapes and phantoms, terrified the imaginations of men, and led them universally to the offering of propitiatory sacrifices. Nothing was held too dear and valuable to purchase peace of conscience. It was this which contributed to raise those splendid temples of the "olden time," whose ruins even now excite the astonishment of the traveller, and, in the midst of surrounding desolation, remain the imperishable monuments of man's folly, and testify of his sin. From this dismal state of apprehension—from this worse than Egyptian bondage—the gospel proposes an effectual deliverance. It sets forth an arrangement by which the holiness of the divine character is vindicated, while pardon and favour, through the atonement of Christ, are extended to the guilty and condemned, upon the terms of faith and repentance. It disarms death of his sting, by having provided satisfaction for the demands of a violated law, and gives peace of conscience in the assurances that "mercy rejoices against judgment," and that "God can be just and yet the justifier of him that believeth in Jesus." The single announcement, that "Christ died the just for the unjust, to bring us

near unto God,"—that His "blood cleanseth us from all sin," conveys import of richer blessings to the penitent believing souls, than are contained in all the records of this world's wisdom.

4. Once more : the Gospel is a *blessing* because it delivers from the dominion of sin. Man is everywhere and every way, not only a guilty but a polluted sinner before God. It is not only deliverance from the condemnation of guilt, but cleansing from his pollution that he longs for, with all the desire of a soul swelling with the hope of immortality. Had the gospel contained no provision to remedy this, his actual condition, all its other discoveries, however transcendent the displays which they make of the Divine character and glory, had been to no purpose. Without strength to do works pleasing and acceptable to God, the knowledge of the perfections of Deity would have rendered man but the more miserable, in the view thus afforded him of the happiness of communion with God, possible to pure beings, but to him unattainable. He had beheld holiness, justice, unerring rectitude, Almighty power, stamped as prominent lineaments upon the face of Deity, but all of them pledged to execute vengeance on him, a wretched and helpless offender. But very different from this is "the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ." While the gospel uncovers to man the guilt of his own character, it reveals to him the provision of mercy, through which he may escape condemnation. While it exposes to his view the foul pollution with which sin has defiled his soul, it also points him to the fountain in which he may be cleansed from all his impurities. It addresses him in tones soothing and gentle as the whispers of an angel, saying, "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit,"—that "being justified by faith, we have peace with God through our Lord Jesus Christ." While it discloses to him the knowledge of his weakness, that of and by himself he can do nothing but sin, it at the same time tells him where he may find strength and "grace to help in every time of need,"—such strength and grace as will deliver him from the bondage of corruption into the "glorious liberty of the sons of God." It directs him to apply to God, who "giveth to all that ask liberally, and upbraideth not,"—to seek, by humble, fervent prayer, the aid and influences of that Holy Spirit who is able to form his nature pure within—to free him from the dominion of sin—so to subdue his will into conformity with the will of Christ, as to enable him to say at all times, "Thy will and not mine be done,"—so to inspire him with confidence, that he may repose, without the intrusion of a single fear, upon the favour and protection of heaven,—so to fill him with "perfect peace," that he rejoices in the darkest hours of his probation and pilgrimage,—and so to pour love into his heart, that he feels contented and happy at the foot of the Cross, and can cry, whatever events betide, "Abba, Father !"

We see then, in the few particulars to which we have adverted, how the Gospel is indeed a *blessing* to man. To undertake to detail in how

many respects it is so, would not only transcend the ordinary limits of a discourse proper for this place, but would lead us into a field, the boundaries of which can be measured only by a soul formed for immortality, and looking to eternity as the appropriate sphere of its enlargement and enjoyment. Wherever its messengers have travelled, they have scattered blessings with liberal hand, converting the barren and unfruitful wilderness of this world into fields teeming with the precious fruits of righteousness, piety, and peace. The stupid Greenlander, in his ice-bound coasts—the filthy and degraded African, in his burning clime—the effeminate Asiatic, in his luxuriant shades—the polished European, in the walks of civilized life—and the voracious cannibal, in his sea-girt island, have alike been partakers of its purifying and sanctifying influences; and in the submission of their hearts to its spirit, in the conformity of their lives to its precepts, they have found peace of conscience, and realized, by happy experience, that it is “the power of God unto salvation, to every one that believeth.” The minister of Jesus has gone, “in the fulness of the blessing of the gospel of Christ,” to the most miserable and degraded of an undone race, and light has beamed along his pathway, and the voice of praise and thanksgiving from redeemed men cheered his spirit and strengthened his hands in his “work and labour of love.”

But, brethren, there are but few, comparatively speaking, engaged in this noblest of all enterprises—the recovery of a world from a state of rebellion against heaven, and the introduction of the human family to a full participation of the privileges and benefits of Christ's religion. The beacon lights of the Missionary enterprise, which point the erring and lost to the haven of safety, are scattered over an immense extent, and are far too distant from each other, to direct all who are straying, into the way that leads to eternal life. To say nothing of pagan lands, where foul idolatry and brutish ignorance yet hold their undisturbed and undisputed reign, the possessions of the British Crown abroad embrace an area of nearly three millions of square miles, with their millions of inhabitants, rational and accountable beings, that are yet to be brought regularly under the elevating and sanctifying influences of the Gospel. There are hundreds of thousands of the same blood and language with ourselves, who, intent upon the gain of ungodliness, or immersed in worldly pleasures, are giving up soul and body to the dominion of sin and the devil, and making rapid strides to the dismal gulf of perdition; and, aside from the Missionaries of that Society whose claims we lay before you to-day, there are few, if any, to arrest them in their onward career, and remind them of the fearful hour of death and of the solemn awards of judgment.

*The Society for the Propagation of the Gospel in Foreign Parts* has now been engaged one hundred and fifty years in its endeavour to plant the Church of Christ in the colonial possessions of Great Britain or in heathen lands. Its fostering care and assistance has been extended to the thirteen states in North America, which became



independent in the year 1776, to Newfoundland and the British possessions lying north and east of the United States, to the West India Islands, to South Africa, India, Ceylon, Borneo, Australia, and New Zealand. When the Society began its operations, there were not one dozen Clergymen of the Church of England in all this vast extent of territory, many portions of which are among the most populous regions of the earth. There are now congregations under the pastoral care of 2,750 Clergymen, with more than 50 Bishops, deriving their episcopal character from the Church of England, in the same territories ; there have been founded in the British Colonies seventeen Colleges, in which Clergymen are educated, and fourteen of these derive aid from the Society. In the wide sway which the English people exercise over the nations of the earth, in the extension of their commerce, laws, arts, and language, there has scarcely ever been presented such a theatre for the dissemination of divine truth. The invention of the art of printing, enabling the Church to furnish the Holy Scriptures in the languages of all people, and the facilities afforded for their speedy distribution to every land by means of modern improvements in navigation, in the construction of railroads, and other modes of speedy intercommunication, have put into the possession of the Christian public a power almost equal to the gift of tongues vouchsafed to the primitive Church.

Comparing the condition of the Society, then, at its commencement with what it is now, and marking especially the results which have been attained through its instrumentality, we are constrained to cry out in the spirit of thanksgiving and praise, "The Lord hath done great things for us ; yea, the Lord hath done great things for us, whereof we are glad." And assuredly He will continue to do great things for us, if we but prove faithful to Him, diligent in our duty, and mindful of our privileges. But we must not forget that "the work is great and large," the bearers of burdens few and separated far from one another. Our diligence and exertions must increase in a corresponding ratio to the success which attends our efforts. To relax in our labours is to go backwards ; not to occupy the ground that is vacant, is to yield it to the possession of adversaries who will never give back an inch of it without a violent resistance.

We have not the time, nor is this the proper occasion, to enter upon a consideration of the peculiar difficulties and trials which attend the life and labours of a Missionary. He has feelings and sympathies like other men ; his heart is wrung with anguish as much as the hearts of other men, in parting with loved friends and the home of his childhood with all its endearing associations, to take up his abode in distant, and it may be, in sickly climes,—where no mother or sister will sit by his bed of pain, and support the sinking head, and wipe the cold sweat from the suffering brow, and speak words of hope and encouragement to the failing heart, or close, with tender hands, his eyes in their last long sleep ! What do your missionaries ask first of all from the Church in the prosecution of their work ? I am sure—I speak confidently, brethren, because I have been myself engaged

in the missionary work—I am sure I give utterance to the sentiments of their hearts, when I say, that they would feel more strengthened and animated in their work, by the assurance that prayer was made with one accord by the whole Church for their success, than to be informed that they might check without limit upon an overflowing and inexhaustible treasury for the supply of their temporal wants. They would feel then that they were not alone in their toils; that the eyes of the faithful were directed with intense interest to their labours; that the aspirations of thousands of pious hearts were breathed for their success; that wishes of “good luck in the name of the Lord” clustered around their goings; and as they wended their way through the lonely prairies, or tangled forests, or miry swamps of distant lands, far from the loved scenes and inspiring associations of their youthful days, they would realize that God was near them, that his protecting hand was over them, and that his grace and blessing would crown their humble efforts in his cause; and they would go to seek the lost, reclaim the erring, instruct the ignorant, and comfort the sorrowful, assured that they went as St. Paul went, “in the fulness of the blessing of the Gospel of Christ.”

If any man upon earth preeminently needs an interest in the prayers of God's people, it is the Missionary. He is oftentimes placed in circumstances of trial and difficulty unknown to other men. No description can do justice to his situation. It must be realized by personal experience before it can be fully known and appreciated. The preparation of sermons, and the conducting of public worship, are the least onerous of his duties. His own heart must be established by grace, his own soul baptized in the fountain of Divine love, that the power and light of the Gospel may be manifest in all that he says and does, and that he may as an instrument impart its blessings to others. The workings of error in a thousand forms he has to meet and oppose. He is under continual temptation to lower the standard of Christian attainment, by receiving as members of the Church those who with the form of godliness have never experienced its divine power in the renewing of the heart unto holiness. He has to lift the standard of the blood-stained cross, and proclaim in the solemn and thrilling tones of the Gospel trumpet, that “without holiness no man shall see the Lord.” He has to rebuke open profligacy and warn against secret sin, under a lively sense of his own responsibility, that if those to whom he is sent die in their iniquity, without warning, their blood will be required at his hands. He has to encounter the sneer of infidelity, to endure the lash of ridicule, to face the scorner with his infamous gibes and jests, to have his ears offended with the blasphemy of the profane, and to vindicate the heavenly origin of his religion by meekness, by gentleness, by patience, by faithfulness, “by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.” He has to stand by the couch of the dying, to point the trembling and penitent sinner to the blood of Christ as the only pro-

pitiation for sin, and to assist the struggling soul in its last desperate conflict. Who that has realized all this in the discharge of the ministerial trust, but must ask with the Apostle, "Who is sufficient for these things?" Who that understands their difficulty, and feels the value of immortal souls, but must acknowledge that missionaries especially need the prayers of the Church? Wonder not then that I place this as foremost, most necessary, and most effective among the instruments of the missionary work, and that I ask in behalf of my fellow-labourers in the Gospel at home and abroad, the fervent and effectual prayers of the whole Church. \* \* \* \* \*

But this is not all which it is both our duty and our privilege to ask. We come to you in the name of the Lord, and ask you to give of your worldly substance for this work. It has pleased God to make you His debtors, not only by giving you all that you have, but also by making known to you the power of His grace and the strength of His love, through the redemption that is in Christ Jesus. You are then under countless obligations of gratitude and love to the Saviour, and ought surely to be glad to manifest your thankfulness by every method in your power. God could, it is true, convert the world without ever calling upon one of you to share at all in the honour and glory of such a work; and so also He could easily sustain us in life without the intervention of rain or sunshine in their seasons, to bless the labours of man in preparing "corn and oil to give him a cheerful countenance and strengthen man's heart." But He has not chosen, in His infinite wisdom, to do so. He would have men to labour for their daily bread, both in the natural and the spiritual world. He has instructed us to pray, "Give us this day our daily bread;" and no man can offer the prayer in faith, in sincerity and in truth, without recognising such dependence upon God, as ought to constrain him to give of his ability cheerfully to spread the knowledge of the Gospel. The duty is itself so plain and obvious, has been so frequently and forcibly inculcated, that I need say nothing more about it. Only one consideration will I name and urge upon the attention of Christians. The reproach has been too frequently cast upon the benevolent enterprises of the Christian Church, that they are money-making schemes. The Church will be effectually delivered from the opprobrium of mercenary motives, if Churchmen will only do their duty. We ask no man to give to this cause unless he does so from Christian principle. His gift unsanctified by this motive, is unacceptable to God, and will bring no blessing to his own soul. It may perhaps be said that such a rule, in its practical operation, will greatly diminish the receipts into the missionary treasury. I do believe it to be a groundless apprehension. Let the Church do her duty, and God will defend the right. Let her resume the ground upon which she was originally placed by her divine Founder, making no compromise with worldly principles. Let her members rely upon their own means, as God prospers them, and in estimating what they can give, let them not diminish their own contributions upon the presumption that offerings from "those without" will make up their deficiency.

Brethren, we are able to do all that God requires of us, "if there be first a willing mind," and we have faith to attempt what God has commanded. Eleven apostles and five hundred brethren set about conquering a world, and recovering it from the dominion of sin and idolatry; and shall the Church of England, blessed of God as she has been, and blessing mankind in every clime, as she now is, through the ministry of her twenty thousand clergymen, falter and hesitate to take the foremost rank in the sacramental host that is moving onward to possess the goodly heritage which the Lord has promised in the triumphant establishment of His kingdom upon earth? May God forbid!

Consider finally, as a motive of encouragement to renewed exertion, what is comprehended "in the fulness of the blessing of the Gospel of Christ." The prophets, looking forward to the period of the Messiah's reign, seem to be transported with rapture at the view of its transcendent glory. Their thoughts seem to swell with a divine energy, and they labour to give expression to the glowing conception of their minds, in language which borrows its powers of illustration from the most striking and magnificent scenes of visible nature. Contemplating the grandeur of his theme, one says, "The knowledge of the Lord shall cover the earth, as the waters cover the channel of the sea." Another exclaims, "The mountain of the Lord's house shall be established upon the hills, and exalted above the mountains, and all people shall flow unto it." Would we know its peacefulness? "Nation shall not lift up sword against nation, neither shall they learn war any more." Would we learn its power over the passions of men? "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together; and a little child shall lead them." Would we hear of its fruitfulness and beauty? "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing." Now imagine the universal prevalence of the Gospel, for which the venerable Society is labouring, and you have by anticipation the glowing descriptions of the prophets realized. The aspect of the world is then changed; the discords and contentions of men are hushed; the united influences of peace, truth, and charity shed their richest blessings upon the children of men; "the mystery of God is finished," and the angels tune their harps to a louder note of rapture, and swell the song of universal praise in that sublimest of all anthems, "Alleluia! Alleluia! for the Lord God omnipotent reigneth." Here then is a prospect inspiring enough to rouse every energy of the soul, and lead us to consecrate ourselves and all that we have, unreservedly to the ever blessed God of redemption; even to Him, whom, with the Father and the Holy Ghost, we worship and glorify as one God, world without end. Amen.

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## Correspondence, Documents, &amp;c.

## THE MERIAH SACRIFICES.

[We insert a private letter which has been kindly forwarded to us on this interesting subject. Little is known about it in England, though it has attracted much notice, not only in the presidency of Madras, but throughout India.]

“Hurreeporam, April 12.

“MY DEAR —, In my last letter I promised to give you some account of the Khonds and the Meriah sacrifices, so I here give you what information I have been able to collect.

“The existence of this people was not known before the late war in Goomsoor, in 1836, when they joined the rebels against our troops. There is no exact boundary to their country, as they are scattered about through a large part of India—in Goomsoor, Kalahundi, Jey-poor, Gundiana, &c., and, in fact, it is not known yet how far the Meriah sacrifices may extend. These people confine themselves, generally, to the mountains, or the plains adjoining. The plains are inhabited by a totally different race—the Obreecs. The Khond country is one dense forest jungle, the mountains being covered with trees up to the very tops. They clear just enough ground round their villages to cultivate their rice. The villages are very numerous, though difficult to be found in the thick jungle. The hills consist of great masses of granite in a state of decomposition. There are several fine rivers and mountain streams, but in some places we could only get water to drink from the stagnant pools at the bottom of the valleys. The land is exceedingly fertile, and yields abundant crops of rice, &c.

“The Khonds are supposed to be the aborigines of India, who have been driven to these mountain fastnesses by successive invasions. Here they remained unsubdued until the English found out their retreat and scaled their mountains. They are at constant war with each other, and with the people of the adjacent plains. The most trifling things bring on a war. In one place we passed through, the people had been fighting with the inhabitants of another district for two years, all on account of a man having drawn toddy from a tree which did not belong to him. But in this time only one man on one side and three on the other had been killed. Their warfare does not consist in close combat, but in waylaying in the mountain passes with bows and arrows. Their customs oblige them to get man for man, so until this is accomplished, the war continues. The fair sex is also a cause of innumerable squabbles. Every man is armed with a battle-axe, of a different shape, and a blow from one of them would not be very pleasant. The blade is of steel, the handle generally of wood. They are, generally, well-made men, oiled all over, and wear their hair in a large knot over the forehead. With a piece of red cloth round his top-knot a Khond will strut about with all the air of a Bond-street dandy. They will not submit to any kind of servitude,

nor engage in manufactures. They maintain weavers, who make the few clothes they wear. These weavers are Hindoos, great rascals, who steal children for the sacrifices. The Khonds are in a state of great poverty, which is principally caused by these sacrifices; they will sometimes give as much as 300 rupees—that is to say, in kine—for a victim. Their principal deities are the goddess of the earth and the goddess of light. It is to propitiate the former that these sacrifices are held. The goddess of light is supposed to be a more beneficent deity, but of small power. The Meriahs are purchased from the plains or stolen by the weavers. When they cannot get another victim, they will sacrifice one of their own people. The Meriahs are kept in the villages often for many years, and treated with so much kindness, that although they know the purpose for which they are kept, they remain indifferent to their fate, and are kept in ignorance when it may occur. They sacrifice people of both sexes, and all ages, and I believe several sacrifices are held in each village every year, about the time of cutting the grain. They suppose that without these sacrifices they would get no crops. It is necessary that the victim should be a willing victim. For this purpose the Meriahs are frequently stupified with opium, and sometimes their limbs are broken to show their willingness, their throats being gagged to prevent their cries. The victim is laid on a pile of stakes. At this time the people are generally greatly excited with arrack. The priest, after chanting some infernal songs, dashes his knife into the victim and cuts out a piece of flesh, and then all rush frantically forward and tear the wretched victim into shreds. The man who gets the first bit is considered very fortunate, but he is liable to be sacrificed in case of a dearth of victims. The pieces of flesh are then buried in the fields. The nature of the sacrifice differs in different districts. In one place we went to this year, the victim is tied to a tree and beaten on the head with sticks till dead, the front of the chest is then removed and the lungs taken out and cut up into small pieces, which they bury in their houses. This is for the purpose of warding off sickness, which they confess it does not do. In some places they are beaten to death on the back of the neck, in others, on the head with bangles, heavy ornaments they wear on their arms, and if death does not follow this treatment, are strangled with a split bamboo.

“In consequence of the constant feuds existing among this people, it is not difficult to get information as to where the Meriahs are, for one hostile party is always glad to tell tales of the other, so that immediate information would be obtained of any sacrifice that occurred. A local force is also employed in the agency, consisting of men enlisted from the villages of the plains, who must thus necessarily hear of any sacrifices, while at the same time it induces the villagers of the plains to assist the government. In the agency are also some men who were formerly Meriahs, well acquainted with the Khonds, their country, and language. When, by these means, information is received of Meriahs being in a village, an order is sent to surrender them; if this is refused, a party of Sepoys, or Seboundees, (the local force,

of which I wrote just now,) is despatched, who rush in by night, seize any man whom they may find about, and make him show where they are; they are then carried off, and marched down to Russell Kondah. So determined are they to sacrifice, that on one occasion, this year, a woman having been rescued at the very moment she was going to be sacrificed, they immediately afterwards took an old priest, a Khond, and sacrificed him, as they said he was too old to be of any use.

"Proclamations have been issued, declaring that in future the sacrificers will be treated as murderers, while the protection of government is given to those districts where the practice is discontinued.

"We have been this year over a large extent of country—into places which have not been hitherto explored. This year more than 600 Meriahs were rescued; they are sent down to Russell Kondah and the neighbourhood, where they are established in villages; the children are all sent off to the schools, while the adults are set up in life. The expense of the agency to government is enormous, but they are determined to put down the sacrifices. The last two or three years the agency has been very successful.

"Our men suffered severely during the last month (March) from fever; it was a melancholy sight to see so many lying by the roadside unable to march on. It is a hard service for them, independent of the climate. Since their return to Berhampore two or three have died of cholera, which is prevailing in that town. Not a man in the camp escaped the fever. All our officers have been ill, some have gone away on sick-leave. We left the Agur about twenty miles from Russell Kondah, at a place called Scindah, where the practice of infanticide prevails, but before we got to Russell Kondah he came down in his palanquin, ill with fever. I had two or three attacks of it, and had a return of it at Berhampore, where the 18th Regiment is now stationed, and where I stayed some days with the doctor of the regiment. Fortunately, after the attack is gone off I do not feel much the weaker for it, though wretched enough while it is on. I am now on my way down to Vizagapatam to join head-quarters."

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#### RIGHTS OF CHRISTIAN CONVERTS.

[We copy the following important and gratifying decision from the *Madras Spectator*. V. Streenavassa is, we understand, a young Brahmin of high caste, who has been recently received into the Church by the Rev. A. R. Symonds, Secretary of the *Society for the Propagation of the Gospel* in Madras.]

"On Friday, 6th June, Mr. Smyth moved for a writ of Habeas Corpus for the production of Lutchmee Ummal, upon two affidavits, one by Andrew Philip Streenavassa, (formerly V. Streenavassa Iyengar,) husband of Lutchmee, and the other by Vencata Ravana Charryar, who stood in the relation of guardian to Streenavassa and his brothers and sisters, after their father's death, which occurred above twelve years ago. The substance of the affidavits was shortly

this, that Streenavassa was upwards of twenty-one, and his wife upwards of fifteen; that they had been first married eleven years ago; that on the 13th April, 1851, Streenavassa was baptized and received into the Christian Church, (after due previous instruction,) and that for nine months previous thereto he and his wife had lived as man and wife in the house of V. R. Charryar, his guardian; that while Streenavassa was preparing himself for Baptism, and on the 4th or 5th of April, his wife's father went to his guardian's house, and after asking permission of the guardian and of Streenavassa's mother, took away his daughter, Lutchmee, Streenavassa's wife, to his own house: that Streenavassa had made more than one attempt to see his wife, and had always been repulsed; that he was informed and believed that she was locked up in her father's house against her will, and was willing to return to him; and that he and Mr. V. Seth Sam had at last succeeded in seeing the father at the Government Office, when he declined answering their questions, and would not say whether his daughter was with him or not.

"On Saturday the return to the writ was made, Mr. Salmon appearing in support of it, and the Advocate General and Mr. Smyth in support of the writ.

"Mr. Smyth moved that the return be read—and it was read accordingly, being a denial by the father, Iyooloo Iyengar, that his daughter was then, or ever had been, in his custody. It appeared subsequently that he had made an affidavit supporting the return, and swearing that neither he nor any one by his order had ever exercised any constraint over Lutchmee, but not otherwise meeting the affidavits on the other side. At the conclusion of reading the return, it was intimated that Lutchmee was in Court, ready to appear, and she came forward on being called for."

After hearing the arguments of the Advocate General, Mr. Smyth, and Mr. Salmon, Sir W. Burton pronounced judgment as follows:—

"The question now before me, I consider as the most important that has ever come before the Supreme Court. I have no hesitation in the matter, although feeling its vital importance as I do, in performing the duty imposed on me by the law, whatever may be the consequences. I have given the matter the best and fullest consideration I could, and shall give my reasons to the best of my ability, and leave the rest in His hands who overrules all things for good.

"The jurisdiction which I now sit here to exercise, is a most important and salutary one—to examine summarily on complaint made, and give redress, in all cases where the liberty of the subject is involved, or his rights affecting that liberty infringed. Some rights are of so sacred and delicate a nature, that nothing but summary relief would be of any avail, and so deeply has the Common Law felt this, that this writ has run from time immemorial. All cases where a person is restrained from the free exercise of his rights, come under this jurisdiction. As for Hindoo Law, in its full extent, and in circumstances like these, there is no Court here to administer it and carry it out, and happy may the Hindoos deem themselves that their persons and



property are protected by the law of England, by the principles of the Common Law, and sometimes of statute laws, which as a body have taken the place of their own law.

"In some instances, in deference to the usages and prejudices of Hindoos and Mahommedans, the Royal Charter directs the Supreme Courts to decide according to their laws, in matters of contract and inheritance, and, as Mr. Salmon has justly observed, marriage is undoubtedly a contract, and the charter applies to contracts; but is the present question one of contract? No. There is no question now whether there is a marriage—the question is as to the husband's rights over his wife, and if we are to decide this by Hindoo law, the result would probably be that his rights are absolute in the highest degree.

"But this is not a pure question of contract.

"It has been assumed that loss of caste excludes a person from all association with his fellow-men; that he must be considered as *dead*; and excommunication has been likened to exclusion from caste. Excommunication was a tyrannous law, imposed by a tyrannous priesthood, bearing in too many respects no small resemblance to that of the Hindoos, and its working was most grievous—its object might almost be said to bear the *caput lupinum*. It may be granted that excommunication and exclusion from caste are as bad one as the other, if exercised as contended for—but, as to exclusion from caste, Hindoos having separate castes may unquestionably exclude any one from association with them; any community may do that; but when a man so excluded comes into court and claims his rights there, and the question is raised whether the court is to carry out the principle of excommunication, it must decide that though a party or community may refuse to associate with another, they cannot take away any of that other party's rights.

"The party may, in one sense, the original sense, be an apostate, *i. e.* one who has turned from one thing to another; but if it is used as a reproach, we must remember that a turning like this is a turning from darkness to light, a *re*-turning to that light of Christianity, which in ancient times unquestionably was widely spread abroad in India—and this is what is here called *apostasy*!

"It is, indeed, a turning from the customs of his associates, but does this lose him his rights? No. Nothing in Hindoo law says that marriage is dissoluble. The wife ceases to belong to her father's family, her existence is incorporated with her husband; she can look only to him; if he dies, it is to *his* relations she must look for even maintenance, and with them she must reside; she is estranged by law from her father's family, and has no claim on them until her husband's family are shown unable to maintain her. I have no doubt whatever that there is no law in this land that can dissolve the nuptial contract. If a Christian should turn Mussulman this would not release his wife; and so, with the Hindoo, change of faith does not invalidate the contract.

"The Hindoo law is, that marriage is indissoluble. I would adopt

Sir E. Gambier's words, alluded to by Mr. Salmon; the same law as applies in this case is that which would prevail if a Christian had embraced Mahomedanism. There is no distinction. I have no right to say this man has forfeited his civil rights, yet I must do so unless I declare that his wife must be delivered to him. Were he suing on a contract for goods sold, or for work and labour, must I declare him incapable of doing so? If he has not lost that right, by what principle can it be made out that he has lost this?

"As for excommunication, the opinion of the nation had laughed that to scorn and made it obsolete, hundreds of years ago, but the 53d George III. extinguished even the form and name of it, and the like has been lately done in this country by the Act XXI. of 1850.

"However the case might be under the old Hindoo law, that has ceased to be law in cases like the present. Act XXI. of 1850 is the great charter of religious freedom for all inhabitants of British India; no change of religion can now forfeit a man's rights. The people may rage at first, but on reflection they will find that, as I have said, this Act is the Indian charter of religious freedom, imposing no restraint on any one's conscience—an Act for which all should be devoutly grateful to Providence.

"I don't say it relieves my mind, for even without it I should have no doubt, but this Act leaves no room for question; and while I sit here no man's rights shall be endangered for his religious opinions.

"I have not examined, questioned, this young woman—this is not like the cases referred to, a case of parental authority, with or without infancy—it is the stronger and clearer case of husband and wife, without even a suggestion that this young woman, or any one on her behalf, apprehends anything like ill usage. A wife's virtue is safe only under her husband's protection—there is her proper place. This young woman must necessarily have been much influenced by her relatives with whom she lived these last two months, so I shall make no inquiry, but simply order her to be restored to her husband.

"Let her be delivered to her husband.

"In conclusion, I would ask all present to put it to their own hearts, what has this young man done to merit expulsion from his fellow-men, and forfeiture of his civil right, or to condemn this young woman to perpetual widowhood?"

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#### SIR DE LACY EVANS AND THE COLONIAL BISHOPS.

SIR,—*Sir De Lacy Evans* objects especially to the title of "my Lord" being given to Colonial Bishops. "It is quite time," he says, that "such nonsense should be put an end to." This is strong and hardly respectful language for an officer in her Majesty's service to employ in respect of titles accorded by the Queen.

But how happens it that the "*Colonel Evans*" of radical notoriety has become a K.C.B., and takes precedence accordingly, and glories in the chivalrous title of "*Sir De Lacy*?" It would be irreverent to

call this nonsense, and I have no disposition to find fault with the exercise of the Queen's prerogative ; but it is scarcely decent for a *condottière* Spanish General to speak contemptuously of the ecclesiastical rather than civil rank which the Crown by letters patent has granted to Bishops in the Colonies.

The General objects secondly to the appointment of so many Colonial Bishops. Let him object. We shall not ask for his sanction. As member for Westminster he may possibly please the more vulgar-minded of his constituents by tirades against the Church both at home and abroad ; but he had better speak cautiously, for fear that some of the more honest and clear-sighted of them may be induced to institute a comparison between the services of a mercenary soldier and such men as the Bishops of New Zealand and Newfoundland.

I am, Sir, yours faithfully,

I LEX.

### Reviews and Notices.

*Indian Missions in Guiana*, by the Rev. W. H. Brett, Missionary in connexion with the *Society for the Propagation of the Gospel*. London, Bell, Fleet Street, 1851.

ALTHOUGH placed under the head of reviews, if the Hibernicism may be pardoned, it is not our intention to review, in the sense of criticising, this deeply interesting book, for there is little or nothing in it which requires criticism. Our object is to draw attention to it, with sentiments of gratitude to Mr. Brett for the pleasure derived from its perusal, in order to express a hope, that by a circulation proportionate to its desert, it may have a tendency, please God, to quicken interest in the Missionary department of our Church's work. It is most truly deplorable to examine the morbid listless tone of mind, half-ignorant, half-fashionable, which obtains among many of the wealthier members of our Church upon the subject of Missions. Men in general regard Missions as a sort of *bye-work*,—not as a divine work, as the work of God, as a duty which the Christianity they profess lays upon them, which they must discharge at the peril of salvation, in which it is their blessedness to share. Yet there is some glory in the Missionary work, and dignity: some glory and some dignity in the sentiment or the conviction which leads a man of education, and refinement, and strong sympathies, though he may not be a man of birth or fortune, to throw aside the bias of memory, and go forth, as a Borromeo once went forth, “*d'insegnare la dottrina cristiana ai più rozzi e derelitti del popolo, e di visitare, consolare, e soccorrere gl'infermi.*”

It seems almost as if the minds of many churchmen require to be educated more or less upon this subject of Missions ; to be

leavened and impregnated with notions widely differing from such as now prevail. How is this leavening to be carried into effect? by the pulpit? by public meetings? by a board of Missions, *home* as well as foreign, after the model of the American Church, or how? Now just to give an example of the common ignorance of which we have been speaking. Mr. Brett (pp. 29, 30,) observes, that there are persons well enough informed about India or Australia, who "inadvertently" regard Demerara as a West Indian Island, instead of part of the continent of South America. We can corroborate this statement by actual experience. We once knew a person who insisted, not, perhaps, as Mr. Brett charitably supposes from inadvertence, that of course Demerara was a West Indian Island;—how should it be otherwise? but whether windward or leeward one of the Antilles of the French, or the Caribbeans of the Spaniards, he knew absolutely nothing: and yet, nevertheless, when Christopher Columbus discovered this coast in 1498, he imagined it to be the Paradise described in Scripture, which the Almighty chose for the residence of man while he retained the innocence which made him worthy of such an habitation. To pursue this train of thought somewhat further, how very few have ever associated the idea of heathen conversion with the labours of the Missionary in Essequibo, Berbice, and Demerara; yet the zeal of such men—and let their names be recorded; they merit that faint lustre of human praise—as Mr. Brett, Mr. Youd, and Mr. Nowers, has been spent, and not altogether spent in vain, upon four different tribes of *Indians*, as the Spaniards called them; Arawâks, Caribs, Wacawoios, Waraus, according to Mr. Brett's nomenclature, speaking four different languages, three of which are distinct tongues. Once more, what a Babel of languages, what a strange jumble of nations must Georgetown present to a stranger's eye; English, Portuguese of Madeira, Hindoos, Mahometans,<sup>1</sup> aboriginal Natives! What shades of Christianity! what doubts and errors of Heathenism! God's Eternal Truth, and the miserable falsehood of man, side by side, almost in parallel lines.

The introductory chapter cannot fail to arrest attention, and they who read that, will probably peruse the whole book. Perhaps it is too much to say that it is hardly inferior in interest to the Journal of the lamented Heber: of course it does not display the same amount of diversified learning: yet it is written very much in the same easy unaffected style, free from singularities of phraseology. The same devout spirit breathes in every page; the same quick sense of the beauties of

<sup>1</sup> By Governor Barkly's despatch to Earl Grey (13th April, 1850) it appears that the Coolie population at that time amounted to 8,000.

nature enriched by the exuberant fertility of the tropics, and always tempered by the thought that "the glory of God is the fulness of the whole earth;"<sup>1</sup> and sometimes too the same playfulness just shows itself, as for instance, when half in joke and half in earnest, he alludes to the superstitious fancy of the Negro women, who attribute the death of their children to their enemies, and accuse them of confining their souls "*in bottles*," (p. 8.) We quote the following beautiful passage in justification of this eulogium:—

"The Caribs on the Issorora continue to show every willingness to receive Christian instruction; and at Pegassa, where we usually took up our quarters for the night, the people who assembled for Evening Prayer would sit for a long time afterwards, listening to the word of life, which was interpreted by one of their countrymen. On one of these occasions the scene was very impressive. Our place of meeting was a small area in the centre of the village, where the white sandy soil was kept perfectly free from weeds. Here, with the bright tropical moon overhead, sat, or squatted, a group of half-naked people in every attitude of attention, listening with eagerness to the 'good word.' It was, indeed, a scene of beauty, from the various kinds of trees and shrubs seen in the clear moonlight, while the solemn stillness, unbroken, save by the low chirping of various insects, made it seem as if nature was hushed to hear of the sufferings of her Lord." —P. 136.

Occupied with our employments and amusement, or immersed in our various controversies, we hardly dream that prophecy may be even now from day to day receiving its accomplishment. Yet the following is a very startling announcement; and how can you help coupling it with our blessed Lord's words, (Matt. xxiv. 5,) "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many?"

The passage is this:—

"Sickness deprived both Pomeroon and Waramuri of the services of their respective Missionaries from August to November 1845. I was first compelled to leave my station by the effects of a severe fever, and Mr. Nowers had a very serious illness while visiting Georgetown for the purpose of being ordained, his wife being dangerously ill at the same time. About this time a remarkable imposture was practised upon the Indians in that part of Guiana. A person pretending to be *the Lord*, went into the far interior and established himself in the upper part of the Cuyuni, a large tributary of the Essequibo. From this distant spot, which is near the Orinoco, he sent emissaries into the neighbourhood of all the Missions, calling upon the Indians to quit their homes and go to him. This movement com-

<sup>1</sup> Isaiah vi. 3.

menced with the Wacawoios, near the Essequibo . . . Intelligence was conveyed to the Bishop, whose invalid guest I was at that time. Having learned the particulars, I hastened to the Mission, though still very weak, and Mr. Nowers followed as soon as he was able. We found that *not one baptized person*, and only one catechumen had been enticed away; but that those who had kept aloof from sound instruction had fallen readily into the snare."—Pp. 187—189.

Here, indeed, are recounted some of the dangers and difficulties of the Missionary life; spoken of as things of course, rather than as great trials; sickness; an actual coping with "false Christs;" perils by land and by water; in one instance (p. 140), a suspicion of death caused by poison. Yet these things terrify them not, nor even greater:—

"The first and grand difficulty in the way of the Missionary is the number of distinct tribes, and their various languages. This meets us at the threshold of our work. One who has had a better opportunity than any other of examining the country thus writes:— 'The number of vocabularies which I have collected during my voyages was eighteen, none of which bear a closer affinity to each other than the French and Italian' . . . from this statement will appear the difficulty of preaching the Gospel to so many different nations . . . Our missionaries seem to need not only the graces of the Holy Spirit, but a portion of those wondrous gifts which were bestowed on their predecessors on the day of Pentecost." (P. 61.) . . . "In addition to this difficulty, the Missionary shares with the parochial minister in the anxieties and disappointments of the pastoral office. Among our converts, those who are led by deep conviction, and in defiance of their heathen brethren to come forward first of all, are generally the most steady and consistent. Next to these, we may perhaps reckon those who have been most candid and open in their opposition, when once they see their error and repent. But there are many others who will go with the stream as it ebbs or flows; who will follow the greater number, and when they are in favour of the religion of Christ, will join themselves to really sincere converts and catechumens, and with them receive holy baptism, though destitute of repentance, and wanting a lively faith. After a time the tares begin to show themselves. These things cannot excite surprise. Hypocrisy has been found in every portion of the visible Church; and even among the apostles was a Judas."—P. 257.

We could have dwelt longer upon many details which present themselves in the course of the narrative. The Romish mode of making converts, which perhaps may account for the vast numbers said to be reclaimed to Christianity by St. Francis Xavier; the cruelties of unadulterated heathenism; the Carib mode of sepulture,—of disposing of the remains of the dead, rather perhaps we should say, though we thought that

Lucian<sup>1</sup> had enumerated all possible kinds of burial; the failing prosperity of the colony;<sup>2</sup> the gradual decrease of the natives before the white man,—these and other topics might have been touched upon, but we have no wish to forestall the interest which we trust will be created in the minds of our readers by this notice of the book; we shall, therefore, conclude by the following sketch of the author's life, supplied by the kindness of one of his friends, with whose permission we publish it, taking a farewell of the subject of the memoir, with our hearty prayers that God will prosper him in the work to which he has devoted himself, and recompense him here, with the only earthly recompense such men as he look for—renewed ability to promote God's glory in the salvation of many souls.

WILLIAM HENRY BRETT was born at Dover, in the year 1818. His friends were in humble circumstances, and could afford to give him but little education, but he early showed much ability, as well as a great thirst for knowledge. This was noticed by the Clergyman of St. James' parish in that town, who superintended the Sunday School, which the boy attended, and after a short time he selected him as a teacher of one of the classes. The result showed the fitness of the selection, for no one could be more regular and assiduous at his post than Mr. Brett was for the space of nearly ten years. His conduct, indeed, was in all points most exemplary, and it soon became evident that higher influences than the desire of information were at work in his heart. Books were from time to time lent to him, and among others a Report of the *Society for the Propagation of the Gospel*, which contained a statement of the great need of European teachers for the natives of Hindostan. The appeal was one which Mr. Brett deeply felt, and after a time he requested an interview with his Clergyman, and with much modesty, yet with deep earnestness, represented his desire to offer himself as a catechist, if his services might be thought of any avail in labouring among the population of India. The difficulties and hardships of the sphere which he had chosen were pointed out to him, and a month given to consider the matter. At the end of this time he again stated his evident desire to be thus engaged in the service of his Redeemer, and an application was made to the Secretary of the *Society for the Propagation of the Gospel* in his behalf. The answer was not favourable as regarded his going out to Hindostan, but a hope was held out that he might be sent to some

<sup>1</sup> 'Ο μὲν Ἕλληνας ἔκτανον· ὁ δὲ Πέρσης ἔθαψεν· ὁ δὲ Ἰνδὸς ὕαλψεν· ὁ δὲ Σκύθης κατεσθλεί· ταριχέει δὲ ὁ Αἰγύπτιος. Lucian, *Περὶ Πένθους*. § 21.

<sup>2</sup> From a tabular statement now before us, and recently sent home from the colony, it appears, whereas in 1829 there were 200 sugar estates, and 174 cotton and coffee estates, in full work, that now there are only 100 sugar estates, and 18 coffee estates, in cultivation: and they on the verge of abandonment. The diminution of production since the former period is as follows:—28,811 hogsheads of sugar, 6,600,000 pounds of coffee, and 7,000 bales of cotton.

other part, and no long time elapsed before the situation of catechist in Guiana was offered to him. This offer he readily closed with, and on going to town to be examined, he made so favourable an impression upon one of his examiners, as to draw from him the remark that he had never met with any young man, who appeared so entirely to have the sincere love of God in his heart. He left England early in the spring of 1840, and on his way to Guiana spent a month at Barbados with Bishop Coleridge, of whose kindness and fatherly advice he spoke in the strongest terms. It had been intended that he should accompany the Rev. Mr. Carter to the Pomeroon, to assist him in founding a mission there, but circumstances made it necessary that Mr. Carter should be employed in some other quarter, and Mr. Brett consequently proceeded alone to the scene of his future labours. It was a situation of no slight difficulty, but the work before us abundantly proves how well he acquitted himself, and how ample a blessing attended on his labours. Besides acquiring a knowledge of the language of the Indians, amongst whom his lot was cast, Mr. Brett had to prosecute his studies with a view to his admission to the ministry, but in this also he succeeded, and he was admitted successively to the Orders of Deacon and Priest on the 25th of July, 1843, and on the same day in the following year at Georgetown, by the Bishop of Guiana. Ill health obliged him with much reluctance to return to England in the summer of 1849, but while here he employed himself in correcting the press for his Arawâk translation of the Gospels of St. Matthew and St. John, which have been published by the Foreign Translation Committee of the *Society for Promoting Christian Knowledge*, and in writing the account of his Indian missions. Although still suffering greatly from the effects of his residence amidst the woods and swamps of Guiana, he was so far recovered as to be able to return thither in May last, and we earnestly hope that it may be long granted to him to prosecute his work of love among his Indians, to whom he is much attached, and by many of whom he is regarded with the warmest and most reverential affection.

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*The Care of the Soul; or, Sermons upon some Points of Christian Prudence.* By the Rev. W. E. HEYGATE. London: Rivingtons.

A GENERAL subject of common interest to all Christians is well handled by Mr. Heygate in eighteen sermons. They are earnest, thoughtful discourses, written in a plain style, and are likely to be specially useful to persons whose characters are in course of formation. Mr. Heygate is evidently an habitual reader of the Fathers, and of the best English theologians.

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## Colonial, Foreign, and Home News.

## SUMMARY.

ON Sunday, June 15th, sermons were preached in the churches at Halifax, and elsewhere in NOVA SCOTIA, and collections made towards the endowment of the Bishopric. The Thirteenth Report of the Diocesan Church Society is published; the income of the Society during the past year is stated to be 809*l.*; of which 248*l.* were contributed for special purposes. On Trinity Sunday, June 15th, the Bishop of QUEBEC ordained one deacon, Mr. Felix Boyle, for the Magdalene Islands, and five priests, the Rev. Messrs. W. V. Lloyd, T. Pennefather, F. de Lamare, F. A. Smith, and W. Wickes. The annual examination of the students at Lennoxville took place in the first week in June, in the presence of the Bishop. It is stated that "the ex-students now take the title of *Alumnus Emeritus*, until they have the legal privilege of writing B.A. after their names." The Ninth Annual Report of the TORONTO Church Society, read at the meeting on June 18, shows an income of 4,517*l.* received by the Society and its district branches, from which must be deducted 1,700*l.* raised in the parish of London for local purposes. While the income of the Parent Society shows an increase, there has been a decline in the aggregate of the branches. An important debate on the Clergy Reserves began in the House of Assembly on June 23d. Numerous petitions were presented, deprecating any change in the settlement of 1840. The Bishop has appointed July 27th for sermons throughout the Diocese, in commemoration of the Jubilee of the *Society for the Propagation of the Gospel*.

We regret that our limited space does not allow us to lay before our readers the very interesting details of the celebration of the Jubilee of the *Society for the Propagation of the Gospel* in the UNITED STATES. We feel that the general intercommunion between our Churches, which has been quickened on this occasion, is one of the most important events in our time. The Convention of CONNECTICUT elected on June 11th the Rev. J. Williams, D.D., President of Trinity College, Hartford, to the office of Assistant Bishop. The numbers in the House of Clergy were 73 to 15, the Laity 87 to 14. The consecration of Dr. Payne as Missionary Bishop for Cape Palmas, West Africa, was appointed to take place at Alexandria on July 11th. On May 29th, the Rev. J. L. Breck, and his brother Missionaries, laid the foundation of a third church in MINNESOTA, at Stillwater.

We have received the *St. Vincent Gazette* and the *Barbadian*, giving an account of meetings in commemoration of the above-named Society's Jubilee. The meeting in BARBADOS was distinguished by the animated and cheering tone of the speakers. The Jubilee is to be connected with collections in behalf of the proposed Mission to West Africa.

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TORONTO.—*Clergy Reserves*.—We have more than once protested against the re-opening of a question which was considered to be finally set at rest

by an act of the Imperial Parliament, 3 & 4 Vict. c. 78,—but, at the same time, we have felt and said that the ultimate decision as to whether the property in question was to be retained for sacred purposes, or alienated for purposes of the State, *must depend upon the Canadians themselves*. We are thankful to say that they are beginning to speak out. At a meeting called by the "Anti-Clergy-Reserve Association," at Toronto, on the 8th July, an amendment was carried amid "deafening cheers," to the effect "that it is desirable that the Clergy Reserves be inalienably secured to the various Christian denominations who have acquired a vested interest in the same by the Act of 1840, and it is the opinion of this meeting that any further or other legislation by Parliament thereon, is not only unnecessary, but also unadvisable and inexpedient." It is also satisfactory to learn that the French Roman Catholic party are beginning to perceive that the confiscation of lands set apart for a "Protestant Clergy," would in all probability be shortly followed by a similar measure for the appropriation by the State of the vast landed endowments of the Church of Rome. Accordingly, Mr. Lafontaine and other Roman Catholic members have pronounced against the proposed Act for secularizing the Clergy Reserves. The interest of all parties who possess property, is obviously to unite against the spoiler.

*The Mohawks.*—Among the petitions presented on June 23d to the Toronto Legislature against the contemplated alienation of the Clergy Reserves, was one from the Mohawk Indians of the Bay of Quinté, signed by 74 male adults of the tribe. The petition was forwarded to Mr. E. T. Dartnell, with the following letter from the tribe:—

"SIR,—We, the Mohawks of the Bay of Quinté, members of the Church of England, cheerfully sign our names to the petitions you sent to our representatives at the Bishop's general visitation, held on 1st of May last.

"We would, through our representative, beg to remark, that we feel particularly interested in the Clergy Reserves, for there are very many of our Indian brethren in this province who have never heard the sound of the Gospel, and who would, we are confident, if the Church to which we have the privilege of belonging had sufficient means to extend her cords to them, immediately join her ranks. If we are deprived of the Clergy Reserves, then our poor heathen brethren, who are unable to provide Missionaries for themselves, will never have the advantage of the ministrations of our beloved Church. We feel the benefit of her teaching, and we hope and pray that our great Mother, the Queen, who has always been kind to her children, in providing for their bodily wants, will not now forget that they have souls, which require to be fed with the Bread of Life.

"JOHN W. HILL, for Self and Tribe."

CALCUTTA.—*The late Professor Street.*—We will give a few extracts from a letter of a friend, communicating his lamented death, as the best portrait of the *man*, along with some details of his death and funeral. This gentleman was about to visit Bishop's College, when he was warned of the Professor's illness. He little thought it was a "sickness unto death:" but so it proved:—"and he [writes this friend] whom the churches, his family, and friends, could so ill have spared, now lies a lump of inanimate clay! . . . . As a native Clergyman told him, he has fallen a martyr to his zeal for the native Indian Church! He was unwell when he proceeded, about a fortnight or three weeks ago, to Tumlook, (at present deprived of its Missionary;) and though his wife begged him not to go, he said he *dared not* leave that little flock uncared for, and hoped he would be able to bear the fatigue. Immediately on his return, four days later, he was seized with pain in the stomach, which shortly after removed to the side,

and became decided congestion of the liver. Everything that medicine could do was tried, but it produced no effect; and the medical man at once pronounced it a hopeless case. He himself felt it so from the beginning, and prepared himself for the great change, with that calmness and composure which can proceed alone from unswerving faith and deep humility. . . . Here is one, whose work seems to be maturing, and its fruits ripening before him, suddenly struck down in the midst of his usefulness, with his work unfinished. He was literally *working down* prejudice and party hostility, and compelling the respect at least, if not the admiration of his enemies. But he has gone, and we are left to mourn,—not for *him*, for our loss is *his* gain,—but for the Church, and for ourselves. . . .

"In addition to his professorial duties, and the secretaryship of the Propagation Society, involving the charge and control of all the Diocesan Missions, he had collected a *native* congregation at the College, for whom he had two full services in Bengallee every Sunday! In short, his whole life was one of active, *incessant* usefulness,—not the least of which was his jealous watchfulness over the proceedings of the would-be translators of the Scriptures, whose ignorant and sectarian glosses of the sacred text he exposed and chastised; and so successfully as (I hear) to make a convert of at least one of their number."

His funeral was an interesting spectacle; and we borrow the narration of it from the same pen of him, who was a sincere mourner on that melancholy occasion:—

"There was a large company present; and the coffin was borne to the chapel, and thence to the cemetery, on the shoulders of the students,—all of whom in their surplices, and a number of the clergy also in surplices, gave a striking character to the scene. The bishop read the sentences going to church, and the service at the grave; the psalms were chanted by the principal and students; and the lesson read by Mr. Charles Driberg in a voice choking with emotion."

"Out of the abundance of the heart the mouth speaketh." Nothing can add to the foregoing account of the death of this most indefatigable and faithful minister of Christ. A letter was received by a friend in this island by the last steamer from the lamented professor himself, dated April 4. Alas! he died on the 29th, not many days after its receipt. It told of copies of the pamphlet, (sent to the island, but not yet received,) his last pamphlet, in vindication of himself from an attack, it is feared, by a too-well-known hand. It ended, after detailing his literary labour, collegiate and parochial (Bengallee) duties, and the unhappy state of missionary matters, in consequence of those divisions,—which, alas! are the bane of the Colonial Churches—with the following exquisite remark, which seems to fall upon the ear like the nightingale's

"One low piping sound more sweet than all;"

and it was the last sentence received from that hand, which now lies cold in the grave:—

"But 'it shall come to pass that at evening time it shall be light'—so we must not be disheartened at gathering clouds."

The evening time is come and past with him. It is light. The gathering clouds are dispersed; and he is in blessed rest.—*Overland Ceylon Times.*

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BORNEO MISSION.—*Public Meeting.*—On Thursday, July 24th, a Meeting of the friends and supporters of the Borneo Mission was held at the Hanover Square Rooms, the Earl of ELLESMERE in the chair. After a brief address from the Chairman, the Bishop of LONDON moved the first Resolution, ex-

pressive of the gratification of the Meeting at the encouraging prospects of the Mission, and their sense of the need of further exertions to promote it. Sir James BROOKE, who was enthusiastically received, seconded the Motion in a brief but impressive speech. The second Resolution, moved by the Bishop of OXFORD, and seconded by Sir R. H. INGLIS, declared that the erection of a Bishopric at Sarawak is a step urgently required. The third Resolution, which was carried by acclamation, recommended an immediate appeal to the public for an Endowment Fund. The Meeting was very well attended, notwithstanding inclement weather, and the sum of 150*l.* was collected at the doors.

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MR. GLADSTONE'S SPEECH.—*Self-Government of the Colonial Church.*—The following Speech of the Right Hon. W. E. Gladstone in the House of Commons, on the 19th July, deserves to be put on record:—

"He had formerly stated, and he now called the attention of the Government to the fact, that the Colonial Bishops, Clergy, and laity in communion with the Church of England, labour under disabilities in regard to making provision for their internal religious concerns. The Colonial Church had neither the powers which a regular constitution and the machinery of Ecclesiastical Courts conferred upon the Church at home, nor the freedom enjoyed by voluntary societies to make rules for the regulation of members of their own body. Perhaps he had stated the case too strongly in his notice when he said that the Colonial Clergy and laity were affected by a legal disability, but they certainly came under a practical disability. On every account, justice and policy seemed to require that the House should proceed to define their condition, not by giving them any portion of the status of an establishment, which he did not wish them to have, and they did not desire to possess, but by such a legislative declaration as would give them that freedom which was enjoyed by other communities of Christians. Last session, the House did not seem inclined to interfere, to give such powers to the Australian Church, but circumstances had since occurred to strengthen the case which he then laid before the House. In October last, the Bishops of Australia met together for the purpose of making rules of discipline, but they found that they were not in a position to make such rules for the government of their own religious communities, nor to summon the Clergy from their different Dioceses, and they agreed that their meeting should stand on the footing of a private conference, and not pretend to any authority whatever. They could not assemble the Clergy or laity, because it was impossible to know whether they would not be liable to the penalties of the Act of Parliament, for assembling synods without the royal assent. It was a matter in which the colonial legislature would not interfere, and it was not proper to throw these individuals back on their own resources." Something of the same sort had happened in the diocese of Toronto, in Canada, where the Bishop, the clergy, and the laity of the Diocese had met and agreed on an address to the Crown, which he was sure the Government of this country would think entitled to a favourable consideration, and in which they set forth the difficulties under which they laboured by that state of forced legal anarchy in which they were placed. They prayed for the establishment of a synod or convocation in the diocese, in such a manner as her Majesty might think most effectual. He conceived that it was not in the power of her Majesty to accede simply to that request, and that, if she could do so, it would be said that a kind of legal preference would be given to the members of the Church of England, which he thought by no means desirable. This was a case for which he hoped her Majesty's Government would provide some remedy. Nothing could be easier than for the House

to provide such a remedy, because it only required the House to say that the colonial members of the Church of England were left free to exercise the powers of a religious community like the members of other religious denominations. If her Majesty's Government did not take the matter in hand, and no more competent person interposed, it was his intention to propose to Parliament next session some enabling bill, which would give the colonial clergy and laity that freedom which other religious communities enjoyed."

ST. AUGUSTINE'S COLLEGE. — The Midsummer Examination of the students took place, and the following class-list was declared, on June 28th :—

*Theology*—Class 1.—Blackman, Freer (prize), Lough, Pearson, Webber, Williams. Class 2.—Gillett, Phelps, Wayn, Scott, Smith. Class 3.—Emery, Gamble, Griffiths. Class 4.—Bristow, Hamilton, Levin, Nunes. *Classics*—Class 1.—Blackman, Lough, Phelps (prize), Williams. Class 2.—Emery, Freer, Gamble, Gillett, Pearson, Scott, Smith, Wayn, Webber. Class 3.—Bristow, Griffiths. Class 4.—Hamilton, Levin, Nunes. *Mathematics*—Class 1.—Freer (prize), Phelps, Williams. Class 2.—Lough, Wayn, Webber. Class 3.—Smith. Class 4.—Gamble, Griffiths, Scott. Class 5.—Bristow, Emery, Hamilton, Levin, Pearson. *Hebrew*—Class 1.—Phelps. Class 2.—Blackman, Freer, Lough, Wayn, Webber. Class 3.—Smith, Williams. *Medicine*—Class 1.—Williams, Phelps. Class 2.—Blackman, Gillett. Class 3.—Griffiths, Scott. An additional prize was awarded to Williams, and the prize for the English Essay adjudged to Freer.

On June 28th, James Carter was admitted student, in presence of the company assembled to commemorate the third anniversary of the opening of the College.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The monthly meeting of the Society was held on July 18th, the Bishop of OXFORD in the chair. The Society agreed to grant, under present circumstances, a pension of 100*l.* per annum to the widow of the late Professor Street, of CALCUTTA. Professor Weidemann was appointed first professor in Bishop's College, and the Rev. S. Slater second professor; the appointment of a third professor was left vacant. A pension of 50*l.* was granted to the Rev. Mr. De Mello, after many years' service in the Diocese of CALCUTTA. An allowance of 150*l.* for passage and outfit, and 4*l.* for a medicine chest, was granted to Mr. W. Sells, about to proceed to CALCUTTA. The revised statutes of Bishop's College received the sanction of the Society. The sum of 50*l.*, for rent of mission premises for one year, was granted to the Rev. A. M. Camilleri, who is engaged in a mission to the Mohammedans of CAPETOWN. An addition of 50*l.* per annum was made to the stipend of the Rev. J. G. Mountain, of Harbour Britain, NEWFOUNDLAND. An annual sum of 75*l.* for five years was granted to the Clergyman of a new parish recently formed in a poor district of St. John's, NEW BRUNSWICK. Letters were read from the Bishop of NEWFOUNDLAND, dated June 4th, and from the Bishop of VICTORIA, dated April 23d.

PORTRAIT OF THE BISHOP OF MONTREAL.—The numerous friends of Bishop Fulford will be glad to learn that a portrait of his Lordship has just been engraved by Mr. Skelton, of 118, Albany Street, Regent's Park. The likeness is admirable. Mr. Skelton generously proposes to present any profits to the Colonial Bishops Fund.

THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

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SEPTEMBER, 1851.

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THE FIRST YEARS OF THE TRANQUEBAR MISSION.

MOST of our readers probably have, like ourselves, had little if any opportunity of becoming acquainted with the original records of the Danish Mission to Malabar, contained in the old quarto volumes entitled *Missions Berichten*. Even Niecamp's spirited and faithful abridgment is not often met with. The third of Mr. Hough's handsome volumes on *Christianity in India* has made the labours of Ziegenbalg, Gründler, and Schultze well known to a circle of English readers. But even these may be glad to retrace some of the prominent features which distinguished the infancy of this early and successful Protestant mission.

Throughout the seventeenth century, the various Churches of Europe which were not in communion with Rome, were stirred by a growing desire to carry the word of God and their own forms of religion to the heathen races, which every year became better known through the reports of merchants and adventurers. The Dutch government, not forgetful of its Christian profession, divided its Cingalese possessions into parishes, and provided them with a standing ministry. The Moravians, insignificant in numbers, but strongest in simple faith, were turning their eyes to the rude natives of the frozen north. The care of the "five Indian nations" in America, and of the scarcely less heathenized colonists, was calling out the energies of those pious English Churchmen who founded the *Society for the Propagation of the Gospel*. The commercial establishment of the Danes at Tranquebar led a zealous chaplain of that nation to lay before the Prince Royal a scheme for a mission among the Hindoos. Shortly after the accession of Frederick IV. to the throne, he resolved to put the plan of Dr. Lutkens into execution. But Denmark appeared unable to furnish the necessary instruments.

Two young men were selected in 1705 from among those who were, or had been pupils of Dr. A. W. Francke in the University of Halle,—Henry Plutschau, a native of Mecklenburgh, and Bartholomew Ziegenbalg, born at Pulnitz in Lusatia, on June 14th, 1683. They went to Copenhagen, received the instructions of Dr. Borneman, Bishop of Zealand, and embarked on board the *Sophia Hedvig* for India on Nov. 29th, 1705. A stipend of 200 rix-dollars or crowns of the empire was promised them; and they were to be allowed to return, if they chose, at the end of four or five years.

The peculiarly happy circumstances under which this mission was commenced deserve attention. Like those whom Christ Himself sent forth, *two* Missionaries went out together, for mutual support and encouragement in hours of spiritual dreariness and despondency, such as cannot easily be imagined by those whose lives are spent in the bosom of Christian nations. It was reserved for the unsympathising Christianity of another people, to essay the niggardly wastefulness of sending solitary labourers into the field. Next let it be observed that they went forth with *authority*, which, though inefficacious when injudiciously exercised, yet seems indispensable to the success of zeal. No merely adventurous spirit impelled them to an unexplored field of labour;—no failure at home turned them to hope for success abroad. They were called to the work by the choice of their university, at the request of the civil power, and with the best apostolical sanction which was attainable in Denmark. And what, to human eyes, were their qualifications? Of Plutschau little is told. He remained but five years in India, and seems never to have taken the prominent part of the work. We may well be satisfied with knowing that he shared the bosom thoughts, the prayers, and the labours of such a man as Ziegenbalg. He was probably the elder of the two, though he survived his companion many years in the faithful discharge of a pastor's duties at Beinflicke in Holstein. Ziegenbalg was left an orphan in childhood, dependent on a pious elder sister. In the institutions of Camentz, Görlitz, Berlin, and Halle he received his education. Early influences led him, notwithstanding much contempt from worldly men, to devote his thoughts and his affections to religion. Nature, or assiduous study, had made him of a melancholy disposition; and to divert this he was advised to travel from place to place while he followed his profession, which was the education of youth. He came to Berlin when inquiry was being made for Missionaries to the East, and Professor Francke advised him to undertake the office. He believed that God had called him and prepared him for the work: he did not shrink from the voyage or the climate; but

when he heard the results which others were expecting, he doubted his own ability to succeed. Professor Francke's exhortations prevailed upon him. He offered himself to Dr. Lutkens for the work. He then went to his native place, arranged his affairs, and spent some weeks at Berlin, with Plutschau, in preparation and prayer.

Such then was the beginning of the Tranquebar mission, in which willing agents concurred with civil and ecclesiastical authority in choosing the time for commencing a work which is always acceptable to the Most High, and mostly so, we may humbly believe, when His own providential dispensations open a peculiar opportunity for it. And such were the men now raised up for its discharge—men of tried, habitual, early piety, men of learning, of earnestness, of patient courage, who had meditated on the work which was to be done, and the resources which they could bring to bear upon it, who trembled for their responsibility as they entered upon the labour for which their hearts yearned, and to which their lives were consecrated.

After a voyage of eight months, during which Ziegenbalg found time to compose a moral treatise, entitled, "*The School of Wisdom*," they landed at Tranquebar, on July 9th, 1706. The men whom they met shunned them. When they told their errand, they were advised to return to Europe, for they would meet with insurmountable obstacles. When they showed their commission under the royal seal, they were informed that they would not be allowed to reside in the town. They were left to stand in the open air, beneath a scorching sun, till, at length, a M. Attrup conveyed them to a house belonging to a member of his family.

Such a reception by their fellow-countrymen was very trying. They were thrown back upon their own resources and upon God. When they looked around, they saw, that whilst the Heathens sinned in ignorance, the Christians were living in open wilful sin. They wept at the prospect; besought fervently the Divine blessing on their feeble ministry, and sought for comfort and direction in the assiduous study of the Acts of the Apostles.

Six days after their arrival, they took the first step towards direct Missionary operations by commencing the study of Portuguese—the language which was understood most generally among the inhabitants, Heathen and Christian, of Tranquebar. They resolved next to acquaint themselves with the Tamul, a language of which no grammar then existed. On Sept. 3, they agreed with a native schoolmaster to transfer his establishment to their house, and taking their places in the classes with the children, they learned to write the letters in the sand, and to pronounce the language. The schoolmaster, however, could



not explain to them in any common language the meaning of the words; and they could make no further progress until they met with a Malabar named Aleppa, who, understanding, in addition to his native tongue, Portuguese, Danish, Dutch, and German, continued for two years to be of great service to them as interpreter. They collected, read, and translated Tamul MSS., conversed with the natives every day, and spared no pains to acquaint themselves with the Hindoo superstitions, and with the works of Roman Catholic missionaries who had preceded them. Their progress was sufficiently rapid to enable them to catechise publicly in Portuguese, on Nov. 6, 1706, and in Tamul on Jan. 23, 1707. Hitherto, their pastoral labours had been confined to the Christian population, for whose benefit they conducted public worship, and preached in the Danish and German languages. Moreover, they opened their house every day at five p.m. to all who chose then to join with them in daily prayer and praise, and reading and exposition of Scripture, in the course of which the objects of the mission were specially adverted to. Thus their countrymen were taught how by the example of Christian lives the conversion of the heathen might be promoted: and the hearts of the natives were opened towards men whose conduct not only was free from the excesses in which Europeans ordinarily indulged, but bore on it the intelligible stamp of daily devotion to "Him who is invisible."

Guided by wisdom to which, even after the experience of a century and a half, we turn for a model, the missionaries began to sow that good seed which still brings forth its fruits in the Christian villages of South India. They instructed, and partly maintained, some poor children. The first extempore sermon in Tamul was delivered by Ziegenbalg on March 25th, and soon after he had the joy of reaping the first-fruits of the harvest—on the 5th May, 1707, five slaves, having been duly instructed, publicly renounced the profession of Heathenism, and "were baptized into Jesus Christ." In the same month, a native Catechist was appointed, and many conferences (which Ziegenbalg has recorded) were held with inquiring Hindoos and Mahomedans.

The missionaries next resolved to build a place of worship, no convenient place being at their disposal. The announcement was received with general ridicule. A few persons, however, contributed. The missionaries themselves gave more than a year's salary: and on August 14th, the edifice was dedicated to God by the name of *New Jerusalem*. With the view of silencing calumny they used the ritual of the Danish Church, translated into Tamul and Portuguese. On Sunday, they preached in each language: on Friday, Ziegenbalg gave a

paraphrase of the life of Christ, or catechised in Tamul, and on Wednesday in Portuguese. The sermon always contained some controversial remarks, referring to the belief of their Hindoo, or Mahomedan, or Roman Catholic hearers. On Sept. 15, the Sacrament of the Lord's Supper was administered for the first time in the New Jerusalem. Not only did they exercise the most scrupulous care in preparing every convert for Baptism, but they allowed no one to partake of the other Sacrament without undergoing a distinct preparation during eight days, and making Confession at least the day before the Sacrament was administered.

Marriages were solemnized in church after the sermon. The custom of preaching after a funeral was also introduced.

They opened, on Nov. 21, a Portuguese school in the house of Plutschau; and on Dec. 28, a Tamul school in the house of Ziegenbalg. In these schools the boys were separated from the girls. Instruction was given in the Christian religion as well as in secular matters. The Bible was read to the children during meal-time, and every evening they were accustomed to give to their teacher an account of all that they had done in the course of the day. Occasionally, the children were taken for a walk into the country, and were catechised in the presence of any of the natives who might be drawn together by curiosity to witness the novel spectacle.

In the course of the next year (1708) Ziegenbalg began to travel beyond the boundaries of Tranquebar, to confer with the Brahmins, and with any natives whom he might chance to meet, and who were willing to hear him on the subject of religion. With this view he went to Tiraccadaur on March 5, and to Negapatam, about twenty miles from Tranquebar, on July 23. At this time, they were reduced to great distress by the loss, at sea, of money which had been sent to them from Denmark. On Oct. 17th, 1708, Ziegenbalg began with much anxiety, and with many prayers, the important work of translating the Holy Scriptures into Tamul. When he had proceeded with the Gospel of St. Matthew as far as the 23d chapter, the work suffered a temporary interruption through the malice of some of the opponents of the mission, who contrived, it is not known on what pretext, to have him thrown into prison, where he was detained for four months.

The expense of maintaining the schools, without supplies from Denmark, brought the Missionaries to great destitution. Their letters, however, had begun to excite sympathy throughout Denmark, and in England, where a translation was published, in 1709, under the auspices of the *Society for the Propagation of the Gospel*. On July 20th, the Missionaries at length received

the expected remittances from Denmark, and with the money, the not less desirable assistance of three new associates, Messrs. J. E. Gründler, J. G. Boving, and P. Jordan. A few months afterwards, they received from the above-named English Society a present of books, twenty pounds in money, and some letters which gave them much encouragement.

In four months after his arrival Mr. Gründler (now in the 32d year of his age) had acquired sufficient knowledge of the Portuguese language to undertake public catechising. The Portuguese school, comprising 18 children, was given over to his care: Plutschau being charged with the instruction of the Catechumens; and Ziegenbalg retaining the direction of the Tamul school, consisting of 26 children. Mr. Boving, who had been Gründler's fellow-student, was soon compelled by the climate to quit India. Mr. Jordan was appointed to superintend the domestic arrangements and finances of the mission. The Missionaries were now enabled to purchase a convenient house for 1000 crowns. About the end of 1709 they were troubled by the apostasy of two of their converts: one of whom, however, afterwards returned to the Christian faith, while the other, whose uncommon zeal and ability at one time caused the Missionaries to form great expectations of him, died a heathen. In this year Ziegenbalg made an ineffectual attempt to enter the dominions of the Rajah of Tanjore, for the purpose of preaching the Gospel. Repulsed in this direction, he turned his attention to the inhabitants of the country between Tranquebar and Madras, among whom he dispersed copies of a *Circular Letter*, inviting them to enter the fold of Christ, and copies of his translation of the Gospel of St. Matthew. Ziegenbalg himself went to Madras, was warmly received by the governor and chaplains, and spent a month there. An attempt was also made to establish a school at Porreiar, a few miles from Tranquebar; but the opposition of the heathens was so violent, that the Missionaries were compelled to abandon the design.

The year 1710 was marked by the arrival of discouraging news from Denmark, where the mission was the subject of much animadversion: and by the destruction of much property belonging to the mission by a flood at Tranquebar on Nov. 10th. The Missionaries however continued their labours with unabated zeal.

The 31st May, 1711, is memorable as the day on which Ziegenbalg completed his translation of the New Testament into Tamul. *The Society for Promoting Christian Knowledge* having made a special collection in London in aid of the mission, sent out a printing press and printer. The vessel however encountered a French privateer, and though the press (after some

delay) reached India, the printer died on the voyage. It was not till the year 1713 that the Missionaries were enabled to begin to print in Tamul. On Sept. 15th, 1712, Plutschau sailed from Madras and returned to Europe. The interests of the mission were greatly promoted by his presence both in England and in Denmark.

In 1712, the following statistics of the mission are given by Niecamp :—Baptized persons 202, of whom 117 were Hindoos, 85 Portuguese; catechumens 19; scholars 56, of whom 54 were maintained by the Missionaries: besides these there were more than 20 catechists, schoolmasters, &c., employed by the Missionaries. They had also composed or translated 32 works into Tamul; these were in manuscript. They used printed copies of the New Testament and English Prayer-Book in Portuguese.

The work was now fairly begun. The native tongues had been mastered; a congregation and schools gathered, baptized, and organized; a church built; a mission-house acquired; the New Testament translated; Missionary excursions in the neighbourhood systematically commenced. Such were the results of the first six years of the Danish mission at Tranquebar, the foundation on which Schultze, and Schwartz, and Kohlhoff successively built their imperishable memorials;—such the first-fruits of that great harvest which, we trust, Southern India is now yielding year after year into the treasure-house where the spirits and souls of the faithful await the coming of the Lord.

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#### THE NELSON SETTLEMENT.

HAVING been favoured with a perusal of Mr. Bell's unpublished MS. report on the Nelson Settlement to the New Zealand Company in 1850, we extract with much pleasure some valuable statistics connected with that flourishing community.

Nelson was founded in the year 1841 by the New Zealand Company, and the first expedition despatched under Captain Wakefield, R.N. The first settlers were destined, like too many of the pioneers of colonization, to have their fair share of misfortune, for which they had principally to thank the Colonial Government. Governor Hobson first refused to let them go to Port Cooper, by far the finest site in New Zealand for colonizing purposes, and now occupied by the settlers from the Canterbury Association; and they were obliged to content themselves with Blind Bay, by no means well adapted for the scheme upon which the enterprise was based; the settlers being unable to get available land at all near the town sufficient for even their suburban sections. This disappointment, however, would not have stood long in their way, but for the conduct of

the Government in refusing to settle the Land question, and in indirectly encouraging the Natives to make exorbitant claims for land, which finally led to the fatal Wairau massacre in 1843. Since that period matters began a little to improve, but the prosperity continued to be retarded by the long pending land difficulties, and the refusal, or at least delay, of the Government to terminate them by giving the settlers titles to their land.

At length, in 1847, this question was nearly brought to a satisfactory conclusion, and from that time (we see by this Report how,) a rapid improvement took place in the following three years, clearly showing what Englishmen can do where they are allowed free scope for their energies. It appears that, from 1847 to the end of 1849, more than 500 souls were added to the European population, the number being at the latter period 4,780: the European male population was 200 more than the female. This excess shows a greater equality than is usually to be found in Colonies so recently established, if, indeed, the sexes are not more evenly balanced than in any of our Colonial dependencies. There had been an excess of births over deaths since the commencement of the settlement, or an annual average increase of 103. The births 1 to 11 adults, and the deaths 1 in 117. The number in the town of Nelson 1,297, and in the country 2,075, or 778 more in the latter. In 1844 the proportions were 1,460 in town, 1,855 in country, or only 95 more in the country, showing that time and the restoration of tranquillity had gradually absorbed the population into the agricultural pursuit for which the locality proves preeminently adapted.

The mechanics had increased 106, and agricultural labourers 86, between 1848 and 1849. Land in cultivation by Natives and Europeans was, in 1847, Europeans 3,355 acres, Natives 770 acres, total 4,125; in 1848, Europeans 3,631 acres, Natives 1,758 acres, total 5,389; in 1849, Europeans 3,715 acres, Natives 1,620 acres, total 5,335. Land fenced by Europeans in 1849, 5,203 acres, cleared 4,167 acres. In crop 3,715 acres. Estimated value of crop for 1849, 26,000*l.*, and from 1841 amounting to 121,786*l.*

As there are many absentee proprietors in the settlement, Mr. Bell strongly advises their granting leases with purchasing clauses, without which they can hardly expect to see their lands brought into profitable cultivation. The most rapid increase has been in stock, which, since 1843, has risen from 3,000 to 72,000 in 1849, and here we may continue to look for an almost indefinite increase. Thus horses since 1843 increased 600 per cent., horned cattle 650 per cent., goats 500 per cent., and sheep

5,000 per cent.; and the value of the stock which in 1843 was 7,000*l.*, was estimated at 80,000*l.* in 1849. The increase in the value of live stock and agricultural produce for the year 1849 over 1848 was 50,588*l.*, and the annual average since the foundation of the Colony, and including the disastrous period, was equivalent to 31,616*l.* Exports in 1847, 5,934*l.*; in 1848, 6,997*l.*; in 1849, 10,460*l.* Imports in 1847, 10,705*l.*; in 1848, 21,879*l.*; in 1849, 16,253*l.* Total imports from 1843 to 1849, 115,332*l.*, and exports during the same period, 15,423*l.*, exclusive of coasting exports. In California a demand is getting up for New Zealand timbers, and flax promises to assume its legitimate position at the head of the products of the Colony, if present indications can be relied on.

The revenue of the Colony has from the first not fallen far short of the expenditure, in spite of its early drawback. It amounted altogether, from 1842 to 1849, to 16,916*l.*; and the expenditure during the same time, 18,018*l.*, or an excess of the latter of 1,102*l.*, or an average of 137*l.* per annum; but a small sum, more especially when we remember that it has had no assistance from any military expenditure to increase the Custom receipts.

With regard to education and religion, Mr. Bell says of the former, that it is in a satisfactory state, but that there is still room for improvement. He seems to think that the College Fund should have been applied to form a good school, or at least part of it, and regrets that the money has not been invested to more advantage. It appears that in 1848 one-half the population of Nelson was put down as belonging to the Church of England, and in 1849 more than one-half. About the same proportion exists in Wellington and in other settlements, not excluding Otago, which was specially founded as a Free Church of Scotland settlement. By the Colonial Secretary's Report, it will be seen that at Otago in the beginning of 1849, there were only 275 persons of five different persuasions, including that of the Free Kirk of Scotland, while there were 168 of the Church of England alone. This shows that the emigration to New Zealand, exclusive of the new Canterbury Settlement, (*and including even Otago,*) has consisted principally of members of the Church of England.

The criminal calendar is very light, there being only 1 in 1,641 convictions, and 1 in 753 of committals; the runaway sailors and escaped convicts swelling this number; otherwise, of the settlers alone the offences are marvellously few.

We shall close this notice of Mr. Bell's report (to which perhaps we shall have again occasion to refer) with some observations of his on the social life of the Settlements. "I suppose," he

says, "there can be no place where the courtesies of civilized society are more kept up, while at the same time there is less stiffness and formality, than at Nelson. I think the climate has a great deal to do with the pleasant character of the intercourse between people. I defy any man, unless he is superlatively cross, to be long out of temper in the perpetual sunshine which the Bishop so truly mentions as characteristic of our sky. He cannot but be good humoured, when he, and every one around him, are in robust health, and share together the bracing and delightful air that prevails all the year round. And, moreover, another cause of the general content is, that most people are well to do at least, and their property rapidly increasing. Most of the settlers have gardens, which are now bearing abundantly, and this year the grapes, apples, and fruit in general, have been particularly fine. The cheerful disposition, and good-humoured look, which offers so remarkable a contrast to the careworn appearance of people at home, tell a tale of comfort which he who runs may read. One general feature of social life here is the frugal and simple manner in which people live, and the hospitality and neighbourly kindness which almost universally prevail. People must, however, come here to settle; not to expect to make a fortune and return: to the former, with order, prudence and diligence, it will be found to be land flowing with milk and honey; but the latter will bring only disappointment and discontent.

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### Correspondence, Documents, &c.

#### STATE OF THE COLONIAL CHURCH.

##### LETTER IV.

SIR,—You have already inserted several letters of mine<sup>1</sup> on the subject of Church Government in the Colonies. I endeavoured in them to state such of the circumstances and dangers of the Church in the Colonies as I had heard, or thought likely to be pressing, and I was very anxious to impress on your readers, that the evils, if left alone, could not fail to increase and breed others, and that it was, therefore, essential that a timely remedy should be sought. This remedy, I thought, could be no other than an ecclesiastical constitution, resembling, in the main, that adopted by our brethren in America, with such modifications as their experience or our foresight might point out.

In drawing your readers' attention to this subject, and to the Colonial Church as the part of our communion where such measures were

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<sup>1</sup> See Nos. XLIII. XLIV. XLV. in Vol. IV.

most needed, and could be introduced to the greatest advantage, I could not be unmindful of the Church at home, and of her wants. From the less intimate connexion of Church and State, the high characters for goodness, energy, and moderation of many of the Bishops, the comparative freedom of the Clergy from those views of the Establishment that must more or less prevail among dignitaries and comfortable rectors here, and their own sense of isolation, which must drive them to unite, I expected that if they could only be got to move, they might give a most useful pattern to England, and strike out a way wherein all parties within the Church might agree, and none without it be offended, for joining liberty with the preservation of the faith, and so uniting the whole body of the Church, that one part of it might not drive the rest, but all might concur heartily and willingly in her good government.

Circumstances have gone beyond my most sanguine expectations. Even before I wrote, the Bishops of Australasia had sketched out a plan, and laid it before their Clergy and people, for setting about this great work in a manner accordant in all its principal features with what I hoped. And they wisely left the completion of their plan, and the arrangement of its details, to future meetings, when, after due consideration, their Clergy and Laity might freely express their opinions, and the Government, and the Home and Colonial legislatures, be prepared to give the assents that would be necessary.

The Toronto Synod followed, called together for a particular object, but offering, in its organization, just that type in favour of which I had been arguing; and by its unanimity, after friendly debate on the minor points on which men differed, showing how reasonable were the hopes that concord and harmony would result from such meetings, when there is no restraint on freedom to irritate men's minds, and good men meet with a sense of mutual respect, and to transact business that from its solemnity and importance must have a sobering influence on all but the wholly depraved portion of our kind.

Soon after followed the Exeter Synod, in which these characteristics of excellence were even yet more remarkably displayed, and as if to correct the only defect that could be pointed out in its plan, the debate in the House of Lords on Lord Redesdale's motion placed the whole subject before the country in the fullest light, and in the completest manner.

That defect, I think, was, that the Synod offered no means by which the Laity could express their views. I would not for a moment be supposed to say that the Clergy and their Bishop should not have the fullest opportunity to consult in common. The Devonshire laymen who met in a state of great alarm a few days previous to the Synod, seemed to me to commit the absurdity of denying to the Clergy that freedom of speech, concerning matters preeminently their business, which they themselves were desirous to make use of to gag them. But this freedom of speech is quite another thing from the power of legislation. I think any one must have seen that the Exeter Synod, whether it was to have a successful result through harmony,



or a disastrous one through discord, could be only preliminary to something else,—could, in fact, be only consultative. The line, therefore, which the Laity ought to have taken, was temperately to ask for their proper voice in future ecclesiastical legislation, and by no means to try to prevent others from exercising that freedom of speech which is our birthright, and which they were using themselves. If this meeting had not been contemptible, it might, I fear, from its unreasonableness, have been a serious hindrance to the granting to the Laity their proper share in these things.

The debate in the Lords, however, happened most opportunely, to make men forget these follies. The hardship the Church sustains through want of power to govern herself, the unreasonableness of legislation by Parliament, now that Parliament is no longer a part of the Church, and that the nation, as a whole, has ceased to belong to it, were well stated, and very feebly answered. And above all, the right of the Laity to have a voice was conceded generally by those who spoke in favour of Church liberty, and not least, by the Bishops. With the comment supplied by this debate, none but the bigots of Erastianism, if there be any such, or persons of so inflexible a turn of mind that nothing would move them from the beaten track, or those whose consciences tell them to fear a united, and yet moderate Church, can mistake the general tendency of all these movements towards a moderate and reasonable amount of Church independence, which shall neither create irresponsible clerical power over the Laity, nor power of the Church over the State, nor even emancipate the members and office-bearers of the Church from that subjection to the laws of the State that is reasonable.

Since then the matter has been further discussed; rumours have been circulated of other synodical meetings being in contemplation. Archbishop Whately and Archdeacons Churton and Thorpe have delivered charges in which the subject is dealt with earnestly and thoroughly, but yet with all the moderation that befits it; and the former, especially, has reason to dwell, with peculiar pleasure, on the vast progress of the cause which he has for many years, almost alone, been endeavouring to promote. I have observed, too, that many who had been tempted almost to despair under the difficulties and anomalies that affected the Church of England, have plucked up courage from the aspect of the times, and are now looking forward to the time when the evils that have oppressed them will be righted, and the system of the Church of England invigorated by the united exertions of her own sons.

Meanwhile, the press has not been inactive; our cause is such a one as could not but be promoted by being amply discussed, and that discussion it is undergoing. I have heard it said, that, as matter of ambition, it is better for a statesman to be abused than forgotten. And so it is with such a cause as this; even the misconceptions and the fears of opponents keep alive the general interest, and draw out those explanations and corrections that infallibly serve; in the long run, to modify them, and promote our object. As one of the most character-

istic and most sure of the signs of success, I may mention that the *Times* newspaper, after long keeping an ominous silence about the Exeter Synod, has tardily given its praise, and allowed that the example must spread. There are persons and parties who will stick to a cause that they think right, and persevere through all obstacles; such are no index of public opinion; they not unfrequently guide it, and if they do so, receive posthumous honours. It is rather those who have no fixed opinions of their own that wait upon public opinion, and are mirrors to it. Sydney Smith chose a fat, comfortable, unthinking fellow for his foolometer. Molière used to read his Plays to his old housekeeper; where she laughed, he knew well that his public would laugh. Neither of them would have chosen a poet, a philosopher, or, above all, a clergyman, as an index of the popular mind. Our system of journalism supplies us now with many instances of those who make themselves voluntary foolometers on principle, and when the most versatile and sagacious of these engines gives its approval to a rising cause, that approval is the best outward omen of success.

It is time, therefore, now to turn away from the arguments that were necessary to obtain admittance for the idea of a great system of Church legislation, and to consider how it had best be effected. And it is on some few questions on this part of the subject that I would bespeak your readers' attention.

The first view that would naturally strike any one is, that we ought to have a great assembly, analogous to Parliament, for the whole empire, similar, as I have stated, to that which meets triennially in the United States. I have heard it argued, that the Diocesan meetings that are necessary for the election of the members, lay and clerical, of this great assembly, should have no legislative power at all. And I have also observed a liking for triennial meetings. But such a plan as this seems to me to savour rather of the bran new constitutions of the continent than of the cautious bit-by-bit reforms of this country. I fear it would be better on paper than in reality, and that it might be short-lived, and the parent of troubles, like many of its prototypes; at the same time I freely admit, that simplicity and comprehensiveness have very great advantages, and above all, in that they secure, as far as human means can, the great blessing of unity and the advantage of uniformity. And doubtless we may eventually come, and I hope shall come, to this state of a permanent national council, legislating calmly, slowly, and yet completely, for the whole Church of England, wherever scattered throughout the world. But I would submit, that we had better not attempt this at once, and that we should rather feel our way first, by reforming, while in all reasonable things we imitate, the diocesan and provincial institutions which we have.

The first difficulty that presents itself is, How is this new constitution to be framed? Not surely by Parliament alone. Parliament cannot now be said to represent the Clergy and Laity of the Church of England in any proper sense, or the Colonies at all. Parliament may give its sanction, at least for Great Britain and Ireland, and we look

to Parliament to give its sanction, with all the respect due to so august an assembly; but this is all. We wish the plan to be made by an ecclesiastical assembly that shall have called into its counsels a lay element. But we have not had for nearly three hundred years any other ecclesiastical assemblies than provincial councils and diocesan synods; the former, moreover, are now sitting—for there is nothing, I believe, but the continual prorogations of the Archbishops that hinder them from debating every day, at least while Parliament is sitting. It is a common mistake to suppose that they are hindered from debating by the Royal authority; that authority simply acts on behalf of the laity, to prevent the making of canons that would bind them without their consent. It has neither reason nor right to prevent the Convocations from expressing their wishes, and receiving petitions, and themselves petitioning the Crown or the Houses of Parliament. Now, how could the Convocation of Canterbury be employed to make a law for the whole Church? That it should reform itself, would be reasonable enough; but that it should act for York, would be absurd and wrong. And what security is there that the Convocations of Canterbury and York would agree on the same plan, when we remember that they are constituted differently, and vote still more differently? Moreover, how are we to settle the difficult question about the rights of the Colonial Bishops and Clergy, as to the province of Canterbury? Are all to be summoned? And is nothing to be done till bishops and proctors come from the antipodes? Or, if they do not come, can they be expected to be satisfied with what is done in their name, in their absence? If they come, is it to be expected, or reasonable, that Borneo, which they say will soon have one bishop and one presbyter, is to have a vote nearly equal to London? Again, Parliament may, doubtless, sanction the reforms necessary for Great Britain and Ireland. It represents the people, and constitutionally, I believe, Convocation is held to be part of it. But when the plan is to embrace the Colonies, I will not say, that Parliament may not enact it; but it is certainly most consistent with our laws and practice, that the Colonial Parliaments should give their sanction too. We have, then, for this great scheme to seek the votes of the English and Irish Convocations, and those of Parliament, and I do not know how many Colonial legislatures; and, after all, the growing Colonial dioceses cannot have been asked for any reasonable or valid ecclesiastical sanction to it. And, supposing the plan established, there is no provision for their expansion. If the Colonial Church grows as it has lately, our Ecclesiastical Parliament would have to be increased annually by one or two bishops, and by deputies, clerical and lay, corresponding. I have hinted at the case of Borneo, but this will not be the only absurdity; and the alternative of restraining the appointment of new Colonial Bishops for fear of flooding our assembly with them, is not to be thought of for a moment.

I am afraid that if our rulers were to be obstinately bent on introducing at once such a great scheme as this, there would arise complications in the forming of it which Parliament must cut, to the

disgrace of our Church and the dangerous discontent of her members, and that the plan would never work satisfactorily.

I have already, I think, indicated my alternative; that we should for the present preserve our ecclesiastical divisions in their ancient integrity; and, in the first instance, use the Convocations that exist. And with regard to the Colonies, where Convocations have never met, that we should attend to the practice of the early Church, and make new ecclesiastical divisions, conterminous with civil divisions; and therefore that each Colony, having a separate legislature of its own, should become a new province; that the Bishops should provide for calling together their Clergy and laity, and forming a provincial assembly, and obtain the sanction of the several legislatures for any unions of the smaller colonies that might be necessary. The Colonial Church would then be organized, with one or two provincial legislatures in the West Indies; with one or two in the North American provinces; with one, probably in Australasia, in India, and in South Africa. Each would have its own power of expansion, and of regulating its internal affairs. Each would look, doubtless, with much attention to what the English and Irish Convocations might do; each would have the sanction of its local authorities; and there would be no jealousy in the mind of the Colonial public, that Church feeling in England had persuaded Parliament to give the Church rights in the Colonies that ought not to belong to her.

At home, as well as in the Colonies, Diocesan Synods would be held, delegates or proctors chosen, local affairs settled, harmony preserved between the Clergy and laity—nothing being done without the independent sanction of each, and of the Bishop. The proctors or delegates thus chosen, would meet the Bishops in provincial synod, and legislate for the province. What they, in the first instance, should decree for the constitution of the Church legislature of the province, would be laid before Parliament, and, in all probability, receive its sanction. That sanction gained for each of the provinces, the different provincial assemblies would be able to act independently, and to consider whether, and in what manner, a national council should be established. As they each would have previously obtained power from Parliament, so far as civil sanction is needed, to do all that is necessary for the Church within their province, their common assent would legally and seasonably constitute a national synod, without any new sanctions; and having vindicated to them the power, I may well save myself the trouble, and avoid the impertinence, of suggesting what they might do.

I cannot but hope that this suggestion, slow and tentative though it be, will better commend itself to the Clergy, and Churchmen generally, than the more hasty and ambitious plan of producing our Church legislature complete, and armed, like Minerva, from her father's brain. And it is no weak recommendation that may be urged in its favour, that having to persuade the public mind, which suspects us, and fears novelties, we can do so most effectually by slow, quiet, and gradual reforms, and by adhering as much as possible to ancient practice.

I remain, Sir, your obedient Servant, F. H. D.

## MISSIONS IN MADRAS.—No. II.

EDEYENGGOODY.

WE lay before our readers the report for the year 1850 of the Rev. R. Caldwell, whose able work on the *Tinnevelly Shanars* was recently noticed in this journal (vol. iv. p. 396). The editor of the *Madras Missionary Journal* observes of this report, that "it is the letter of one who, if liable to err in his views and accounts of missionary operations, is more likely to err on the side of severity and disparagement than that of partiality and exaggeration. As such it will be read with deep interest and thankfulness."

"I must confine myself in the present communication to my own district of Edeyenggoody ; as respects which I am happy to say that the past year has been distinguished beyond all previous years by tokens of prosperity. Adverse events have occurred ; but He in whose cause we are engaged, and 'who is over all, God blessed for ever,' has made all things work together for good.

"The most adverse events of the year have been the re-appearance of devil-worship among the catechumens in two villages out of the thirty in which Christians reside ; the *temporary* lapse of two communicants to Romanism ; and the sudden death, in the midst of life, of a good man, who, as regards character and tone of mind, seemed to me to stand at the head of the Native Christians of his caste.

"I have also had to lament that the increasing feebleness of my health, together with the addition to my duties, involved in the superintendence of two districts besides my own, and the absence of the assistance I formerly enjoyed when my work was lighter, has precluded me, especially during the late hot season, from discharging more than a moiety of the duties devolving upon me in connexion with my own districts.

"Notwithstanding these causes for regret, the feeling which first arises in my mind on a review of the past, and particularly of the past year, is one of thankfulness to Him who has made His strength conspicuous in weakness ; and the second feeling, inspired by proofs of progress, is one of a more confident hope, as regards the ultimate result, than I have heretofore seen reason to entertain.

"A comparison of the condition of the district at present, with respect to a few points of leading importance, with what it was about six years ago, when the first-fruits of harvest began to appear,—when a light first began to arise out of the darkness,—will illustrate the nature and ratio of the progress that has been made. The number of souls enrolled in my list, as now under Christian instruction, is 2,054,—a somewhat smaller number than I had at the time referred to ; but this will be found to place the results of the comparison in a clearer light.

"(1.) In 1844 there were only about fifty adult Native Christians in the district able to read, inclusive of catechists and schoolmasters. In the entire number there were only three women ; and they had not received their education in the district. Now, the number of Native

Christian readers—(mostly young people who have recently left school,)—is upwards of two hundred, of whom a goodly proportion are females. Every reader has been provided with a Bible, or at least a New Testament, a Prayer Book, and a Hymn Book; about half the number subscribe a small sum monthly to a fund I have established for providing them with books; and the increasing eagerness of their appetite for books and everything readable is a most encouraging sign of progress.

“(2.) In 1844 the number of children of Christian parents in school was 277, of whom only 119 were girls. Now, though the number of Native Christians is somewhat smaller, there are 408 Christian children in school, of whom the proper proportion, 200, are girls. This is exclusive of the children of heathen parents who attend our schools; and who number at present 221.

“(3.) In 1844 the Female Boarding School under Mrs. Caldwell's care had just been established, and contained sixteen girls. The number has now increased to forty-four; all of whom were carefully selected, admitted into the school when very young, completely isolated from their half-heathenish relatives, and have not only been carefully instructed, but brought up in the fear of the Lord, and with an anxious, continual desire for the salvation of their souls. I am full of thankfulness on perceiving the general result of what has been done. It seems scarcely possible for any one to entertain a lower idea than mine of the intellectual capacities of these rural, low-caste Hindoos; and yet, as regards merely intellectual results,—instruct them and polish them as I may,—I have uniformly been disappointed in the end; but as regards results of infinitely greater importance I have not been disappointed. The moral and religious benefits derived by the pupils of this school from the Christian education and Christian training they have enjoyed, have greatly exceeded my expectations. Of twenty-one girls now in the school, above twelve years of age, ten are regular, and, as far as can be perceived, devout and consistent communicants; and of the few who have left the school up to this time, every one is walking worthy of her Christian profession, and in every respect is setting a laudable example to the Native Christian women of the neighbourhood.

“(4.) In 1844 so low was the state of religious feeling in the district, that for a considerable time I had only one regular communicant who was not a catechist or a schoolmaster.

“I have always been anxious that admissions to the Communion should not outrun the profession of serious religion, and have systematically required the communicants to meet me on the Saturday previous to the administration of the Sacrament, partly to enable me to repel the unworthy, and partly for the purpose of instructing and preparing accepted communicants; but notwithstanding this strictness, the number of communicants, exclusive of Mission agents, has been steadily increasing, and the increase of candidates every month of late is full of promise as regards the future.

“(5.) In 1844 the amount received from the Native Christians of

the district, for religious and charitable purposes, was about 180 rupees. During the past year the Christians of the district have contributed for those purposes the sum of 517 rupees; and this sum is exclusive of my own subscriptions to the various Societies, and exclusive also of interest, fines, &c. Considering the unquestionable poverty of the Native Christians of this district; remembering that the value of money, as tested by the price of the necessaries of life, is six times greater here than it is in England; and more especially considering the notorious and proverbial avarice of the Hindoos of all castes and classes, and our systematic abstinence from the use of those superstitious motives to be liberal which heathenism systematically employs, the fact that 517 rupees have been collected in Tinnevely in one year,—(and that a year of depression, on account of the failure of the two previous monsoons,)—in a district which stands numerically in the sixth rank, must, I think, speak volumes to those who are acquainted with the rural districts of India, in illustration of the progressive advancement of the missionary cause.

“(6.) From 1844 to 1849 inclusive, twenty adults, on an average, were baptized each year. During the past year, without any change of system, or relaxation of principle, I have had the pleasure of admitting into the fold of Christ by baptism seventy-five adults, of whom seventy were baptized in one day, in the presence of a congregation of upwards of 800 Native Christians, young and old, assembled from all parts of the district.

“(7.) As regards caste also, progress in the right direction has been made. In 1844 my contest with caste had but commenced, and I did not feel very confident as regarded the issue.

“Since then, it has utterly disappeared from the boarding-schools, male and female, and all the Native teachers of castes inferior to that of the Vellalas have been taught systematically and publicly to repudiate it. During the past year a few steps in advance have been taken. My Vellala catechists have at last yielded to conviction and moral influence; at several marriages of Native Christians, persons of the lowest castes have been invited to be present, and have been treated with the same marks of respect as others; and for some time past the communicants in Edeyengoody, irrespective of caste, have—(at their own suggestion, and at first without my knowledge,)—adopted the plan of meeting in each other's houses, in rotation, for mutual edification and prayer.

“All these things afford cause for devout thankfulness, as distinct and tangible tokens of progress. I have restricted myself to a few points of primary importance, with respect to which every person at all conversant with the progress of Missions will be able to form an estimate for himself. I have not entered, and have not at present leisure to enter, on the subject of the general improvement of the people under my care in knowledge, in tone of mind, in civilization material and social, or in Christian piety. The particulars I have singled out may be considered as the leading outlines of a picture of the present condition of the district; and on the whole I feel

persuaded that the signs of a prosperous future have begun to appear.

"The progress made has not been great or rapid; but it has been constant, both in its ratio and its direction; and it seems amply sufficient to warrant the conclusion that God is with us; that His Church is taking root in the district; and that this people, of whose degraded condition we have heard so much, is capable of better things, and may be expected soon to attain to better things than have yet been seen."

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#### THE MEANS OF BUILDING UP CONVERTS.

A CORRESPONDENCE on this subject has been recently carried on in the columns of the *Calcutta Missionary*. Many of our readers will be glad to have the opportunity of considering the following practical suggestions which form part of a letter in the June number of that periodical:—

"The inquiry to be answered is—'Whether, though we make conversions, we do not lack skill or power in building up the convert?' My firm conviction, after much thought on the subject is, *that we do*. The whole of my direct acquaintance with Missions goes to prove, that we want some regular system of teaching for our adult converts, and that too a system not left to the discretion of the Missionary, but regularly appointed by authority, and considered *necessary to the full admission of the convert to Church privileges*. At a visit paid some time ago to one of our Missions, I met a poor blind convert. I could not but feel interested in him, and began to converse on Christianity. The first question I asked was, 'Who was Jesus Christ?' The poor man had no answer to give, until a woman standing near, told him what to say. I am willing to believe that this was an extreme case, and the infirmity of the convert may account for it in some degree. Since that time two Christians came to see me from another district. They accompanied me in my usual walk to the spot where I preach to the heathen, and I was much gratified to remark a decided difference between their countenances and those of the other listeners. I could have chosen them out at once from the crowd in consequence of a sort of simplicity of expression not observable in Hindoos or Mahomedans. However, it was accompanied by a vacant stare that did not denote much knowledge of any kind. My Catechist afterwards told me that he asked one of them, *which was the first commandment*; and on his being unable to repeat it, the Catechist did so: whereupon the inquiry followed—'Surely, Sir, you do not mean that we are to *worship no one but you!*' It may be urged in extenuation of such cases as these, that similar ignorance is to be met with amongst the agricultural and manufacturing population at home. I believe it is—, and I have heard of a large number of men in a mining district in the North of England who were found, on examination, to be ignorant of the existence of heaven. They said they should all go to hell after death, as they knew of no other place. Such facts as these make one.



cautious in judging of Missions ; but I apprehend that no Mission can be in a healthy and promising state, which corresponds in its general character to the overgrown and neglected districts of England. The comparison must be made with parishes, where the system of the Church of England is properly carried out ; where there are Churches, Schools, resident pastors, and all the ordinary means of grace, as there are in the Missions ; and if then there be not a corresponding degree of morality and religious knowledge, (not necessarily *equal*, but *corresponding*.) we must look for some fault in our system—and we must not expect the heathen to be well disposed towards our Church till it is found out and corrected. Of course it must be borne in mind that in all such inquiries as these, we speak only of *means*. Far be it from me to pretend that any perfection of system can produce ‘the blessed fruits of righteousness which are by Jesus Christ to the praise and glory of God.’

This is God’s work alone ; but God has promised to work *BY* us, and wherever we use with all diligence the means committed to us, there His blessing is vouchsafed. I repeat, then, my conviction, that in order to present practical Christianity to the heathen in a proper light, some other efforts must be made ‘to build up our converts,’ than those at present in *general use*. I am much inclined to think that a system of classes might be established on an organized plan, something like those of John Wesley, for instance—which, no matter what may be our opinion of his proceedings, all must acknowledge tended to promote a degree of religious knowledge as well as practical morality amongst the lower classes in England, not *generally* found in the Church in its then neglected and lethargic state.

It is not for a moment suggested that the classes should be formed for the particular objects which *he* had in view, such as the mutual confession of sin and declaration of religious experience ; but only for the promotion of religious knowledge, the bringing of each individual convert into more direct communication with the Missionary, and such other objects as upon deliberation should seem advisable. I cannot believe that Mr. Wesley was the originator of this idea. It appears so natural a mode of maintaining a degree of union, especially in the case of a body of persons separated from the majority, that I doubt not the records of primitive Christianity present many such instances ; and probably others, better read than myself in Patristic Theology, may be able to call similar cases to mind. They would be naturally abandoned when Christianity became universal or general in a country, and there was, therefore, less reason for each individual believer to hold his creed as it were always on the defensive. But I am inclined to believe that some system of organization is necessary as long as the faith is professed in opposition to the opinions and prejudices of the mass.

Of course, the arrangement of such classes in detail must be left to each Missionary, who would adapt them to the peculiar circumstances of his Mission, but I do not think that the question as to whether they should be formed or not, ought to be left to him. This is a general

deficiency which should be met by a general remedy ; and a mere recommendation of a different plan from those at present pursued would amount to nothing. I confess that few things surprised me more, when I first became acquainted with the practical working of Missions, than the want of some system of religious teaching apart from the services of the Church and the daily prayers. One is accustomed in England to see the diligent pastor spending two or three hours a-day, or even more, in going from house to house—giving personal instruction to each individual member of his flock. Or, if the parish be too large for this, he has his Scripture Readers, or his District Visiting Society, or some other parochial machinery, by which his influence is brought to bear directly upon the individuals of his flock. I was unable to discover anything of this kind in the Mission. The pastor saw a great many people every day—some of whom came for medicine—some to make complaints—some to seek advice, but none to receive individual religious instruction on a systematic plan.

I understood that it was impossible to visit the people in their own houses for this purpose, because their habits and mode of living, as well as the climate, rendered such labours inconsistent with the health of the European.

In some Missions an excellent custom prevails of having personal interviews with each communicant during the week previous to the administration of the Eucharist, but I believe this is by no means universal, and moreover it only applies to a part of the flock. Such instruction as this would be in no way superseded by the plan proposed, but would be assisted, and, it is believed, extended thereby.

It may be objected to the idea of adult classes—that they do not after all supply the want of individual instruction. They do not indeed, but they are *a great step towards it*, and will prepare the way for it—as may appear from the following general plan :—

Head of class : a Catechist, or Reader, or intelligent Communicant.

Number of each class : from five to ten.

Separate classes for men and women.

Meetings to take place once a-week at least.

The class to be opened by appointed collects or written prayer.

A course of Scripture-reading to be appointed by the Missionary.

Each person in the class to read in turn, if able.

Questions to be mutually put and answered, a note being made of every difficulty for reference to the Missionary. Any objections made during the previous week to any member by unbelievers, to be mentioned and discussed.

A portion of some religious book or tract to be read.

No mere extempore speech-making, or extempore prayer to be allowed. ;

The class to be closed with the blessing.

N. B. — All the classes to be visited by the Missionary with *systematic irregularity*.

In addition to this, a class should be formed of all the readers and other heads of classes (if such were found necessary) who should make reports of their last meetings to the Missionary, mentioning those members of their respective classes who needed special warning or instruction from him, and proposing the difficulties which had been brought forward.

They should also read with the Missionary the portion of Scripture to be read in class at the next meetings, and be required to take notes of his remarks. Thus the same subject, with the same explanatory remarks, would be brought before the consideration of the whole adult population of the Mission in each week.

Another great auxiliary would be two adult classes, one of men, the other of women, composed of those in all the other classes who are unable to read. They should meet three or four times a-week to learn to read.

Those who are not practically acquainted with Moffussil Missions; may suppose it impossible to reduce the adults to such a system of organization. I believe it quite possible, and comparatively easy. The poor Christians are entirely under the control of the Missionary—his *hookum* in the Mission is as absolute as that of the Burra Saheb in the Sudder Station—and any such system, that was appointed by authority, would soon be considered a part almost of the religion, and be submitted to as a matter of course."

#### THESSALY, ALBANIA, AND MOUNT ATHOS.<sup>1</sup>

Nov. 9.—This morning we find that there are no horses in the *Menzil*, all having gone to Joannina. The Larissa *sunozee* declares that two of his are so knocked up with their yesterday's gallop that they cannot go on; in fact, he wants to return home. After a good deal of abuse between him and my servant, the Secretary refers the matter to the Aga, who comes to pay me a visit in great state, preceded and followed by a crowd of chavasses. After smoking a pipe, he decided that the *sunozee* must go on; but a Wallachian *charidzee* offers me four horses better adapted for the mountain roads, and for less than the *Menzil* price—200 piastres to Joannina. I closed with this offer; when the young Turk walked off without asking for any *bachshish*. He was very cool, but perfectly civil. The Aga then took his departure, followed by his train, after many kind wishes for my journey. He was succeeded by the military commandant of the district—a tall, thin, silent Turk, with his Secretary, a short, fat, noisy Greek. They sat and smoked while I ate my breakfast. Afterwards I walked with my kind and intelligent young host to the Castle of Triccala—a ruined fortress of the Middle Ages—covering a low hill at one end of the town. My companion thinks that the bits of marble, the columns, &c. built into the walls, are remains of the temple of Æsculapius, who was a native of the ancient Tricca. This castle-hill commands a glorious prospect of the plains of the *ποταμός κλυστος Θεσσαλία*, as Strabo well calls it. The course of the Peneius and of its tributaries is marked by the stones and sand carried down by their frequent floods, and left on their banks. To the north, the

<sup>1</sup> Continued from p. 28.

strange pinnacles of Meteora loom through the mist like the mountains of a feverish dream. The town of Triccala, one of the largest in Greece, is spread below the castle-hill.

We got on horseback at 10 A.M. and the Secretary accompanied his parting guest for an hour of the way, mounted on a stout pony. He had proposed to come as far as Meteora with me, but was obliged to turn back, as it was the day on which he had to pay the troops. We passed a great number of encampments of Wallachians (in Greek Βλάχοι)—those Scythians of the present day,—“Quorum plaustra vagas ritè trahunt domos.” Besides being shepherds and herdsmen, they perform nearly all the carrying trade of European Turkey. They have less native acuteness and desire of information than the Greeks, but are endowed with more steadiness, prudence, and perseverance. Besides their *nomade* encampments, they inhabit several large villages in these countries, of which one of the most important is Metzovo—being situated so conveniently near the Zygo's pass—that great artery of trade between Albania and Thessaly. Like all republicans (for such the inhabitants of both the Greek and the Wallachian villages in Turkey may almost be styled, notwithstanding the despotism of the supreme government), they are seldom free from intestine divisions and intrigues. It was this tinge of anarchy in the municipal governments which, in modern as in ancient Greece, kept alive the spirit of freedom, and the bustling and inquiring energy of the people. It is very picturesque to meet a tribe of these nomade Wallachians on their march, winding in single file with their long trains of packhorses, up one of the mountain passes of the Hellas or Epirus, or along the plains of Thessaly or Bœotia. They are generally a tall and comely race; and their light hair and complexion betray their northern descent. The unmarried girls carry their whole fortune as they amass it, in gold or silver coins of many ages, and of almost all countries, braided in their hair, or fastened in rows on their head-dresses and breasts. I have seen many a fair damsel thus wearing a considerable sum in Venetian sequins, Spanish doubloons and dollars, Turkish piastres, Greek drachmas, and even English sovereigns, crowns, and shillings. This custom gives them a motley and very singular appearance; and a lover has the advantage of being able to reckon up the dowry as well as the charms of his fair one before he proposes for her.

The Wallachians settled in Greece and Turkey are descended from migrations which left the banks of the Danube during the middle ages. Like their countrymen in Wallachia, they belong to the Greek Church; but have preserved their own language, a debased Latin, strongly resembling Italian, but mixed with many Slavonic words. Wallachia is a part of ancient Dacia, which was covered with Roman colonies. Its inhabitants, as well as the Moldavians and the numerous other Daco-Romans who are now Austrian subjects in Hungary and Transylvania, or have migrated to the southward, are called *Romouni*, Romans, (in German *Romaner*) in their own language. In the Slavonian tongue, Hak, or Wallach, signifies a Roman or Italian; being akin to the epithet of Kelsh, or Welsh, given by the Saxons to the

Italianized provincials of Britain. The national dress still worn in Wallachia and Moldavia by the peasants, is precisely that of the Dacian warriors, as represented on Trajan's pillar at Rome. These two principalities acknowledge the Sultan as their Suzerain, and are *nominally* governed by Hospodars, or Princes, now appointed from among their own Boyards, or nobles,—but, until lately, from among the Fanariote Greeks. Virtually, however, they are little more than provinces of Russia, governed by the Russian Consuls at Bucharest and Jassy, and having Russian garrisons in their chief towns. So little is this disguised, that, as I witnessed on my late voyage down the Danube, the Wallachian and Moldavian regiments employed as a frontier-guard, wear a uniform closely resembling the Russian, and are commanded in great measure by Russian officers. A strict quarantine is maintained against the *Turkish* bank of the river; and by late treaties between Russia and Turkey, no Mahomedan is allowed to settle or acquire land in these so-called *Turkish* provinces,

Four hours' ride brought us from Triccala to the village called by the Turks Ralabáka, and by the Greeks Σραγολ; and which inscriptions found on the spot prove to occupy the site of the ancient Hellenic town of Æginium, taken by Julius Cæsar on his march from Apollonia over Pindus (probably by the Metzovo pass) to Pharsalia. It is approached from the banks of the Peneus through flourishing groves of mulberries, and nestles close under the rocks of Meteora, (Τὰ Μετέωρα sc. μοναστήρια—that is “the Monasteries suspended in the air.”) These singular cliffs seem to be about 1,000 feet in perpendicular height; and remind me much of the rocks in the Saxon Switzerland, being, like them, of rough soft stone, apparently worn and fretted at some remote period by the action of water. They form a cluster of detached pinnacles, separated by deep chasms; and each has a little level space of table-land on its summit, on which the different monasteries have been built.

Cacciotti would not on any account hear of ascending himself to one of the convents; so I left him at Ralabáka with the horses and charidzee, to find the Προεστῶς, and procure a *konák* for the night. He had been told at Triccala that, a few days previously, the rope by which the net is fastened had broken, and that a monk who was being hauled up had been in consequence dashed to pieces. But when I discovered that this occasion was the very first on which the ropes had given way since the foundation of the monasteries, I felt that the odds were immensely in my favour, and against any of them breaking a second time within a few days. So, taking a guide from the village, I scrambled by a very rough path up the chasm between the two chief pinnacles of rock. As often as I stopped to take breath, I enjoyed a magnificent view—framed as in a picture, southwards over the plain of Thessaly—the snowy peaks of Othrys bounding the horizon. The deep recesses between the pinnacles are thickly clothed with trees, many of which have entwined their roots among the fissures, and seem as if suspended in air. In half an hour we reached a narrow ledge of rock, from which rises perpendicularly a cliff of near 300 feet high, on

the summit of which is the Monastery of the Holy Trinity. On the tops of the neighbouring pinnacles are placed the Convents of—Meteora (so called, *par excellence*, as the largest of all)—Barlaam (so called after the Founder, a Saint of the Greek Calendar)—St. Stephen—and three others of little note. I determined to ascend to the Trinity, as the highest of all, and at the same time the nearest to the village. Besides the nets, the monasteries are accessible by ladders of wood and rope, made in several separate joints, and let down over the face of the cliff, from the mouths of artificial tunnels in the rock, which communicate with the lower parts of the buildings. At night, or when not required, these ladders are pulled up, and the monks are entirely isolated from the world below. The ladders are of course infinitely the most hazardous mode of ascent or descent, as they are perfectly perpendicular, and swing backwards and forwards in the air with the least breath of wind. A monk mounting by them looks like a large black fly crawling on the face of the precipice. I preferred the net, as in it you resign yourself to the care of the holy fathers entirely, whereas on the ladders you must trust to your own nerve and steadiness. The question is, Will you rely on the Church, or on your own private judgment?

I fired off a pistol, to attract the attention of the monks, when, long before the echo, reverberated by the cliffs around, had died away over Pindus, two or three cowed heads were thrust out from under the covered platform projecting from the summit of the rock, and which resembles the shed on the top story of a lofty London warehouse. The rope, too, is worked in a similar way, by a pulley and capstan. After reconnoitring us for a moment, and seeing that we were not strong enough to carry their monastery by a *coup de main*, the monks threw down what seemed a strong cabbage-net, lowering at the same time a thick rope, with an iron hook at its end. My guide spread the net on the ground, and I seated myself in it cross-legged. He then gathered the meshes together over my head, and hung them on the hook. The monks above then worked their windlass, and in about three minutes and a half I reached the summit, swinging to and fro, and turning round like a joint of meat roasting before a slow fire. This inconvenience might easily be prevented by another rope being held by a person below, as is done in the shafts of mines; but that is a Cornish luxury which has not yet occurred to the good fathers. Of course, as I begin to ascend, my weight draws the net close, until my knees are pulled up to my chin, and I am rolled into a ball like a hedge-hog. The guide told me to shut my eyes to escape giddiness, but I soon opened them, on feeling myself banged pretty sharply against the rough side of the rock; and I swung myself off again by a convulsive push of the knees. The height is, indeed, dizzy enough; for I could no longer see the narrow ledge from which I had started, nor the winding path which led to it, but looked right down on the plain of Thessaly, 1,000 feet or more beneath. During the ascent, the rope occasionally slips from one spoke to another on the windlass, when of course you fall like a

piece of lead for a few yards, and are then caught up with a mighty disagreeable jerk. On reaching the level of the projecting shed above, you are left hanging for half a minute over the abyss, till the monks leave the capstan, and fish you in with a pole like a boat-hook. They have no such contrivance as a turning-crane for landing their guests; in fact, their machinery is altogether of a most primitive order. You lie on the floor a perfectly helpless ball, until they undo the meshes of the net from the hook, unroll you, and help you to your feet.

There are ten caloyers, and a few lay-servants (*κοσμητοί*) in the Holy Trinity, besides three or four boys from the village, to whom the fathers teach reading and writing,—about all they know themselves. The Clergy of the Greek Church are *now* what the Clergy of the English Church *were* at the time of the Reformation, or even much later, according to Mr. Macaulay. A few learned men may be found in the cities and universities, but the great mass is sunk in ignorance. The poorly-adorned churches and low buildings of these Thessalian monasteries, looking like incrustations on the rocks, are widely different from those of the lordly Athos. In fact, these convents are very poor indeed, and depend for their support in a great measure on charitable contributions. From plunder they are safe, as they all have wells and cisterns of water, some goats and sheep, and a tolerable store of meal; so that starving them out—the only mode of reducing people in such a situation—would be rather a slow process. One very old caloyer, with a flowing snowy beard, is exceedingly interesting. He tells me that he has not descended for many years from his airy home.

The view from these rocks is magnificent. Among the many wonders of good omen—an account of which was spread by the Greeks before their war with the Turks, as of old before their war with the Persians—the monks of Meteora announced that they had seen a horseman in bright raiment and glittering armour drive the infidels before him over the plains of Thessaly, and vanish at length amid the ruins of a church of St. Michael, whence sounded forth the war-cry of the heavenly host—*Ὡσαννὰ ἐν τοῖς ὑψίστοις*! This legend at once calls to mind the appearance of Castor and Pollux in the van of the Romans at the battle of Lake Regillus,—Theseus leading the Athenians at Marathon,—St. James the Spaniards in Mexico, and the annual commemoration at Corfú of the *sortie* made so recently as the great siege in 1716, by St. Spiridion, the patron saint of the island, who was seen by the Turks, threatening them, in the form of an aged bishop, surrounded by young men with lighted candles,—a sight which so dismayed the infidels, that they broke up their camp in confusion, and rushed in such crowds to their ships, that whole battalions were drowned or trampled under foot.—(See Leake, “Northern Greece,” vol. iv. p. 566.)

I remained a couple of hours in the Holy Trinity; and while being again deposited in the net, I emptied my purse of all its contents, it being the custom to make a trifling present at these poorer monas-

teries. I had been told that a couple of dollars was as much as was usually given by casual travellers; but you feel amazingly inclined to be generous to men in whose hands your life is placed. The monks lowered me in half the time which the ascent had occupied. Like going *down* a mine, it is certainly well worth going *up* to Meteora, *once and away*, if it were only to be able to say that you have been in a place so very unlike any other in the whole world.

On my return to the village, I found that Cacciotti had provided me a fair lodging and good supper.

Nov. 10.—We start an hour before day-break by the light of a waning moon, in which the cliffs of Meteora, looming in dim and ghost-like outline—

“ Like giants stand  
To sentinel enchanted land.”

The Dervent-Agá, or head of the police stations of the district, accompanied us on horseback as far as the first post. He had a tremendous tumble, horse and all, in the rocky bed of the Peneius, the first time we forded it. I refused to be retarded by taking a guard of foot-soldiers from any of the posts which you reach nearly every hour in this defile. Being the chief thoroughfare between the East and West of European Turkey, it was once the great resort of brigands; and Salvator Rosa, the robber-painter, could find nowhere a better scene for the exercise of *either* of his professions. But Aly-Pashá, that Tissaphernes of modern Hellas, broke up by force or fraud the regularly organised banditti—allowing no one but himself to rob or murder in his dominions. The fact is, that now-a-days in the East a Frank traveller runs very little risk. An Oriental travels with a whole fortune in his girdle, for as yet he has no substitute for the circular notes of English bankers; and his arms and dress are so costly, that he is worth shooting, even if he should happen to be of the same way of thinking in politics and religion as the gentleman who shoots him. As Mr. Curzon remarks, with equal truth and humour,<sup>1</sup> “There is another reason, also, why Franks are seldom molested in the East—every Arab or Albanian knows that if a Frank has a gun in his hand, which he generally has, there are two probabilities, amounting almost to certainties, with respect to that weapon. One is, that it is loaded; and the other, that, if the trigger is pulled, there is a considerable chance of its going off. Now, these are circumstances which apply in a much slighter degree to the magazine of small arms which he carries about his own person. But, beyond all this, when a Frank is shot, there is such a disturbance made about it! Consuls write letters—pashas are stirred up—guards, chavasses, and táfars gallop like mad about the country, and fire pistols in the air, and live at free quarters in the villages; the murderer is sought for everywhere, and he, or some one else, is hanged to please the consul; in addition to which, the population are beaten with thick sticks *ad libitum*. All

<sup>1</sup> “Monasteries of the Levant,” p. 222.



this is extremely disagreeable ; and therefore we are seldom shot at, the pastime being too dearly paid for."

It is to be remembered, that, to be a kleft, or robber, in modern Greece, was, until quite lately, no more considered a disgrace than to be a pirate in the days of Homer, to be an outlaw in the time of Robin Hood, or a "gentleman-cateran" in the Highlands of Scotland 150 years ago. On the contrary, the klefts were looked upon with favour and admiration by the mass of their Christian fellow-countrymen—as their only avengers on their Mahomedan oppressors—or, at worst, as merely spoilers of the Egyptians. So the English peasants sympathised entirely 700 years ago, and still do partly sympathise, with those gallant outlaws who retired from Norman tyranny to the depths of the forests, where they found "no enemy but winter and rough weather." A captain of Greek klefts used to reason like Roderick Dhu, in the "Lady of the Lake" (canto v. 7) :—

"Pent in this fortress of the North  
Think'st thou we will not sally forth,  
To spoil the spoiler as we may,  
And from the robber rend the prey?"

In the passes of Pindus, at the beginning of the present century, there flourished a regular Robin Hood, with a Greek priest—a complete Friar Tuck—in his band. This ecclesiastic used to take up a position in an old hollow oak, and his comrades, on catching a prisoner, brought him before this new Dodona, and asked what should be done with him. If he was a Turk, the oracle invariably responded that he should be hanged without delay ; if a Christian, that he should be dismissed on the payment of a ransom.

The day dawned beautifully clear—a great consolation, as we had to cross the central ridge of Pindus, always something of a ticklish business at this time of the year. We were six hours in riding from Ralabáka to the Khan of Malakassi, at the eastern foot of the pass. Khans were built by Aly Pashá, at short intervals, all along this road, but many of them are now in ruins. They are merely small courtyards, with sheds for horses at one side, and a few empty rooms to shelter travellers on the other. The khangee, or keeper of the khan, can generally supply cheese, coffee, raki, and black bread. This part of our way lay up a beautiful winding and wooded valley, the bottom of which is often quite filled up by the channel of the Peneus, which we had to ford more than twenty times in six hours. The water, swollen by the late rains, came up to my saddle, so I was wet and cold enough on reaching the khan, where we lit a fire and dried our clothes. Up this valley came the disconsolate Aristæus, before—

"Tristis ad extremi sacrum caput astitit annis;"

and we passed many fair and secret dells, in which he may be fancied to have communed with his goddess-mother. Down it marched Julius Cæsar on his way to strike for the empire of the world at Pharsalia.

## THE FOUNDERS OF THE ENGLISH PROPAGANDA.

MANY things connected with the first proceedings of the *Society for the Propagation of the Gospel* tend to show that it was designed as a counterpart, in Missionary work, to the Roman Propaganda. Its name is given in Latin on its corporate seal, *De Promovendo Evangelio*, as that of Rome, *De Propagandâ Fide*; and in French, by the author of the life of L'ENFANT, who was among its earliest members, as the *Society De la Propagation de la Foi*.<sup>1</sup> Its corporate capacity would give it the authority, which at that time was very great, of a chartered company, which was refused about the same period by the *Society for Promoting Christian Knowledge*. And if there were any doubt as to the intention of its Founders in regard to Missions among the heathen, it would be removed by the following extract from its Journal, dated 28th April, 1710 :—

"The Lord Bishop of Norwich reported from the Select Committee that they had met at Lambeth, according to the desire of his Grace the President, to consider that part of the Address from the four Indian Sachems to the Queen, relating to the sending Ministers to propagate the Gospel among them, and had come to several resolutions thereupon."

We need only give the first, which is in the following terms :—

"That the design of Propagating the Gospel in Foreign Parts, does chiefly and principally relate to the conversion of heathens and infidels; and, therefore, that branch of it ought to be prosecuted preferably to all others."

This application on the part of some Indian chiefs for instruction in Christianity will be noticed, when we come to give some account of the earliest proceedings of the Society, after having first given a few particulars relating to its Founders and earliest members.

The first meeting of the Society was held on Friday, June 27, 1701, at which were present the Archbishop of Canterbury, the Bishops of London, Bangor, Chichester, Gloucester, Sir John Philips, Sir George Wheeler, Dr. Stanley, Archdeacon of London; Dr. Kennet, Archdeacon of Huntingdon; Dr. Hody, Dr. Stanhope, Dr. Bray, Dr. Woodward, Dr. Butler, Mr. Chamberlayne. At the next meeting, July 2, Mr. Melmoth is mentioned as Treasurer, and Mr. Chamberlayne as Secretary to the Society. In the same year occur the names of Sir John Chardin, and of "Mr. Nelson of Blackheath."

Of these, the first President was the Archbishop, Dr. Thomas Tenison, who had been translated from Lincoln to Canterbury, on the death of Tillotson in 1694. As Rector of St. Martin's in the Fields, he had been a zealous preacher against the encroachments of Rome, during the reign of James II.; and he appears to have cordially promoted the interests of this Society. He subscribed 50*l.* per annum to its funds, and in 1711, he authorized the Governor of Virginia to

<sup>1</sup> Life, from the *Bibliothèque Germanique*, prefixed to his History of the Council of Basle.

draw upon himself towards the completion of some works undertaken by the Queen for the protection of a Missionary station. He also by his will bequeathed 1,000*l.* towards the foundation of two Episcopal Sees in North America. It is to be regretted that his excess of caution, or his procrastination, should often have frustrated his good intentions. He missed the opportunity afforded him by the special request of the King of Prussia, of giving Episcopal government to the Lutheran Churches in his dominions ; and there does not seem to have been any sufficient reason why he should not himself have consecrated bishops for the North American Colonies, as he was earnestly entreated to do. Other instances of the same spirit may be found in the records of this Society ; but this is not the place to produce them.

The Bishop of London was Dr. Henry Compton, youngest son of Spencer Compton, Earl of Northampton, who fell at Hopton Heath, in the cause of Charles I. He had been suspended by James II. for refusing to suspend Dr. Sharp, afterwards Archbishop of York, and he was the first of the bishops who opposed the tyranny of that king. He promoted the accession of William and Mary to the throne, and laboured to bring about a reconciliation of English nonconformists with the Church. His subscription to the Society's funds was 25*l.* per annum.

Of the Bishops of Bangor (Dr. John Evans), of Chichester (Dr. John Williams), and of Gloucester (Dr. Edward Fowler), we have nothing remarkable to record.

The Archdeacon of Huntingdon was the learned antiquary, Dr. White Kennet, afterwards Bishop of Peterborough, whose "*Parochial Antiquities*" and similar works have made his name remarkable.

It is hardly necessary to say that Dr. Hody is the learned author of the "*History of English Councils*." He was Chaplain to Tillotson, and Regius Professor of Greek at Oxford, and was afterwards made Archdeacon of Oxford. He was one of the most learned opponents of the party of the Nonjurors. He died in 1606, and was a liberal benefactor to Wadham College.

The excellent Dr. George Stanhope was two years afterwards, in 1703, made Dean of Canterbury, and it was matter of some surprise and regret that he was not selected for the highest rank in the Church which he adorned. He was three times Prolocutor of the Lower House of Convocation. His translation of the Devotions of Bishop Andrewes, whom he is said to have resembled in character, his Commentary on the Epistles, and his many labours of love in the cause of the Church of England, need no further record.

Dr. Bray had been appointed in 1696 as Ecclesiastical Commissary in Maryland, whither he had gone out with the spirit of an apostle, having sold his effects, and raised money on credit to pay the expenses of the voyage. He may be considered, more than any other individual, the real founder of this Society. For, after having laboured in vain to get a public grant, he had set on foot, before his departure, a voluntary association for the same purposes, and on his returning to England, in order to promote a Bill for the settlement of the Church.

in the North American Colonies, he had the happiness to succeed by the assistance of Archbishop Tenison, and Bishop Compton, in obtaining a corporate charter, and in assisting at its first proceedings.

Dr. Woodward was one of the chief promoters of those societies known respectively as "Religious Societies," and "Societies for the Reformation of Manners," which had been begun in the reign of Charles II., and continued to this time. He wrote an account of the Religious Societies, and it is worthy of remark that they were also promoted by

The Rev. Samuel Wesley, at that time Rector of South Ormsby, and afterwards of Epworth, in Lincolnshire, and father of John Wesley, afterwards himself a Missionary of this Society, who, though his known poverty would prevent him from being a subscribing member, offered himself, soon after, to the *Society for the Propagation of the Gospel*, to conduct a Mission on a very extended scale. His scheme is detailed in a letter from himself to Archbishop Sharp,<sup>1</sup> and it appears that his design and intention was to "make a particular inquiry into the state of Christianity in all our settlements from St. Helena to the furthest eastern countries," in order to revive the spirit of Christianity among our own communion; to establish correspondence with other Christian Churches, as that of Abyssinia and the Christians of St. Thomas, in India; to penetrate, if possible, to China, and communicate with "the Jesuits' half-converts" there; and finally, to "see if he could learn the Hindostan language; and when he once got master of their notions and way of reasoning, endeavour to bring over some of their *Bramines* or *Bannians*, and common people, to the Christian religion." As this appears to be the first intimation of a design for a Church of England Mission to the East, it seems the more worthy of notice.

Sir John Chardin, the famous oriental traveller, whose name also occurs among the original members, was the son of a jeweller at Paris, where he was born in 1643. He was knighted by Charles II. in 1681, and it is interesting to find such a man associated in his latter age with those who were preparing to send the Gospel to some of those countries which he had visited. He died in 1713.

Mr. Melmoth, a lawyer, the first Treasurer of the Society, was the person referred to in the "Memoirs of a late Eminent Advocate," written by his son, Wm. Melmoth, afterwards the well-known author of "Fitzosborne's Letters," &c. The father was the author of a valuable book, still on the list of the *Christian Knowledge Society*, "The Great Importance of a Religious Life."

Mr. John Chamberlayne, the first Secretary of the Society, was the son of Dr. Edw. Chamberlayne, and continuator of his father's "Angliæ Notitia." He was himself the translator of Ostervald's "Arguments of the Books of the Old and New Testament." He probably was brought into communication with Ostervald through his connexion with this Society, of which the latter was afterwards elected a mem-

<sup>1</sup> See it at length in Dr. Adam Clarke's "Lives of the Wesley Family," vol. i. p. 200.

ber. The accuracy with which the early records of the Society were kept by him is worthy of all commendation.

Robert Nelson, the author of the "Companion for the Festivals and Fasts of the Church of England," and whose name occurs as having been elected before the end of the first year of the Society's existence, was a gentleman of fortune, and highly connected, who devoted his leisure and his affluence to God and His holy Church.

In the preface to his book, which was first published in 1703, he speaks as follows of those "Religious Societies" before referred to, which seem to have much connexion with the first systematic efforts of the Church of England for missionary purposes. "I think it," he says, "a great piece of justice to acknowledge and commend the pious and devout practices of the Religious Societies. . . . And I see no reason why men may not meet and consult together, to improve one another in Christian Knowledge, and by mutual advice take measures how best to further their own salvation, as well as promote that of their neighbours." Again, in the "Ways and Methods of doing Good," appended to his "Address to Persons of Quality," and published after his death, in 1715, he places under his 3d head, "*The Society for the Propagation of the Gospel in Foreign Parts*," and enters at some length upon an account of its proceedings. His great friend, Bishop Bull, whose life he wrote, was not promoted to his bishopric of St. David's until 1704, which accounts for the circumstance of his name not appearing among the first members of this Society. Nelson had married the daughter of the Earl of Berkeley, and it is twice mentioned that he conveyed to the Society a donation of 20*l.* each time from his mother-in-law the Countess of Berkeley.

The plan of Bishop Wilson (hitherto unpublished) for a Missionary College, and other similar proposals, may perhaps appear in a future number.

#### TORONTO DIOCESAN SYNOD.

WE think it desirable to place on record the following documents, which have been sent to England from the Clergy and Laity of this important Diocese:—

*"To the Queen's Most Excellent Majesty.*

"MAY IT PLEASE YOUR MAJESTY:

We, your Majesty's dutiful and loyal subjects, the Bishop and Clergy and Laity of the Diocese of Toronto in the province of Canada, in conference assembled, at a Visitation holden by the Lord Bishop of Toronto, in the City of Toronto, on the first and second days of May, 1851—the Laity being composed of two delegates chosen by the members of the Church of England, who are communicants, from each Parish or Mission within the said Diocese—beg leave most humbly to represent to your Majesty—

That your petitioners are deeply affected with the importance of

promoting more effectually than can be done under any existing powers connected with the constitution of the Church in this colony, the exercise of the discipline of the Church, and the more advantageous management of its temporal affairs ;

That the lay members of the Church in this Diocese now number more than two hundred thousand souls, and the Clergy one hundred and fifty, scattered over a vast extent of country, and much separated from one another ; and that on this account the difficulties of episcopal supervision are much increased, as well as of the carrying out those regulations of discipline with which the best welfare of the Church is so intimately associated ;

That the Bishop of the Diocese, besides the difficulty thus arising from the remoteness and distance apart of parishes and Clergy, has no adequate power by which to try cases of insubordination, offences against morality, or aggravated neglect of duty, where such may unhappily occur amongst his Clergy ;

That in acting in accordance with his episcopal commission and prerogative, and in reliance upon his individual judgment, with the aid of such counsel as he may be able to command, his decisions are liable to misconstruction, being subject, if gentle and indulgent, to the charge of irresolution and feebleness, and if manifesting decision and vigour, liable to be denounced as despotic and tyrannical ;

That on such occasions it would much conduce to the removal of existing evils, if the Bishop of the Diocese possessed the support and aid of a constitutional tribunal, composed of certain of the more experienced and judicious of his brethren the Clergy ;

That in order to effect so desirable an end, and at the same time more efficiently promote the secular interests of the Church, by more fully providing and more advantageously managing the means of its support, your petitioners would humbly pray that your Majesty would be pleased to authorize the establishment of a Synod or Convocation in this Diocese, to be composed of the Laity as well as the Clergy of the Church therein, in such manner as in the wisdom of your Majesty would best conduce to the advancement of these important objects.

And your Majesty's petitioners, as in humble duty bound, will ever pray.

On behalf of the Clergy and Laity of the Diocese of Toronto, in Conference assembled.

JOHN TORONTO."

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*Letter to His Grace the Archbishop of Canterbury.*

" Toronto, Canada, 7th June, 1851.

" MY LORD ARCHBISHOP,

I have the honour to enclose a dutiful and loyal address to our most gracious and beloved Queen Victoria, from the Clergy and Laity of this Diocese in Conference assembled, with an humble request that your Grace will be pleased to present the same, and recommend the prayer to Her Majesty's favourable consideration.

There are many questions of great importance to the well-being and discipline of the Church in this Diocese which cannot be satisfac-

torily settled, without some such constituted authority as we desire; and it is doubtless fitting, because in accordance with the custom of the Church in her purest ages, that the Bishop should meet and consult with his Clergy upon rules of practice and ecclesiastical order within the limits of his own Diocese; but not to change or alter, or in any way to interfere, directly or indirectly, with the Thirty-nine Articles, or the Book of Common Prayer, or with the authorized version of the Holy Scriptures.

In England, the Church has her ecclesiastical law, and has been proceeding for centuries in regular and prescribed order—but such law is said not to extend to this Colony, nor is there any power to modify a single rubric, however inapplicable it may be to a new country, or to enforce stricter discipline and greater unity of action.

It must also be recollected, that the constitution of the mother Church makes no special provision for her Missionary extension in foreign parts; hence, many things are unprovided for, which, in remote colonies, are daily calling the attention of the Bishop or his Clergy, and perplexing them to remedy.

It would, indeed, seem, that at the Reformation, the Church and Government were too much occupied with the necessary changes, and the great difficulties and perils with which they were surrounded, to think of contemplating the Church in her Missionary character, and of providing for her gradual establishment and progress in the colonies and in pagan lands.

It may indeed be true, that no great inconvenience has yet been felt; but when the lay members of a Diocese in a distant colony are more than two hundred thousand, and the number of the Clergy one hundred and fifty, it must needs be that difficulties and offences will arise, and how are they to be dealt with?

At such times the Bishop requires the support and refreshing counsel of his brethren, and their constitutional cooperation in devising and applying such remedies as may be deemed necessary or expedient to meet such cases as may have occurred.

Moreover, your Grace will perceive that, situated as the Church now is in this Diocese, the assistance of our lay brethren becomes indispensable, to take order for the temporalities of the Church, and to adopt such measures for her stability and support as may be found most suitable to this new country, and the limited means of our people.

Hitherto, as your Grace well knows, the Missionaries in Canada have been in a great measure supported by the two great Church Societies—the *Society for the Propagation of the Gospel in Foreign Parts*, and the *Society for Promoting Christian Knowledge*; but we are going far beyond their power, however much inclined to afford us adequate help; and the time has arrived when we must look to our local resources and exertions for the maintenance of the Clergy and the extension of the Church.

There has, indeed, been for the last five or six years a local fund, arising from the lands set apart in lieu of tithes, for the maintenance of a Protestant Clergy, by the special direction of His late Majesty,

King George III. of blessed memory, and embodied in the 31st Geo. III. cap. 31, conferring a constitutional government on the Canadas—but owing to the spread of what are erroneously called ‘Liberal Principles’ in the colony, and the indifference of the Imperial Government, this resource has been grievously wasted, and the trifling portion which remains has been placed in jeopardy.

Hence, both these sources may be considered precarious and of a temporary character. It is true, the two Societies are as generous as they have ever been, or can be, and will doubtless continue to be so to the extent of their ability; to them we feel under the greatest possible obligations, but they are unable to meet all our increasing wants.

Looking round on all sides, we can perceive no adequate help from without, so that we have not ventured to make this humble and dutiful appeal to our most gracious Sovereign till compelled by pressing necessity. A Royal Licence to meet in Synod or Convocation to manage our own affairs, and to take legal measures for the ministrations, extension, and support of our holy Church in the Diocese of Toronto, seems our only promising resource; and devoutly relying on the Divine blessing, we have a strong faith in its progressive efficiency.

We feel, indeed, a deep conviction that there is no other way of giving stability and permanence to our branch of the true Church in Upper Canada, than that which has been sanctioned by the wisdom and practice of the Church Catholic in all former ages.

Permit me to add, that although we deem your Grace the natural and proper channel of communication between the Church of this Diocese and our beloved Queen, nevertheless, to avoid all occasion of offence, we have thought it our duty to request His Excellency the Governor-General, Earl Elgin and Kincardine, to transmit a copy of our Address to the Right Hon. Earl Grey, Her Majesty’s Principal Secretary of State for the Colonies.

I have the honour to be, my Lord Archbishop,

Your Grace’s most obedient humble Servant,

JOHN TORONTO.”

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### Reviews and Notices.

*Verses for 1851.* Pp. 146. Bell, Fleet Street.

WE seem at last in a fair way to be possessed of what may be called a Missionary literature. Hitherto, it cannot be denied that the Church of England has been deficient in that department. Latterly, however, several books of interest have been brought under our notice, and in this new movement the *Society for the Propagation of the Gospel* has taken a leading part. It is about eight years since the first Visitation Tour of a Colonial Bishop was published in a separate form, under the general title of the “Church in the Colonies;” and we have now twenty-five parts of the same series, besides an equal number of a publication called “Missions to the Heathen.” We know



of no source from which authentic information of what is going on in our Colonial and Heathen Missions, can be obtained so readily as from these journals.

But the Jubilee year seems to have stimulated the Society into a double measure of activity; and the pretty little volume whose title stands at the head of this notice is one of the results.

Old fashioned reports, statistical tables, personal narratives, anecdotes and adventures connected with Missions, we have had before in abundance, but we do not remember that we were ever before presented with poetry; certainly never by "the venerable Incorporated Society." Our curiosity was therefore mightily stimulated to make out what these "Verses for 1851" were like; and we must say that they do no discredit to the grave and dignified body from which they proceed. Indeed, considering that the old race of poets familiar to our College days are all passed off the scene, we think the Society may be congratulated on having succeeded so well in its first invocation of the Muse.

Who the contributors are, we are left to conjecture. Neither names nor initials appear. All we are told is, that the verses are edited by the Secretary. This has a very official look; but whether a poem has been contributed in turn by every member of the Committee, or country correspondents have been pressed into this novel service, we have no means of ascertaining. One advantage, at all events, belongs to anonymous authorship: it leaves the critic at liberty to set down his remarks with perfect impartiality—without fear or favour. Now then to our task. The volume opens well with a very graceful and touching poem, in Spenserian stanza, on the celebrated "June 16th, 1851," the Jubilee of the Society. Here is a specimen, referring to the discouragement at apparent absence of results in Missionary work, and the sense of solitude:—

"It must be so!—yea, most of all must ye  
Who bear the Ark of God with faithful hand,  
Know what a lonely thing it is to be  
A lonely being in a foreign land.  
The lamp must needs be often fed and fann'd  
With airs from Heav'n, or it will droop and die;  
And lofty purpose ebbs away like sand  
In Time's old glass,—and aspirations high,  
Like birds far out at sea, at last forget to fly!

"Ah, yet be sure that in our English Isle  
A thousand thousand hearts to yours beat true:  
Ache with your pain—are weary with your toil—  
Feel for the grief which yet they never knew—  
And on this day are every one with you! . . .

Smile to us back across the Atlantic main !  
 Guard the Deposit well, until the few  
 Years of unrest run out which yet remain ;  
 And when the Morning breaks we all shall meet again."

Next follows a spirited ode—and then some stanzas on the first planting of the Church in America. The poem entitled "Emigrants and Settlers" has a very sweet and natural flow. The last quatrain expresses very neatly the true principle and order of Missionary proceeding :—

"Bear on, bear on life's gushing wave  
 To heathen souls athirst,  
 To all whom Jesus died to save ;—  
*But feed the children first.*"

In a very different style are the lines on "Eighteen Hundred and Fifty-one"—in which graceful use is made of the "World's Fair" to point to a holier Jubilee. The poem is one of the most classical and spirited in the collection, but hardly admits of quotation. In "England's Mission" we have a vigorous protest against the absorbing spirit of commerce and national aggrandisement, and an appeal to higher and holier principles of action. The same tone is taken up in "Ancient and Modern Colonization."

We may point to the "Scene in an Emigrant Ship," in proof that the muses have not finally taken their flight from their old haunt. There is true poetry in it. But we intended to write a mere book notice, and we are lengthening out our remarks into a formal review. We will merely add, therefore, the expression of our satisfaction at finding this collection of verses so distinctly characterised by a manly and uncompromising Church of England spirit.

In proof of this assertion, we refer to "The Jubilee of Christian England," "To whom shall we go?" "Fight the good Fight of Faith,"—and specially to the last poem of all, "The Churchman's Rallying Cry."

The following animating lines are a fair specimen :—

"Rouse thee ! though all ills accurst  
 Gather'd round, thy soul to scare,  
 Though the troops of Hell had burst  
 Loose to shout that lie, despair ;  
 Though the world had fled, and none  
 Left to help, but God alone ;  
 "As the earth beneath thee crumbles,  
 And the stars their cressets bow,  
 And around all chaos tumbles,  
 Victor still, if victim thou.  
 Victor, if, while millions fly,  
 Thou canst witness bear, and die !"

With this quotation we conclude—and beg leave to recommend the “Verses for 1851,” as embodying good principles in pointed and harmonious language.

### **Colonial, Foreign, and Home News.**

#### **SUMMARY.**

THE Bishop of NOVA SCOTIA arrived at Halifax on the 22d of July, and took up his residence for a time at St. Paul's rectory. The Encænïa of King's College was celebrated on June the 25th. The foundation stone of a new church was laid by the Rev. E. B. Nichols, on July 10th, at New Caledonia, Queen's County. At an ordination in Holy Trinity Church, TORONTO, June 14th, the Bishop admitted the Rev. Dr. A. McNab to the order of Priests.

The venerable Bishop P. Chase has summoned the Diocesan Convention of ILLINOIS for September 8th, for the purpose of electing an assistant Bishop.

On January 28th a meeting of lay members of the Church of England was held at ADELAIDE, to discuss the supposed tendencies of the minutes of the SYDNEY Conference. A local paper, favourable to the meeting, describes it as having “occasionally assumed too much the character of a theological controversy, although its prevailing tone was that of calm but firm protest against all attempts to invest the Church of England with secular power.” The Bishop-designate of LYTTLETON called at Sydney on his way home, and preached on Easter-day (20th April) at Christ Church. He was to preach on the following day at St. James' Church, in aid of the Cathedral Fund.

NOVA SCOTIA—*Church Services.*—The following testimony borne by a dissenter to the character of the services of the Church of England is extracted from the (Nova Scotia) *Church Times*, August 2d.

“I am quite sure your readers will thank you for the accompanying extract, from a recent letter of Judge Marshal to the people of Nova Scotia; it is especially valuable as coming from the pen of one who has no partiality for the Church of England, but upon whose mind the conviction of her worth has been forced. ‘During the whole period of my sojourn in the United Kingdom, and in nearly every part of it, especially in England, I could not help observing, that there was a very great and blameable defect of punctuality of attendance, at the stated hours for the commencement of the public religious services. Almost invariably, for some time after such commencement, persons were still coming in, and, of course, disturbing others; and in nearly every denomination, and instance, as far as my observation extended, the congregations were not fully assembled until the earlier parts of the services were nearly, or entirely over. During the services, also, there seemed to be, in general, a great defect of proper and serious decorum, and of attention to the solemn duties, in which, by the fact of their attendance, they *professed* to be engaged. Towards the conclusion of the services, the irreverence and indecorum were *still more general* and remarkable, and deserving of censure; for in all the denominations, in England especially, except in the established churches, almost invariably, a considerable number of the congregation left the building, either immediately on the conclusion of the sermon, or previous to the closing prayer and the benediction. I here feel bound, in justice, to say that, as far as my personal observation and knowledge extended,

such irreverence and impropriety, of leaving before the termination of the services, does not prevail in the Churches of the English Establishment; and, further, that in the congregations attending on the public services of that Church, there seems to be a more general appearance of outward reverence, seriousness, and decorum, than in the congregations of any of the other denominations. All truly pious, as well as serious minded persons, in every Church, will certainly, at once, admit, that the circumstances just mentioned, of irregularity of attendance, irreverence, and indecorum, manifest, but too plainly, in those who so act, a *lamentable defect of genuine piety*; and mark, most indubitably, a very low state of religious feeling and conduct in such churches and congregations generally."

TORONTO.—*Confirmations.*—The Bishop of Toronto has been engaged in a tour through a portion of his Diocese, for the purpose of administering the rite of Confirmation. The *Church* gives the following account of his Lordship's progress after officiating in Hamilton, on Sunday, June 22d:—

"On June 23d his Lordship proceeded to the township of Barton, for the purpose of laying the foundation-stone of a new church, adjoining the old Barton church, which, although rapidly going to decay, was opened for the occasion. The prayers were read by the Rev. Mr. Hebden, and his Lordship again preached a very interesting discourse, in which he alluded to the circumstance of his having officiated there about forty years ago, and drew a pleasing contrast between that period and the present. After the sermon the ceremony of laying the stone was performed. The Rev. Mr. Merritt, travelling Missionary of the Gore district, commencing the services, the Lord Bishop laying the stone, and the Rev. Mr. Geddes reading the concluding prayers. A large assemblage of the country-people attended: the day seemed purposely made for an out-door ceremony; a screen of fleecy clouds intervening, rendered tolerable the rays of a mid-day summer sun.

"The revival of the Barton church has been thus far effected by the zealous exertions of the Rev. Mr. Merritt, aided as he has been by a few zealous members of the Church, who are making large sacrifices to restore an edifice with which are connected interesting associations. His Lordship was heartily greeted by the honest and warm-hearted yeomanry, sons of the old men whom he had met on the occasion of his former visit. These were of that honoured class, the U.E. Loyalists, and seem to have transmitted to their sons no mean share of their chivalrous attachment to the Church and the throne.

"After taking leave of these primitive people, his Lordship pursued his untiring course, and in the afternoon held his Confirmation in St. James's Church, Dundas, where he again preached, and afterwards confirmed no less than seventy-six candidates; addressing them after the ceremony in the same patriarchal spirit and stirring language which was remarked in his address at Hamilton. Thus ended the labours of the day; and here must end this imperfect sketch. The Church in this province has truly cause to be grateful that the administration of her affairs, and the execution of the Episcopal functions, are in the hands of one who, with the wisdom and experience of age, combines the vigour and activity of youth; and whose unwearied powers of endurance at the age of 74, (far surpassing those of most of his Clergy,) justly entitle him to the appellation of the '*Iron Bishop*.'"

ADELAIDE.—*The Sydney Conference.*—The following extract is taken from a letter of the Bishop of Adelaide, which was read at the meeting at Adelaide, on January 28th, above referred to:—

"When I left Port Adelaide for Sydney I was perfectly ignorant of the topics which I should be called on to consider. I was summoned by the Metropolitan Bishop to meet my brethren, and I obeyed the summons. The proposed meeting was known to the Archbishop of Canterbury, and it was

called for by the legislation touching the Colonial Church in the Imperial Parliament. On this head, the leading principles which guided our deliberations were, 1st, Unity with the United Church of England and Ireland, in doctrine, worship, and the canon of Scripture. 2d, The lawful supremacy of the Queen. 3d, The due representation of the clergy in Synod. 4th, The representation of the laity in Conventions, and their cooperation in making ecclesiastical regulations concerning the temporal matters of the Church. And if, in the last particular, we were guided by the *existing* constitution of the Church of England rather than that of the American Episcopal Church, I express my own opinion, and that of some, at least, of my brethren, when I say that we shall willingly see the Clergy and Laity represented in Diocesan and Provincial Conventions, as is now done in the *latter* Church. It is from want of Conventions so framed that the isolated action of the Episcopalian portion of the Church of this province is now, perhaps, without conference, discussion, or mutual explanation, to be impeded by the lay portion of it. This is badly contrived, in comparison with the American system; but as the Canons and decisions of the Clergy of England in their Convocation are not binding on the *laity* without *their* consent, given by the Queen's Majesty and by Parliament, so the voice of the Laity must be listened to with becoming respect in the Colonial Churches.

"It has been said the introduction of the topic on Baptism was unnecessary and gratuitous. I am guiltless of this introduction, beyond being able to give a reason for the faith that is in me, when asked. I have never entertained the thought of narrowing the communion of the Church, nor am I aware of any such desire or intention on the part of my right reverend brethren. My rule is that of Gamaliel—'If this counsel or this work be of men, it will come to nought; and if it be of God, ye cannot overthrow it.' So long as any Clergyman subscribes and keeps the three Articles of the 36th Canon, I shall not study to force upon him that construction (on a point which, though important, is not, I suppose, essential to salvation) which I deem to be the plain, literal, and grammatical sense of the Liturgy; but I am ready to allow that same freedom of judgment which I claim for myself.

"I observe offence has been taken with regard to the minutes concerning Marriage and Burial, as if they were offensively aimed at Dissenters. The one was intended to guard against clandestine marriages and bigamy, which, in the vast interior of New South Wales, are likely to take place, if the clergy were to marry indiscriminately persons of whom they know nothing. In regard to the funeral service, the minute was adopted in consequence of the letter of a pious clergyman, certainly not of Tractarian views, whose conscience was sorely burdened by having been compelled, as he thought, to read the beautiful language of our service over the remains of 'notorious ill-livers,' dying '*hardened in sin*.' The Bishops resolved to claim for the Clergy the same liberty as is enjoyed by the ministers of every denomination. We asserted, therefore, the absence of any *legal* obligation which exists in England, compelling every parish minister to bury the dead of that parish. I am persuaded that every religious Dissenter will own that the laxity of discipline exhibited by our Church in the indiscriminate use of that office has been one of their main objections to the Establishment in England.

"I have nothing more to add, but trust that both I and my right reverend brethren will strive always to have consciences void of offence, both towards God and towards man, resting assured that He in His own good providence will take care of His own truth and His own Church.

"I remain, yours faithfully, AUGUSTUS ADELAIDE."

BISHOP OF BOMBAY.—On Sunday, August 10, Dr. J. Harding, the newly-appointed Bishop of Bombay, was consecrated in the chapel of Lambeth Palace. The Bishop of London and Bishop Carr assisted the Archbishop of Canterbury in the solemn rite.

THE  
COLONIAL CHURCH CHRONICLE

AND

*Missionary Journal.*

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OCTOBER, 1851.

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THE FOUNDERS OF THE ENGLISH PROPAGANDA.

No. II.<sup>1</sup>

It was natural that one of the first subjects to which the Society would direct its attention, would be the supply of Missionaries for the sphere of its future labours. Accordingly, in the Appendix to the Society's Journal of the year 1701, the first year of its incorporation, is to be found a copy of a plan for the purpose, proposed by Mr. Patrick Gourdon, in the end of his "Geographical Grammar." He proposes that *educational seminaries* be established on the verge of the Indian territory, where boys should be educated from England, chosen from the Charity Schools of London, (then flourishing under the auspices first of the Religious Societies, and afterwards of the *Society for Promoting Christian Knowledge*;) those selected being chiefly foundlings and orphans; and that it should be an object to induce the Indian children to play with these boys, that marriages should be promoted amongst them, and a mixed race of Christian children be thus brought up. And he adds, "That each of these seminaries have a pious and zealous clergyman to look after their morals, and frequently to perform divine service among them. And that the boys of the seminary do punctually attend public prayers thrice a-day, be often employed in reading the Holy Scriptures, singing of Psalms, &c., and duly observe all the Fasts and Festivals of our Church."

It appears that some steps were taken towards putting some parts of this plan in execution. Many notices occur of an endeavour to establish forts on the Indian borders, and at length, March 22, 1710-11, the following minute occurs: "Dr. Bradford reported the Archbishop (Tenison's) answer, that 136*l.* has been advanced by the Queen towards the building a fort, &c., and that he will allow Colonel Nicholson (the Governor)

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<sup>1</sup> Continued from page 112.

to draw on *himself* for the remainder, in case it should not be paid by the Government."

It is singularly interesting to find some of the same plans agitated at that time that are now again being attempted, when the Bishop of New Zealand and others are gathering boys from the islands of the Pacific to educate with their Christian scholars; and others are attempting at home to train the sons of the poor to the honourable office of Missionaries of the Lord Jesus Christ.

There is also a Memorial in the Society's books, dated 19th Sept., 1701, from Colonel Morris, Governor of New Jersey, who suggests as follows: "Let the King, the Archbishops and Bishops, and great men, admit no man for so many years to any good benefice, but such as shall oblige themselves to preach three years gratis in America. With part of the living let him maintain a Curate, and the other part let him apply to his own use. By this intent we shall have the greatest and best men, and in human probability such men must in a short time make a wonderful progress in the conversion of those countries, especially when it's perceived that the good of souls is the only motive of the undertaking."

Another plan was that proposed, before his adoption of the Arian heresy, by the unhappy and, in his day, too celebrated William Whiston, Boyle Lecturer, and successor of Sir Isaac Newton as Mathematical Professor at Cambridge. It was in the year 1709 that he first published *Sermons and Essays*, maintaining his heretical tenets, for which he was expelled the University in 1710, and his professorship declared vacant. He persisted, in spite of the "prudent advice" of his friends Hoadley and Clarke, in refusing, as he said, "to suffer his zeal to be tainted by the least mixture of prudence or worldly wisdom." In 1711 the Lower House of Convocation passed a censure on his book, and on his appeal against their authority, it was ruled by eight judges against four that such a power was inherent in Convocation. He was next prosecuted in the Spiritual Court, when the Lay Judges refused to proceed without a Court of Adjuncts, to declare what was heresy. In 1715, being refused the Sacrament at Church, he finally set up a private meeting, with a Liturgy of his own, soon after which Sir I. Newton procured his rejection as a member of the Royal Society.

About three years before the first publication of his heretical tenets, Whiston submitted the following plan to the Society, thinking himself obliged, as he said, as Boyle's Lecturer for the year, to do what he could towards the promotion of the Gospel abroad: "To procure the consent of the patrons of the several

Prebends and Fellowships for an Act of Parliament to appropriate one Prebend and one Fellowship in every such establishment to maintain a Missionary; and to unite two of the best, as Durham and Windsor, for a Suffragan Bishop in the Colonies." This plan, he said, "would provide sixty or seventy additional Missionaries, at 50*l.* or 60*l.* per annum, equal to 60,000*l.* or 70,000*l.* in benefactions, would procure God's blessing on our other preferments at home, would injure none at home, as no expectant would be obliged to take a Missionary Fellowship, and would unite the Church in the Colonies more closely, by this dependance on the Mother Church and country." Although such a plan as this might be calculated on a higher estimate of mankind in general than experience would warrant, it appears that some few Fellowships have been founded on this principle, though the actual fruit does not seem to have been great.

But by far the most important document connected with this subject, is a proposal submitted to the Society, in A. D. 1707, by Bishop Wilson, for a Missionary College in the Isle of Man. There is no need to give any particulars of the life of this apostolic man among the founders and early members of the Society; it may suffice to mention what occurs in its records in connexion with his venerated name.

"20th June, 1707. The Lord Bishop of Man proposed the third time, and after balloting, elected." This was immediately after, and probably in consequence of, his having submitted to the Society, under date May 12, 1707, the following Proposal, which, not having found a place among his printed works, is here given entire:—

"THE BISHOP OF MAN'S PROPOSAL FOR PROPAGATING THE  
GOSPEL.

"*The Society for Propagating the Gospel in Foreign Parts* having met with difficulties in procuring fit persons to undertake that good work, the Bishop of Man desires that it may be considered of whether the Isle of Man would not be the properest place in which to educate, and out of which to make choice of, the persons for that Mission.

The advantages that place seems to have above others are these:—

1. The youth and people of the island are under a pretty strict discipline, they are not acquainted with many of the vices of other nations, so that it is probable a person that has lived soberly till he comes to an age which may qualify him for the Mission, would continue to be an honour to his profession to his life's end.

2. The inhabitants in general are brought up frugally, and



the Preferments for scholars at home are so small that the provision for the Clergy in America would be sufficient to excite their industry and to satisfy their utmost ambition.

3. The natives of the island being all well acquainted with the seas, such as should be sent would make no difficulty of taking such a voyage.

4. They would be educated under the eye of the Bishop, who could not but know their true character, and a way may be proposed that the Society may never be imposed on by partial testimonials.

5. There is already an Academical School founded by the late Bishop Barrow, and a Master with a competent salary obliged to teach four youths Logic, Moral Philosophy, and Ecclesiastical History. These are educated for the service of the Church of Man.

Now if it should be thought convenient that four more be added to these for the service of the Church in America, and some small allowance made to the Academic Master and to the scholars for their present subsistence, care might be taken to make choice, out of all the schools of the island, [of] such as might in all likelihood be most serviceable to the Church, and who would be bred in a constant expectation of being sent abroad, and in such studies as might best qualify them for the Mission.

It is supposed that 50*l.* per annum would be sufficient to encourage the Academic Master to teach, and four persons to prosecute their studies, viz. 10*l.* a-year to each, at least until a trial were made whether this method would be of real service to the design of the Society.

Security might be taken from the friends of the four persons to return what money they should have received, if any of them should refuse to go upon the Mission when directed by the Society.

THOMAS SODOR AND MAN."

May 12, 1707.

After some intervening mention of this proposal, which was referred to the Archbishop for his approval, we find a notice of a meeting, 8th of February 1710-11, at which were "present the Lord Archbishop of York, and the Lord Bishop of the Isle of Man," when "the Bishop of Sodor and Man was sworn into the office of Vice-President for the present year." And in March of the same year, it is recorded that "the Bishop of Man's proposal was considered. The Archbishop's opinion was conveyed that Colonel Codrington's College may supply the want of Missionaries in other parts, and that the proposal of the Bishop of Man may drain the Society's stock too much." On which it was "Agreed, that the said proposal be recommitted,

with thanks to the Bishop of Man for his proposal to educate young persons in the said island, in order to be sent abroad." And thus the most hopeful plan for a Missionary College, a century and a half ago, was abandoned without a trial. In the same year, on the motion of Dr. Woodward, it was resolved, "that the Society would consider of a proper catechism for the use of the Indians and Negroes," and this matter was referred to Dr. Woodward, to report to the Committee. Although the result does not appear, it is hardly possible to disconnect this with Bishop Wilson's celebrated *Essay Towards an Instruction for the Indians*. He attributes that work in his preface to a conversation he had with General Oglethorpe, himself also a member of the Society, and one of the New England Governors. And having mentioned the claims both of Indians and Negroes, and especially that the only possible justification for retaining the latter in slavery was in order to make them Christians, he says that the want of "Missionaries is a reason which delays their conversion;" but that "it hath pleased God to put it into the hearts of our Princes To ESTABLISH, BY A CHARTER, A SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS," [*sic*,] and after some further reasons for what he has written, concludes by saying: "all that the author desires for himself is that he may have the prayers of all such as shall receive any benefit by these papers; and in return he will not forget to pray for them, *that we may one day meet in the paradise of God, to praise Him to all eternity.*"

(To be continued.)

### Correspondence, Documents, &c.

#### THESSALY, ALBANIA, AND MOUNT ATHOS.<sup>1</sup>

AFTER dining and feeding our horses at the solitary, and, in winter, snow-enclosed khan of Malakassi, we advanced by a zigzag path through woods of beech, oak, and fir, to the summit of the pass, which is about 3,000 feet above the sea. In winter, it is often impassable for a fortnight together; but now there was very little snow; and the only difficulty arose from the late rains having made the path so soft and slippery, that it was a little hazardous wherever it winds round the edge of a precipice. The east wind, blowing cold from the central plains of Asia, often sweeps over here in insupportable blasts. But now all is serene and clear: before us rise the mountains of Epirus, ridge swelling above ridge, and the setting sun throwing a rosy tint on their snowy summits. Behind, the eye stretched over the plain of Thessaly to an horizon formed by Olympus, Ossa, and, further to the south, by Pelion. The conical peak of Ossa, rising from its mantling

<sup>1</sup> Continued from page 108.

woods, is a striking contrast to the *broad* majesty of its neighbour Olympus. Such was my last glimpse of Thessaly.

We descended from the summit of the pass to the khan opposite Metzovo in about an hour and a half, crossing from Malakassi in four hours. Mount Zygos (Ζυγός), as this part of the chain of Pindus is called, is *topographically* the most interesting mountain in this country. At its feet are the sources of the five chief rivers of Northern Greece, and it turns their streams eastward and westward. These are, 1. The Peneus (Salamvira), flowing into the Ægean at the mouth of Tempe. 2. The Haliaemon (Vistirtza), flowing into the Thermaic Gulf, not far from Thessalonica. 3. The Aous (Viosa), falling into the Adriatic, considerably to the north of Corfú. 4. The Achelous (Aspropotamo), falling into the Ionian sea, a little south of Ithaca. 5. The Arachthus (Arta) is the stream which rises in the ravine under Metzovo, and whose windings the traveller follows until he reaches Dryscos (Anglicè, *Oakley*), the ridge above the lake and plain of Joánnina, where it turns nearly due south, and falls into the Ambracian Gulf.

The khan where we lodged for the night hangs on the very verge of a deep precipitous ravine, whose base is washed by the Arachthus, and on whose opposite side rise clustered on little terraces, and interspersed with rocks and beds of torrents, the 1,000 houses of the large Wallachian village of Metzovo. To a fanciful imagination, they might seem as if they had been suddenly arrested in hurrying down the steep face of the mountain, and fixed, as if by magic, in the whimsical arrangement which they now present. It is like a sudden pause in one of Amphion's country-dances, when the huts which were to form the future Thebes were jigging it to his lute.

Our charidgee wanted us very much to cross the ravine and go to his house in the town; but as we might *probably* have broken our necks in the dark, and would *certainly* have gone two hours' journey out of our direct route by complying with his request, we insisted on remaining at the khan. As I had advanced some of his money to him at Triccala, our muleteer may perhaps wish to give us the slip and remain at home, instead of proceeding to Joánnina according to his bargain. I lay down to-night by the side of the fire, and before going to sleep was much amused by my servant's lectures on politics to an admiring group of khangees and charidgees. The room, a large vault-like building, was full of travellers besides ourselves; but, as elsewhere, all yielded the best place by the fire to me, as being the greatest stranger.

Nov. 11.—We were off an hour before day, which broke beautifully, presenting the picture so admirably described by Byron:—

“ Morn dawns; and with it stern Albania's hills,  
Dark Suli's rock, and Pindus' inland peak,  
Robed half in mist, bedew'd with snowy rills,  
Array'd in many a dun and purple streak,  
Arise; and, as the clouds along them break,  
Disclose the dwelling of the mountaineer:  
Here roams the wolf; the eagle whets his beak;  
Birds, beasts of prey, and wilder men appear,  
And gathering storms around convulse the closing year.”

For five and a half hours we wound down the valley of the Arachthus, here a brawling mountain torrent, which we had to ford at least twenty times in the course of the morning, the path crossing and re-crossing its bed. The scenery is somewhat monotonous, from the absence of wood; but the rude rocks and barren mountains all around make it as much more savage than that of Thessaly, as the Albanians are fiercer than the Greeks, or as a picture by Salvator Rosa is wilder than a picture by Poussin. At five and a half hours from Metzovo I halted for breakfast at a small khan, and ate a fowl and some eggs under a plane-tree by the river's bank. The sun is still hot, though the mornings and evenings are cold. From hence to Joánnina we followed a paved road, now much dilapidated.—Leaving the valley of the Arachthus, which here turns southwards, we mount the ridge of Dryscos, and in three hours from the khan, reach the brow, when the lake and city of Joánnina, the island, the shattered and crumbling fortresses, and the groves of minarets all reflected on the glassy waters, burst suddenly upon us. The amphitheatre of hills encircling the level plain which extends from each end of the lake, leaves nothing but want of wood to regret. The plain is twenty miles long from north to south, and about seven broad in its widest part. The lake is seven miles long, and averages about two miles across. Its principal supplies are derived from copious springs; and Leake discovered at the southern extremity subterranean channels, which carry off the superfluous waters. To the east, and directly in face of the citadel where it runs out into the lake, the huge barren mass of Mount Metziki rises abruptly from the water to the height of near 3,000 feet: but rich pasture land extends on both sides of the town to the distance of ten miles, and probably is the Hellopia, which Hesiod had in view when describing the district of Dodona.

Having admired this view—perhaps unrivalled in its kind—for some time, we descended by a winding road to the plain; and then turning the southern extremity of the lake, we galloped over the beautiful sward to the town, which we reached after just eleven hours' ride from Metzovo. It being a holiday in the Greek calendar, we passed numerous groups of Christians enjoying the charming weather, in gorgeous dresses of Albanian lace and embroidery, dancing the romaika in circles on the grass; while others, assembled round low wooden tables, were tearing to pieces with their fingers lambs roasted whole on the spot, drinking and singing. I saw one striking group of Turks. An Agá, followed by several attendants on horseback, was setting out on a journey, and had been accompanied as far as the first rising ground by his wife and her companions. I rode by just as they were parting; and a bitter leave-taking it seemed, more than I could have deemed possible where polygamy is allowed. The waving of the white veils, as the ladies threw up their arms in an agony of grief, was very picturesque.

The union-jack waving over one of the best houses in Joánnina, directed me to the British vice-consulate, where I was warmly welcomed by my friends, Sig. D——, the vice-consul, and his brother-

in-law Sig. V——, both Corfuote gentlemen. I gained much interesting information from them. They confirmed what I had myself observed, viz. that the Christian subjects of the Porte are now treated with equity and impartiality. They consider the Hellenic propaganda to be—at least for the present—a dangerous chimera, and assert that a rising of the Greeks in European Turkey would be the signal for a counter insurrection of the Mussulman Albanians, who would fall with 40,000 well-armed mountaineers on their defenceless Christian neighbours. Circumstances which I observed to-night, lead me to some reflections on an important part of the domestic manners of the Greeks. The wife of a gentleman of my acquaintance at Joánnina, never had seen her husband until she was brought here from Corfú to be married to him by her brother, a physician in the service of the Pashá, who had made the contract. This *royal* mode of match-making is almost universal among the Greeks. Marriages of inclination are almost unknown; and girls are often not even allowed to see their future lord and master. The influx of foreign customs has recently caused some difference in this respect, as in others, at Corfú and at Athens; but elsewhere the Greek are almost as uneducated as the Turkish women, and are held in the degree of subserviency which is the common lot of their sex throughout the East, and which seems indeed to have been their ordinary condition among the ancients. However, girls are never married without a dowry; and the first care of parents, of whatever condition, is to set aside such portions for their daughters as their station requires. It is, moreover, common among the young Greeks to refrain from taking a wife themselves until their sisters are married; indeed the marriage of a son (except under peculiar circumstances advantageous to his family), until his sisters have been settled in life, would be calculated to shock the feelings of the circle in which that family moved. Families are usually more united than in other countries; and it is an uncommon consequence of the death of a father that the children should divide the property they inherit, and separate;—the more frequent course being that the elder son, though entitled to no greater portion, should become the head of the family, and manage the common inheritance for the common benefit of all his brothers and sisters. Poor relations and dependents are generally very kindly treated by the Greeks; and servants are in many respects considered nearly as members of the family, conversation being freely carried on before them, and their interests being almost identical with those of their master and mistress.

Even in the Ionian Islands, young ladies very seldom go into society before marriage; at Corfú there are not more than five or six exceptions to this rule. When they begin to visit, it is considered that they have given up all hopes of matrimony; but they are the more unwilling to come to this determination, as parents, aided by the custom of seclusion, sometimes succeed in concealing the age of their daughters. From such manners naturally arise ignorance, inelegance, and an early decay of beauty. Still, although marriages of inclination are almost unknown, and although the disparity of age

between husband and wife is often greater even than that recommended by Aristotle (37 and 18), impropriety of conduct among Greek ladies is of rare occurrence. If it were otherwise, such is the habit of the Greeks to repeat matters disadvantageous to their neighbours that such events would become of public notoriety.

*Nov. 12.*—Another glorious day. Mounted on one of the consul's horses, I started in company with V—— to see the monastery of Zitza, twelve miles distant. We rode out of Joánnina at day-break, just as the sun was lighting up with gold the snowy peaks around, and the hundred minarets of the city were resounding with the calls of the muezzim to prayer—seeming like spirits calling down from heaven. This cry of man to his brother man to worship the common Creator of all, wafted across the waters of the lake, and heard through the still and balmy air of an eastern morning, has something in it very holy and affecting. It is infinitely more impressive than the clash and jingle of the church bells in Greece and Italy; almost more so even than the beautiful chimes of England and Holland, those two countries in which alone bells are rung with any harmony. Mount Athos is the only part of the European provinces of Turkey where Christians are allowed to ring bells, to which the Moslems have a peculiar distaste.

We passed the small lake of Lapsista—filling a natural basin surrounded by low hills, and supplied, like that of Joánnina, by springs issuing from under Metzikéli. The houses of the city, hid by the crest of the slope on which they are built, are soon lost sight of; but from every part of the neighbourhood the most remarkable object is Mount Metzikéli, the gigantic proportions of which, resulting from its steepness and proximity, are a feature peculiar to Joánnina. The lofty and graceful outline of the mountain, rising abruptly from the water, not more than two miles from the citadel, the deep furrows of its torrents, the terrors of its precipices, with eagles and other birds of prey ever soaring above them, are admirably contrasted, on one side, with the plain and lake, and, on the other, with the distant summits of Pindus. Subject as Epirus generally is to those atmospheric changes which caused Jupiter Tonans to be its presiding deity, there is no place in the whole province to be compared to Joánnina itself, owing to the vicinity of Metzikéli, for its rapid transitions of temperature, and the frequency of thunder-storms. These in the winter—which is severe in this plain, raised near 1,000 feet above the level of the sea—may often be witnessed accompanying a heavy fall of snow; while in summer their frequent recurrence tempers the fervour of the heat.

Signor V—— had with him two magnificent Persian greyhounds, a present from the Pashá, and we had several capital courses on the plain below Zitza, where Lord Byron was nearly lost in a storm in 1809. We were attended by one of the consul's chavassees, a tall, muscular negro, imported from Africa as a slave by a former pasha, but now a free Mussulman. He is a very good-humoured fellow, has learnt to speak Greek tolerably, is handsomely dressed, and armed in

the Albanian fashion, and is a keen sportsman, firing off his pistols at the death of a hare, or whenever we approach a khan or monastery where we mean to stop. He tells me that he was brought a prisoner of war to Egypt when young, and that his native country is eight months' journey inland. In the clear bracing air of Epirus he sighs for the sandy deserts of his youth, and hates the mountains which now bound his horizon.

The white walls of the monastery of Zitza glimmer through the foliage of a grove of aged and gnarled ilices, the *φηγος* of the Dodonæan temple, and crown the summit of an isolated hill. Groves of this tree abound throughout Northern Greece, and in each of them is generally a church, often built, according to the usual policy of the primitive Christians, on the ruins of an heathen temple. In winter, the scenery is much enlivened by these evergreens; and in summer their shade and cool fountains are most grateful. Hence they are often frequented by parties of pleasure from the towns and villages on the anniversary festivals of patron saints, and probably many of the ceremonies used are traditional from pagan times. We were admitted into the monastery by a little iron postern-gate, bearing marks of many a rude assault, and overhung with most luxuriant ivy; and welcomed by a venerable *Ἡγούμενος*, with a long snowy beard, who recollects Lord Byron's visit in 1809, and gave us a capital lunch of fowls, cheese, and grapes in the room once occupied by the poet and his companion Sir John Hobhouse. The wine grown in the convent vineyards is considered the best in Epirus, and is really very palatable. There is only one other caloyer and a few lay-brethren here besides the Superior; the revenues of the monastery, like that of most others in these countries now-a-days, being administered for the profit of the Christians of the district, and the few caloyers remaining being little more than stewards, and chaplains to perform service in the churches. We had a great deal of characteristic talk with the old *Ἡγούμενος*, who was eager to know the political intentions of England with regard to Turkey. Orientals no longer, as formerly, imagine that Frank travellers are possessed of magic arts, by the aid of which they are seeking for hidden treasures among the ruins of ancient cities; but we are still generally supposed to have a knowledge of medicine, and, above all, to have a political object in visiting the country—viz. to spy out the nakedness of the land before coming in to conquer it. As elsewhere in Albania, so here I found the two representatives of England at Prevesa and Joánnina (Messrs. S—— and D——), spoken of in the highest terms by the Christian peasants, who look upon them as their most powerful friends and protectors.

The view from the monastery of Zitza is very magnificent; and the smooth, fertile plain, stretching away to the south, forms a striking contrast to the great barren summits, which swell like the waves of a stormy sea around. But the scenery of Epirus,—“*caret quia vate sacro*,”—is wanting in the classic interest of southern Greece; where, in every prospect, names abound familiar in history and in poetry. The village of Zitza covers a slope to the east of the con-

vent. A little beyond it, the river Kalamás, here sixty or seventy feet wide, falls over a cliff of about the same height. A thick wood on one side, and some scattered huts on the edge of the opposite bank, complete the beauty of the landscape. Below, the river runs clear and placid, through a narrow, verdant valley, filled with every kind of gay flower and fragrant shrub, of which Greece is so prolific. The reeds (*κάλαμοι*) which line the river, have probably given rise to the modern name of Kalamás,—the ancient appellation of Thyamis being perhaps derived from *θύαι*, or junipers, which are common in the woody hills around. The Kalamás flows into the channel of Corfú, about fourteen miles to the south-east of the citadel.

Lord Byron has given an admirable portrait of Zitza, and of its scenery, in the forty-eighth and following stanzas of the second canto of *Childe Harold*. His only mistake is supposing the Kalamás to be the Acheron. All his descriptions in Albania are perfect pictures, from the court and camp of Aly Pashá to the "Thunder-hills of fear" of Chimari—"Nature's volcanic amphitheatre." In this spot, whose scenery and associations so forcibly recal that primeval temple of the Hellenic race—famous for generations before Delphi was yet in existence—whose ministers, the Selli, a priesthood of austere life, received the answers of the god through no human prophet, but from the rustling voice of the sacred oaks—here at Zitza, I say, who can fail to exclaim with the poet—

"Oh! where, Dodona, is thy aged grove,  
Prophetic fount and oracle divine?  
What valley echoed the response of Jove?  
What trace remaineth of the Thunderer's shrine?"

May it not have been among the predecessors of the oaks that "crown yon tufted hill" of Zitza, that—

"Ere the swarthy ringdoves sate,  
And mystic sentence spake?"

May it not have been on this lofty crest, so near the country of the *Suliot*es, whose name seems derived from that of the ancient *Selli*, that Jupiter, in the far recesses of Epirus (*τηλόθι ναίων*), reigned over the "wintry Dodona,"—now, indeed, shorn of its old honour and dignity, but still surrounded, as in the days of Homer, by men,

"With unwash'd feet, and sleeping on the ground?"

Are not both Zitza and the Albanians of the present day portrayed in the prayer of Achilles?—Il. xvi. 233.

Nov. 13.—After my return from Zitza, yesterday evening, I put together a few notices of Albania, and of its capital. No Hellenic city is known to have existed on the site of Joánnina, a name (*ῥὰ Ἰωάννινα*, that is, *St. Johnstown*), probably derived from the patron saint, and occurring first in the annals of the Lower Empire. By the peasants (who have also corrupted *Ἰωάννης* into *Yani*) it is pronounced Yánina or Jánina, and so it is often, though incorrectly, spelt by Englishmen. In Italian, it is written Giannina. Under Aly



Pashá, the satrap of a great portion of Thessaly and Macedonia, as well as of Epirus, Joánnina rose to great importance as his capital. Thirty years ago it contained more than 50,000 inhabitants, with huge barracks and strong fortresses, besides several palaces. All the fortifications, and most of the public buildings, were ruined by the bombardment during the siege by the Sultan's troops in 1821; and when Aly found himself no longer able to defend the town, he ordered it to be set on fire by his own soldiers, and then retired to his last stronghold—the island in the lake. Its present population does not amount to 30,000, who, being scattered over so extensive a space, give the city a very deserted appearance. There are many good houses, but the vast majority are of wood. The schools, the best in the East at the beginning of the present century, are now dwindled almost to nothing; indeed, the capital of Aly Pashá, which was thirty years ago the first town in Greece for learning, civilization and splendour, has fallen into a melancholy state of decay. Its most interesting feature is the citadel, now little more than a shapeless mass of ruins, covering a steep rock projecting into the lake, whose waters could tell many a dark tale, being

“With many a foul and midnight murder red.”

At this season, and throughout the winter, they are covered with vast flocks of wild fowl, which are hunted down by the sportsmen of Joánnina in an original, and (to themselves) horribly dangerous manner. On moonlight nights, they are encircled by whole fleets of canoes, which gradually close in, until on getting within range, hundreds of guns open their fire at once, causing sometimes a great destruction of the game, and very often many wounds to the sportsmen. I regret that no *battue* took place while I was at Joánnina; but the scene is described to me as very striking, with the rushing of the boats, the flashing of the shots, the cries of the shooters, the whirring of the birds as they rise on the wing, and the echoes rolling over the mountains around.

The ancient and the modern history of Albania resemble each other strongly; for, in the words of Dr. Arnold (*History of Rome*, vol. i. p. 492), “the eastern coast of the Hadriatic is one of those ill-fated portions of the earth, which, though placed in immediate contact with civilization, have remained perpetually barbarian.” Northward of the Ambracian Gulf, and lying without the limits of ancient as of modern Greece, the Epirot tribes of the Chaonians, Thesprotians, and Molossians occupied the coast of the Ionian Sea as far as the Acroceraunian Promontory, the boundary of Illyria, reaching inland as far as the central range of Pindus, which turns the streams eastward and westward, and forms the western frontier of Thessaly and Macedonia. The inhabitants of this country have from the earliest times led the same life, and kept the same institutions. They live mostly in villages, or in small village-like towns, (*οικοῦσι κατὰ κόμμας*, is their character as given by Scylax—*Periplus*, pp. 11, 12,) scattered over the mountains, in green glades opening amidst the forests, or along the rich valleys

by which the hills are intersected, going always armed, and, with the outward habits, retaining also much of the cruelty and faithlessness of barbarians ; attended by their famous Molossian dogs, and maintaining themselves chiefly by pasturage. Like the Illyrian provinces of Austria, so those of Montenegro and Albania, which are not yet re-united to Christendom, are as poor in illustrious names and noble associations to this hour as they were in the time of Thucydides. In the most remote antiquity, before the Hellenic race began to assume a character so distinct from all its neighbours, the Epirotes were, both in their religion and in the tradition of their heroes, closely connected with the Greeks. The temple of Dodona, that earliest seat of the Greek oracles, was once no less famous than Delphi afterwards became. Epirus, too, was not wholly without a share in the glories of the Heroic age ; and Pyrrhus, the son of Achilles, was believed to have settled in the country of the Molossians after his return from Troy, and to have been the founder of a line of kings. The government, indeed, long bore the character of the Heroic period : the kings, on their accession, were wont, it is said, (Plutarch—Pyrrhus,) to meet their assembled people at Passaron, where they swore to govern according to the laws. Even within historical memory, though the mass of the population were considered to be barbarians, and their fortunes were distinct from those of Greece, yet the names of Epirot kings and chiefs are of Greek origin. Such was Alcon, one of the suitors of the fair Agariste, the daughter of Cleisthenes of Sicyon ; and Admetus, the protector of Themistocles in his exile. In later times, Olympias, an Epirot princess, became the mother of Alexander the Great ; and her brother, Alexander of Epirus, was killed in Italy while defending the Greek Italian cities against the Lucanians. Their cause was taken up by his kinsman Pyrrhus against a still more dreadful enemy. The gallant though unsuccessful attempt to save so many Greek colonies from the fierce barbarians of Rome was a work worthy of the kinsman of the Great Alexander and of the descendant of Achilles.

Pyrrhus made Ambracia (now called Arta) the capital of all Epirus—that noble position, so early chosen by colonies from the south ; and, like many other princes recorded in history, he was destined by character and circumstances at once to raise his country and family to the height of their fortune and to originate their decline. The *Æacidæ* were extinct in his fourth successor, after which Epirus was only a loose confederacy of republics for about fifty years, until, in B.C. 167, it fell under the Roman yoke, and thenceforward followed the fortunes of the empire. The Romans took advantage of the fine harbours on its coast, and made from Dyrrachium to Thessalonica a road called the Ignatian, extending 262 miles, and connecting the Adriatic with the *Ægean*, and their western with their eastern provinces. The civil wars of Rome, and the other causes which led also to the depopulation of Greece, had rendered Epirus almost desolate in the time of Strabo ; and under the Byzantine emperors a number of Wallachian and Slavonian colonies settled in it. On the partial conquest of the Eastern Empire by the Latins in 1204, a prince of the Comnenus family

established himself in Epirus ; and on the recovery of Constantinople by the Greeks, the *Despots*, or Lords of Albania—a title only inferior to that of Emperor—were in reality independent, and were often courted into the alliance of the imperial house. George Castriot, called by the Turks Scanderbeg—*i.e.* Lord Alexander—was the last and greatest of these princes, the hero of Epirus in modern, as was Pyrrhus in ancient, times. For more than twenty years he struggled against the whole force of the Ottomans ; and it was not until after his death that Epirus at length became a Turkish province, A.D. 1466. Many of his adherents migrated into Calabria, where they founded several Albanian and Greek colonies, which preserve to the present day the language, the ritual, and the manners of their forefathers.

At the present day Albania comprises the whole of ancient Epirus, and also the southern provinces of Illyria, as far north as the Rhizonic Gulf, or Bacche di Cattaro. The origin of the name is uncertain ; but it is probably derived from Elbassan, or Albanopolis, a chief town of its northern district. The impracticable nature of the country and of its inhabitants, and their distance from Constantinople, made the various clans into which the Albanians, like all mountaineers, are divided, long as virtually independent of the central government as were the Scotch Highlanders until the middle of the last century. They were first reduced to order and obedience by the famous Aly Pashá, himself originally a simple Albanian chieftain, but who, partly by force and partly by fraud, gradually made himself master of the whole country. Like the late satrap of Egypt whom he so closely resembled, he openly, in 1820, threw off his allegiance to the Porte ; but not with the same success, owing to the defection of his troops, and the irresolution and want of energy, which, like Louis Philippe, he for the first time evinced at the last crisis of his fortunes.

In character as well as in political circumstances, the Albanians strongly resemble the Basques, in the north of Spain—the representatives of the ancient Iberians. Both these nations have preserved from remote antiquity dialects which appear to have no affinity with those of the neighbouring populations ; both are divided into numerous clans, jealous of their peculiar *fueros*, or local customs and privileges, but remarkably impatient of the control of a centralised government ; both are ignorant, but not simple-hearted ; cunning and mischievous ; fond of brigandage ; of an unyielding spirit, though of extreme indolence ; persevering in guerilla warfare, but entirely deficient in the highest military qualities, and incapable of the great combinations of war. These, in some degree, are qualities common to almost all barbarians ; but they prove the great difference between the original people of the south of Europe and those of the Teutonic stock,—offering a strong contrast to the character of the Germans, whose words spoke what was in their hearts, and of whose most powerful tribe it is recorded that their ascendancy was maintained by no other arms than those of justice. (Tacitus, German. 22. 35.) Whereas, too, the Germans treated their women with that deference and almost superstitious respect, which was the foundation of chivalry and gal-

lantry, the Albanians and Basques consider them nearly as their cattle, and use them as such; as is amply proved by their countenance, which bears the stamp of wretchedness and of hard labour.

(To be continued.)

#### QUEBEC—RIGHT OF INTERMENT.

PARISH OF QUEBEC.—We give below the Judgment delivered by Judge Meredith, in the case of an application recently made to the Judges of the Superior Court in Chambers, for a Mandamus to compel the Rector of Quebec to bury a child in the unconsecrated portion of Mount Hermon Cemetery. Our limited space will not permit us to add more than that the judgment of Mr. Justice Duval entirely concurred with that of Judge Meredith:—

“The Rector of this parish, who is also the Bishop of the diocese, in the affidavit which he has made in answer to the rule served upon him, declares that there has been no absolute refusal on his part to bury the body of the petitioner’s infant son. On the contrary, the Bishop asserts, and it is admitted that he would have allowed the interment at the place desired by the petitioner, if the latter would have consented to the consecration of the ground.

His Lordship the Bishop, in the same affidavit, further declares that a portion of the piece of land in this parish, known as Mount Hermon Cemetery, has been set apart for the burial of the dead according to the rites of the Church of England; and that the ground thus set apart has, with the consent of the above-named corporation, been consecrated as a place of burial by him as the Bishop of the diocese.

The Bishop is ready and willing to permit of the interment of the body in the place thus set apart and consecrated.

The petitioner will not consent to this, but insists on the body being buried in the ground that has not been consecrated. Viewed in this light the question before the Court reduces itself to this: Can a clergyman of the Church of England, in a parish in which there is a burial-ground, set apart and consecrated by the proper authorities of his own Church, be compelled to bury the dead in a place that has not been sanctioned or approved of as a burying-ground, by the authorities of that Church? No case that has been cited, or that I have been able to find, would justify us in answering this question in the affirmative.

The 68th Canon of the Church ordains that no minister shall refuse or delay to bury any corpse that is brought to the *church or churchyard*. The Book of Common Prayer requires the clergyman to meet the corpse “*at the entrance of the churchyard*,” and Burn, in his work on Ecclesiastical Law, vol. i. p. 261, says, “Burial in the *parish churchyard* is a common-law right inherent in the parishioner,” and in *Ex-parte Blackmore*, 1 Barnenant and Adolphus, p. 122, Judge Littledale said, “The clergyman is bound by law to bury the corpses of the parishioners *in the churchyard*.”

It does not, however, follow because a clergyman of the Church of

England is bound by law to perform the burial service *in the parish churchyard*, which in England, in every case, was set apart as such with the sanction of the authorities of his Church, that he can be compelled to perform that duty in a place which has not been set apart as a burial-ground with the sanction of those authorities.

In each of the cases cited by the learned counsel who argued this case, or to which I have been able to refer, the burial-ground in which the applicant sought to cause the interment to be made, was a burial-ground set apart and used as such, with the consent of the proper ecclesiastical authorities, and in this important particular the present case differs from those cited. Were we to grant the present application, we should, so far as depends upon us, indirectly, but most effectually, divest the Church of England of the authority which it has at all times possessed, of determining upon the places that ought to be set apart for the burial of the dead *who have died in the communion of the Church*. Such a determination might not, in this particular case, be productive of inconvenience, but I apprehend that the general results might be very injurious, not only to the Church, but to the community at large. I abstain, however, from entering into any argument on this point, for so far as regards the application before us, it is sufficient to observe, that as the applicant calls upon us to compel the Rector of the parish to perform a particular duty, in a particular manner, it is incumbent upon him to show that the law requires that duty to be done in that manner; but in my opinion the applicant has not succeeded, and could not succeed in establishing this.

In connexion with this part of the case it may be observed, that in England, as has been shown, a burial in the *parish churchyard* is a common-law right inherent in the parishioner. The obligation in England on the part of the Rector of a parish to bury in the *parish churchyard* is the necessary consequence of the parishioner's rights of sepulture in that particular place. The right of the applicant in the present case to inter the body of his infant son in the unconsecrated part of Mount Hermon Cemetery, is clearly not a common-law right; it is a right founded merely on a contract between him and the owners of that place; and although that contract may give him a right of sepulture there, it cannot impose upon third parties—namely, upon the clergy of the Church of England in this parish—an obligation to attend at that place.

As to the statute 12th Vict. c. 91, incorporating certain gentlemen and their successors, under the name of "The Mount Hermon Cemetery," it is sufficient to observe—1stly, that that statute was not intended to impose, and does not impose any new obligation on the Protestant clergy of this parish; and 2dly, that it had not the effect of making the piece of land described in it a *churchyard* or place of burial within the meaning of the canons of the Church of England which require the clergy of that Church to bury the dead.

As in the affidavit which has been produced on the part of the applicant, it is declared "that the ceremony of consecration is not required by any of the canons of the Church of England," and as that

ceremony is the cause of the difference upon which it is now our duty to decide, I deem it fitting to refer to some works in which that ceremony is spoken of.

In Jacobs' Law Dictionary, vol. i. p. 453, we read—a church, to be adjudged such in law, must have the administration of the sacraments and sepulture annexed to it. The manner of founding churches in ancient times was, after the founders had made their applications to the Bishop of the diocese, and had his licence, the Bishop or his commissioners set up a cross, and *set forth the churchyard*, where the church was to be built, and then the founders might proceed in the building of the church; and when the church was finished, the Bishop *was to consecrate it*; and then, *and not before*, the sacraments were to be administered in it.

But by the common-law and custom of this realm, any person, who is a good Christian, may build a church without licence from the Bishop, so as it is not prejudicial to any ancient churches; though the law takes no notice of it as a church, *until consecrated by the Bishop*, which is the reason why a church is to be tried and certified by the Bishop. The writer then describes what he says were "the ancient ceremonies in *consecrating the ground on which the church was intended to be built*, and of the church itself after it was built," but adds, "the form of consecration was left to the Bishop, as it is at this day." The same author also says, "The *churchyard* is a common place of burial for all the parishioners."

In another work which I think may be referred to without impropriety on the present occasion, it is said,—“Cemeteries among the primitive Christians were held in great veneration. It even appears from Eusebius and Tertullian that in the early ages they assembled for divine worship in the cemeteries.”

Valerius seems to have confiscated the cemeteries and other places of divine worship, but they were restored again by Gallienus. The practice of consecrating cemeteries is of some antiquity, and the author describes the forms observed in performing that ceremony. Burn, vol. i. p. 258, says, "About the year 750, spaces of ground adjoining the churches were carefully enclosed and solemnly consecrated, and appropriated to the burial of those who had been entitled to attend divine service in those churches."

These authorities elucidated the maxim, *Cemeterium gaudet eodem privilegio quo ecclesia*. This maxim, in the most important matters, was given effect to by the statute law of England, as will be seen by reference to the 32 Hen. VIII. c. 12, by which criminals were allowed to take refuge and sanctuary in the *churchyard* for the same time, and with the same effect, in law, as if they took refuge in the church itself.

Blackstone, vol. iv. p. 146, speaks of churches and churchyards as *being consecrated*. He says, "All affrays in a church or *churchyard* are esteemed very heinous offences, as being indignities to Him to whose service these places are consecrated."

And to come as it were to the present day, we find that in the act  
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of the Imperial Parliament, 10 and 11 Vict. c. 56, known as "The Cemeteries Clause Act," provision has been made, most carefully, for the consecration of the parts of public cemeteries set apart for the burial of the dead according to the rites of the Church of England.

The 23d section of that statute is in these words—"The Bishop of the Diocese, in which the cemetery" (that is, any cemetery to be established under the act,) "is situated, may, on the application of the company, consecrate any portion of the cemetery set apart for the burial of the dead, according to the rites of the Established Church, if he be satisfied with the title of the company to such portion, and thinks fit to consecrate such portion, and the part which is so consecrated shall be used only for burials according to the rites of the Established Church."<sup>1</sup>

These authorities satisfy me, that although, as stated in Mr. Wurtele's affidavit, the ceremony of consecration is not required by any of the canons of the Church, yet that it is in accordance with the principles of the Church of England, and is generally observed by that church.

I therefore think that there is nothing unreasonable or oppressive on the part of the Bishop of Quebec, in requiring the clergy under his authority to observe this ceremony whenever the observance of it is possible.

There have been, and are cases, where, owing to particular circumstances, its observance is impossible, but to those cases the maxim, *impossibilium nulla obligatio est*, is applicable.

Upon the whole I am of opinion, that a clergyman of the Church of England, in a parish in which there is a burial-ground set apart and consecrated by the authorities of his own Church, cannot be compelled to bury the dead in a place that has not been so set apart and consecrated; and I therefore concur in the Judgment discharging the rule.

### MISSIONS IN MADRAS.—No. III.

#### THE COLEROON MISSION.

WE are indebted to the *Madras Quarterly Missionary Journal* for the following interesting history of this Mission. It is

<sup>1</sup> See also, the 56 Geo. III. c. 141, intituled "An Act for enabling Ecclesiastical Corporations under certain circumstances to alienate lands for enlarging cemeteries."

The preamble is in these words, "Whereas cemeteries, churchyards, and burying-grounds are in various places found to be too small, and the same cannot be conveniently enlarged without appropriating for consecration some parts of the lands belonging to the corporations," &c. &c., and, by [the enacting part, certain corporations are empowered to use "*for the purpose of consecration* such land as may be necessary for enlarging any such cemetery, church-yard or burying-ground."

written by the Rev. C. S. Kohlhoff, and dated from Erungalore, 11th June, 1850 :—

*Narrative of the Rise and Progress of the Coleroon Mission.*

The Coleroon Mission District, so called from its being situated north of that branch of the Cavary river, known by the name of the Coleroon, by which also it is separated from the several Mission districts in Tanjore and Trichinopoly, was formed by the accession of a large body of Roman Catholic converts to our communion about the beginning of 1830.

On their application to the Missionaries at Tanjore, to be received into the fellowship of our Church and to have schools established among them, the late Rev. Mr. Haubroe proceeded to visit their villages, and it was chiefly through his indefatigable exertions that congregations were formed in sixteen villages.

The result of Mr. Haubroe's observations, on his first visit to these congregations, was communicated by him to the Venerable Archdeacon Robinson, who was then on his visitation to the Churches of Southern India: and it well deserves to be recorded, as it shows at once the care taken by that faithful Missionary in the reception of these new converts, and the well-directed liberality of the Madras District Committee of the Gospel Society in sanctioning the expenses for maintaining teachers, and even for the erection of chapels in some of the principal villages, while the reduced state of their funds had involved them in serious difficulties.

The following are extracts from a letter addressed by Mr. Haubroe to Archdeacon Robinson.

On his arrival at Maitooputty (one of the principal villages in the Coleroon district) on the 10th February, 1830, he writes, "I had a conference with the headmen of the village and with deputies sent from several other villages, who had come to the determination of renouncing Popery. I endeavoured to ascertain the condition of the people as to their mode of living, and the state of religion among them. They belong to the caste of hunters (Valliar) which inhabit the hill country. Being good marksmen they were engaged by the former Hindu Rajah or Polygar of Tûrioor, who granted them certain lands and other privileges for their services in times of war. Many of them still retain, as a name of distinction, the title *Servakaren*; that is, captain of a company of from 100 to 50 men. At present they maintain themselves by the cultivation of those lands which had been granted them by the Polygars, and which they now hold on equal terms with other cultivators. They were brought over from Heathenism to the Roman Catholic profession by the exertions of the Jesuit Missionaries of Madura, about a century and a half ago. But since the Order was dissolved and European Missionaries are no more sent to them, their congregations are in an entirely neglected condition. They form a parochial district, extending from the western limits of the Tanjore Province to the hills beyond Trichinopoly, about twenty miles in



length. Porthagoody is the chief station, ten miles N. W. of Trichinopoly, where a priest from Goa resides, who is always nominated by the Bishop of Caranganore. The number of Roman Catholic families connected with Porthagoody is estimated at 4,000 of various castes, of which the Valliars form the most considerable class. Every annexed village has a prayer-house, being a thatched building, but at the chief station is a large brick Church, where christenings and marriages must be performed, and the Mass held. On my inquiry into the motives of seeking a communion with the Protestant Church, they stated that they had lately become better acquainted with the truths of the Gospel through the means of conversation with their Protestant neighbours, and by tracts which they had received from the Rev. Mr. Schreyvogel at Trichinopoly; that they enjoyed not the benefits of the regular means of instruction; that the Holy Scriptures were prohibited them. The Divine Service at Porthagoody consisted in reading a Latin Liturgy, and in the adoration of the canonized saints of the Church of Rome. In the villages, where chapels were built, the whole worship was only that one of the villagers repeated every morning at four o'clock, the *Rosary*, and in the evening again as many times the *Ave Maria*, or invocation of the Virgin Mary. Schools were unknown among them, and hardly one out of a hundred was able to read. They complained of a tax being levied by their priests for processions on the annual festivals, when every man was obliged to pay a quarter Rupee for expenses to the car or conveyance of the images, music, masks, fireworks, &c. While the Jesuit Missionaries were labouring among them the same pompous cultus was maintained, but they did not exact the expenses from the people."

Being desirous of further information regarding this interesting people, Mr. Haubroe proceeded soon after on a second journey to these congregations, and stayed with them eight days, visiting from village to village. His observations led him to form a most favourable estimate of the character of the people, as well as of the prospect of success in this field of labour.

Writing to the Archdeacon he says, "I was highly delighted, and trust that a wide door is opened to the spread of the Gospel among a people who seem ripened for that purer form of worship which the Gospel dictates to mankind. They appeared to me on the whole an interesting class of people. They are generally of a robust stature, their countenance intelligent and manly, their conversation open but modest. Their civil freedom would make the Protestant religion more accessible: descendants of a warlike race, they are not so much subject to caste prejudices as their neighbours. They allow their widows to marry again."

In his visits to their congregations he writes, "Everywhere I met with a friendly reception. Two villages have made over their Chapels built by themselves to the Mission, viz. Maitooputty and Cogoody. Two hundred families have enlisted their names as catechumens; among them two of their Catechists."

"Here," Mr. Haubroe remarks, "is the beginning of an entire new-

Mission, which *pro. tem.* must be superintended from Tanjore and Trichinopoly."

It is but proper to add that the Archdeacon, having received intelligence of so highly interesting a nature, relinquished his intended route along the Western coast and hastened back from Cochin by a more direct road to Tanjore, in order that he might be able to judge, from his own observation, of the actual condition of the new Churches, and to confer with the Missionaries on the wonderful prospects of increased usefulness thus opening upon them. On his arrival, on the 23d of March, at Maitooputty with the Rev. Mr. Schreyvogel, who accompanied him from Trichinopoly, he was met there by Mr. Haubroe from Tanjore, and having carefully inquired into the motives of the applicants for reception into our Church, he was fully satisfied as to the sincerity of their profession, and was greatly pleased with all he saw and heard. He exhorted the people, who came to them in large numbers, "to persist in their desire for instruction in the Gospel of Christ and in their resolution to profess it in its purer form, to pray to God for light and knowledge, and above all for grace to walk worthy of the Gospel which they believed."

The Archdeacon, in his letter to the Committee from which I have quoted the above passage, gives a most encouraging report of his visit to their villages, with much information that is interesting. He thus notices Porthagoody, the residence of the Priest. "There is a handsome car kept near the door of the Church, similar, and for similar purposes, to that of a Pagoda. The Ten Commandments are painted all round the upper compartments, omitting the second altogether for obvious reasons; it would be too bold and hazardous to emblazon such a law upon the very instrument and equipage of their idolatry. Under the commandments are various sculptured representations, such as serpents pursuing men and biting them, the torments of hell, and beings like the infernal furies of the Hindoos, &c. Behind is a place to receive the offerings of the faithful; and above, the throne of the Saints whose turn it is to go in procession, among whom Francis Xavier is a very prominent personage, being adored with divine honours."

These observations, I would add, may be verified, by a visit to Porthagoody, at the present day.

From the first report of the Mission district furnished by Messrs. Haubroe and Schreyvogel to the Madras District Committee of the S. P. G., dated 3d August, 1830, and from the Returns which accompanied it, it appears that their congregations numbered 251 families, or about 850 souls, and that in the eleven schools opened in the district 236 children were receiving Christian instruction, of whom two-thirds were Christians.

The Missionaries clearly saw and plainly stated the discouragements as well as the encouragements with which the due supervision of this new field of labour was connected, and subsequent events fully proved the correctness of their remarks. The Report states,—“The country has few or no Pagodas. The people are generally free men mostly employed in cultivation: a great proportion of the inhabitants

are Roman Catholic. Though only a part of them have declared themselves in favour of the Protestant religion, it is a propitious sign that a spirit of inquiry has been excited as to the doctrines of the Gospel among the rest. Our schools at the same time have excited a favourable opinion of our institutions." And I would add that since the establishment of our schools in this district the Romanists also have opened schools here : though, like most institutions which have been set on foot out of mere opposition, they have in many instances fallen into neglect and have been discontinued.

Their discouragements are stated by the Missionaries as follows. "The disadvantage which presents itself is the situation of the district, which is separated from Trichinopoly and Tanjore by the Coleroon and Cavary rivers and their branches, and lies at a distance of fifteen or twenty-five miles, which renders the superintendence of these stations, by the Missionaries of the two respective Missions, a very laborious task in addition to their present sphere of labours." But this was the only arrangement which circumstances would permit at that time when the whole number of the Missionaries of the S. P. C. K. and of the S. P. G. F. P. labouring in India, was five. And this was not all ; it was difficult even to procure Catechists and Schoolmasters sufficiently qualified and willing to proceed to these congregations.

It was therefore resolved upon at a meeting of the M. D. C. S. P. G., on the 20th August, 1830, "that the superintendence of the Coleroon congregations be for the present divided between the Missionaries at Trichinopoly and Tanjore, as recommended by Messrs. Haubroe and Schreyvogel, and that the Native Superintending Catechist, appointed to Maitooputty, should act under the instructions which the Archdeacon may deem requisite to issue."

The following was the division of the villages agreed upon by the Reverend Missionaries at Tanjore and Trichinopoly.

In connexion with TANJORE.			In connexion with TRICHINOPOLY.		
Names of Places.	No. of Families.	No. of Children in School.	Names of Places.	No. of Families.	No. of Children in School.
Maitooputty . . . .	33	36	Echamputty . . . .	20	0
Góvendagurchie <sup>1</sup> . . . .	5	45	Erungalore . . . .	23	6
Veraloor . . . . .	11	26	Calpaliam . . . . .	10	12
Colamanicam . . . .	15	25	Conaley . . . . .	9	0
Puducottah . . . .	17	12	Connagoody . . . .	25	12
Cogoody . . . . .	40	35	Vandaley . . . . .	23	15
Poondy . . . . .			Poolambody . . . .	15	12
Silveyputty . . . .					
	121	179		130	57

<sup>1</sup> These were only catechumens from heathenism, who afterwards relapsed

Such was the commencement of the Coleroon Mission, and it affords no ordinary cause for thankfulness to the Lord for thus opening a great door and effectual, and causing the light of His Gospel to shine on a people who had hitherto learnt only so much of Christianity as the pomp and pageantry of Popery was calculated to teach them, and who had been completely brought under the bondage of the Romish Church.

Under these circumstances the Madras District Committee resolved to forward the views of the Reverend Missionaries and to sanction the extension of their Mission. Their funds seem at the time to have been low, and even involved in debt: but confident that the Lord, who had opened a way for extending the knowledge of His Gospel in a district which had hitherto been closed against them, would also put it into the hearts of His people to assist both with their prayers and alms in this good work, they sent forth their appeal to the Christian public, and they did not appeal in vain.

This Mission now stands as a monument of their piety, zeal, and charity; for as the expenses of this Mission are paid from no appropriated funds, it entirely owes its existence, under God, to the collections in this country by the M. D. C. S. P. G. It is but right, however, here to acknowledge the debt of gratitude which this Mission, as well as the Dindigul Mission, owes to the pious and time-honoured Missionary College at Halle for the liberal grant of 1,000 rupees per annum, one half of which went for the payment of a great part of the expenses of this Mission, and which, from whatever cause it has now been discontinued, was for many years, and especially at a time when little was known of this interesting Mission, regularly remitted from Germany through our Society.

Twenty years have now elapsed since the commencement of this Mission in 1830, and it may be asked what are the fruits of the labour and expense bestowed upon it during these twenty years. In order to form a proper estimate on this subject, it will be necessary to take into consideration that the original proposal of locating a Missionary in this district, to take the immediate supervision of these congregations under his charge, was not carried out till fourteen years after its commencement. During these fourteen years, therefore, this district enjoyed but a small portion of pastoral superintendence. It has already been shown that its situation rendered it difficult for the Missionaries at Tanjore and Trichinopoly to visit it frequently, even if they had leisure for doing so, and that the only means that could be devised at that time for its spiritual welfare was to place it under the immediate superintendence of Native Catechists; and besides the occasional visits of the European Missionary, a Native Priest was periodically sent to administer the Sacraments, and to set in order the affairs of the congregations. Under these circumstances, surely it is matter for thankfulness that these congregations were enabled to remain steadfast in their profession. Considering the disadvantages under which they laboured, and the power exercised by the Romish Priest who was residing among them, it might almost have been

expected that these people, thus left in a great measure to themselves, severely harassed and oppressed by their Romish brethren, would have gone back to their old Church. But it was not so; by God's grace they have been enabled, with trifling exceptions, to stand fast in the liberty wherewith Christ had set them free.

In 1825, when our venerated Metropolitan, Bishop Wilson, came on his visitation of the Churches in Southern India, these congregations were brought under his Lordship's personal notice; and though I am unable to refer at present to the very interesting account of his Lordship's visit to Maitooputty on the 22d January, 1835, contained in one of the Quarterly papers of our Society, published in England; if I am not mistaken in my recollection of what I have read therein, his Lordship was led to form a very favourable estimate of the condition of these congregations on that occasion.

The appointment of a Missionary to take the immediate oversight of these congregations did not take place, however, till the beginning of 1843. They hailed this event with evident tokens of gratitude to the Lord, and received with delight the Pastor who was sent to reside among them, and to have the distinct charge of them. I must not omit to mention here a very encouraging proof of the steadfastness with which some of these congregations maintained their profession of the Protestant faith, during the period above referred to. A few years after they had been received into our communion, Thumbay Serveycaran, who was the chief instrument in bringing over these people from Romanism, died, and the Roman Catholics hailed the event as one which they confidently predicted would tend to the return of these people to their Mother Church. On this occasion, however, one of the most influential members among the Protestants, being desirous to prove to the Romanists that their anticipations in this respect were groundless, and at the same time to strengthen his brethren in maintaining their ground in the faith, resolved to build a substantial Church for Protestant worship in his village, instead of a temporary one, such as was erected in each village at the expense of our Mission. He accordingly went to Tanjore and communicated his intentions to the Missionaries, but the state of their funds would not allow them to give more than fifty Rupees towards this object. He received this sum from them with their good wishes for his undertaking, and on his return to his village commenced the erection of a substantial Church, the expenses of which may be estimated at a sum of not less than 300 Rupees. It must not be understood, however, that his private resources were such as to enable him to expend so large a sum on this building. The walls were raised, he told me, almost entirely by his own and by his children's hands, the trees which support the roof were procured from his friends, and the tiles and other articles were paid for mostly at his own expense. This individual, who is the headman of Veraloor, is now upwards of eighty years of age, and still continues to adorn his profession by a holy life. His conversation on religious subjects is always free from enthusiasm on the one side, and worldly

indifference on the other, and he takes a deep interest in the propagation of the Gospel as far as his influence extends. He is quite looked up to by the natives, and, though he sometimes feels the infirmities of his age, he does not decline the trouble of going several miles to settle any differences among his people, which are referred for his adjudication.

Whatever may have been the cause of their renunciation of Popery, it is certain these converts soon became acquainted with the *wide difference* which exists between its doctrines and those of the holy religion of Jesus, which they now had the happiness to profess in its purer form, and in which, by the Divine assistance, they were enabled to continue without any prospect of temporary reward; and it may reasonably have been expected that the spirit of inquiry which had been stirred up among them, had it been followed up by more efficient measures, might have been attended with results of a most cheering and satisfactory character.

It is, indeed, a matter for great thankfulness to the Lord of the vineyard, that He has been pleased to send new labourers into His harvest. Instead of three Missionaries labouring, as in 1830, and taking the oversight of the congregations in the Tanjore, Trichinopoly, Ramnad, and Tinnevely provinces, there are now nine in the collectorate of Tanjore and Trichinopoly only.

In the distribution of the village congregations, in connexion with Tanjore and Trichinopoly, into distinct parishes, each having its own minister, the charge of the district now known by the name of the Erungalore Mission was assigned to me about the beginning of 1843; and after about a year spent in weekly journeys from village to village, the site on which the Mission Bungalow, Church, and Schools are now erected, adjoining the village of Erungalore, was selected as affording the best advantages for communication with the other villages in connexion with the district, and as being also at a convenient distance from Trichinopoly (14 miles), on which the Missionary is solely dependent for the articles of daily consumption as well as for his letters, and in time of illness or necessity for medical advice or other aid. The experience of seven years has proved the correctness of the estimate formed on this subject.

The affairs of this Mission, at the beginning of 1844, were such as might have been expected. The prayer-houses and schools erected in almost every village, being in every instance but one, viz. the Church at Veraloor noticed above, built of clay and covered with thatch, and having been constructed more than ten years before, were wholly or in part destroyed. By the aid of kind friends and with the assistance of the Christians, these buildings were repaired at a cost of about 400 rupees. Having no place of abode in the district, I was obliged to visit it from Trichinopoly, and for more than a year after my appointment to this Mission I had to travel from thirty to seventy miles every week, crossing and re-crossing each time two large rivers; and while engaged in spiritual duties connected with the congregations and schools under my care, my attention was also necessarily directed

to the erection of a Mission-house and Girls' Boarding School, and subsequently, a Church and Boys' Boarding School at the station. I was enabled, however, to take up my residence in the district by the end of 1844, and in February of the following year, when my Mission was visited by Bishop Spencer, I had the pleasure to present 310 candidates for Confirmation, which his Lordship, in consideration of the wide extent of the district, was pleased to hold in two different villages, viz. at Poothocottah and at Erungalore; on the 11th February at the former place, and on the 18th of the same month at the latter; on which occasion the Bishop also kindly laid the foundation-stone of the Church to be built to my father's memory at Erungalore.

In October, 1845, I opened a Boarding School for Native Girls, which was built entirely at the expense of friends in India and in England, who liberally contributed towards this object, and continue still to assist in promoting female education in this district. Fifteen girls are maintained as boarders in this establishment chiefly by a grant from the Madras Diocesan Committee of the S. P. C. K., and a few attend regularly as day scholars, including whom the number of girls receiving instruction in this institution amounts at present to 22. As this school is adjacent to the Mission-house, it receives our daily attention, and the conduct of the children, I am thankful to be able to add, has been such as to afford us much satisfaction. With a view to receiving more boarders into this school, I am having it enlarged, and when the improvements now in progress are completed, they will add both to the durability and accommodation of the building.

In February, 1846, I was removed to Madras to take temporary charge of the Vepery Mission, and the Rev. Mr. Guest was appointed to this district. His attention was directed to its temporal as well as spiritual interests. Under him the building of the Church was considerably advanced, and a Boarding School for Boys had also been commenced, which on my return to this station in August 1847 was carried on, and completed in December, 1848. This school was opened in March, 1849, and is now attended by 20 Boarders and 6 Day Scholars. Mr. Small, who was sent by the M. D. C. S. P. G., is at present the Head Master, and I have every reason to believe that by his patient and persevering attention to the interesting charge committed to him, this school will eventually prove, under God, a blessing to my Mission.

I feel thankful to be able to record the measure of success it has pleased the Lord to grant to my labours in this field. About two years ago a large number of Roman Catholics, in a village about ten miles to the south of Erungalore, embraced the Protestant faith and delivered over to me the images they had in their blindness worshipped with divine honours. Their conduct since they have joined our Church has been such as to confirm my belief of the sincerity of their new profession; they have indeed met with severe trials, both from heathens and from their almost equally ignorant and bigoted neighbours the Romanists, in consequence of their having become Pro-

testants, and they have up to this time been prevented by heathen opposition and Romish intrigue from erecting a Church in their village. In another adjoining village also some have enrolled their names in our list, and have given me a piece of ground upon which to build a house of prayer for them. But, in general, conversions of large bodies of natives are not to be regarded as affording matter for special encouragement; many come and go without feeling the responsibilities which attach to them as individual members of the Church: they are usually influenced in such cases by no higher motives than conformity with their leader, whom they think they are bound to follow, right or wrong. But the conversions of a few single individuals from Romanism and also from heathenism, which have lately taken place in this district, afford me much greater cause of thankfulness, and better grounds for believing that their profession of Christianity does not consist merely in outward show. In some instances I have traced these conversions to the instrumentality of my predecessors, and it has afforded me peculiar delight to observe in them the faithfulness of God's promises to His servants who go forth sowing the precious seed of the word. We ought not to forget also that they were often obliged to go on their way weeping while bearing forth good seed: and if we, who are called to enter into their labours, are privileged to witness the happy results of their labours and prayers, we should be encouraged to trust in the same promises while we follow in their footsteps. The following account of one of these conversions will, I trust, be interesting to all who have the welfare of Missions at heart.

A Moonsiff, or Headman, of a large village (Pullambady), ten miles to the east of my station, had heard the Gospel fifteen years ago from my father on the occasion of his Missionary tour to this village. It had made a deep impression upon his mind, but fearing to stand alone against the opposition he knew he would have to encounter from his countrymen, he deferred to make known his desire of embracing the truth, till he could persuade others of his connexions to come over with him to the Christian religion. He thought he had gained his object when, about a year ago, his relatives and friends of the Romish faith had been thrown into great consternation by some severe proceedings which their Priests had entered into against them; and taking advantage of this circumstance, he persuaded them to sign a declaration that they would embrace the Protestant faith. He affixed his name first to the paper; and they followed his example, but soon afterwards withdrew. Though his intention had thus been defeated, he came to the determination never again to return to heathenism, but resolutely to maintain his profession of the Christian faith against all opposition from his Heathen neighbours and the annoyances to which he also became subjected from his own household.

He patiently endured every trial, and at the same time applied himself so diligently to obtain the knowledge of salvation through Christ, that in a very short time he became acquainted with those truths that a Christian ought to know and believe for his soul's health.



When the Ven. Archdeacon Shortland visited my Mission in September last, he felt a lively interest in the case of this individual, whom I had the pleasure on this occasion to receive into the Church by Baptism; and who, I am truly thankful to add, continues to adorn his profession by a consistent and exemplary conduct.

The Archdeacon's visitation of my Mission, to which I have referred above, is an event which I have to record with sincere gratitude to the great Head of the Church. It was indeed a season of refreshment to us all, and the interest he felt and expressed in all matters connected with our congregations and schools will, I am sure, be long remembered by us.

This Mission at present includes 22 village congregations, consisting of 1,027 baptized persons (of whom 478 are communicants) and 66 unbaptized persons under Christian instruction. The number of children in the school is, Boarders 35, Day Scholars 316. At present I am the only Missionary in charge of the district, and am assisted by Mr. Catechist Scott and 9 Native Catechists and Readers, as also by 1 European and 19 Native Schoolmasters.

The extent of the district, comprising 240 square miles, is such as urgently requires at least another fellow-labourer. The attention of our Committee has already been directed to this subject, and measures are in progress for securing a more efficient superintendence of the congregations and schools of this Mission, as well as for extending the knowledge of the Gospel among the yet unenlightened multitudes by whom we are surrounded.

"The harvest truly is great;" but the labourers are still few, and this will serve to remind us all of our duty to "pray to the Lord of the harvest that He may send forth more labourers into His harvest."

#### PAROCHIAL MISSIONARY ASSOCIATIONS.

SIR,—Will you allow a young Clergyman to make in your pages a suggestion to those who have had much experience in parochial work? It is very true that there is a great and increasing readiness among laymen generally to recognise their share as individuals in the Missionary obligations of the Church. Still, the performance of this duty by prayer, by associations, by the offertory, or otherwise, is not made so commonly as it ought to be, a part of our parochial system. It would, I think, greatly conduce to supplying this defect, if some of your clerical readers would give us the benefit of their experience with reference to (1) the best means of awakening and of maintaining a missionary zeal among their parishioners; and (2) the reflex effect of such a spirit upon the parishioners themselves.

I, and doubtless many others, should feel very thankful to see a few communications on this subject in your pages. We should be thereby enabled to become more profitable supporters of the Missionary cause, and more efficient in advancing the religious state of our own people.

Yours truly,

L.

## LIBERIA.

O DAY-STAR of promise! O dawning of hope  
 On Africa's night of despair!  
 O Wisdom's own way with the sorrows to cope  
 That seem'd so incurable there!

Liberia! thou art the breach in the wall  
 Of Slavery's tower of strength,—  
 And Africa's Moloch shall totter and fall  
 Through Africa's children at length!

In Prayer was she plann'd, and by Charity blest,  
 And Patience, who smiled on her birth,  
 Baptized her in blood of the bravest and best  
 That ever were heroes on earth:  
 Let red Mesurado tell out the stern wills  
 That fought for each inch of her soil,  
 And Ashmun, and Wilson, and Cary, and Mills,<sup>1</sup>  
 Be stars on her midnight of toil!

And—what is she now? Though the world may think scorn  
 Of all that is humbly begun,  
 Yet here of true wisdom true greatness is born,  
 And here shall true glory be won:  
 For, Christ and His mercies come in by this door,  
 Poor Africa's heart to make whole,  
 To scatter her foes and her fears evermore,  
 And ransom her, body and soul!

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**Reviews and Notices.**

*Church in the Colonies*, No. XXVII., *Diocese of Capetown*.  
 Part II. *A Journal of the Bishop's Visitation Tour through the  
 Cape Colony in 1850, with a Map*. London: Printed for  
 the Society for the Propagation of the Gospel. Rivingtons,  
 Bell, Hatchards, and all Booksellers. 1851.

It was remarked in our last Number, that now at length we  
 seem to be progressing towards the possession of a Missionary  
 literature. The work immediately before us increases the prob-  
 ability. It is one of the series of works entitled *The Church in  
 the Colonies*. Interesting as all the portions of the series are,  
 this yields the palm to none. In the judgment of the writer of  
 this notice, it is unrivalled for its simplicity, moral beauty, and  
 exquisite tenderness of spirit. In addition to these claims upon  
 attention, it is stated in the preface that the work possesses  
 "more than usual interest for the general reader, as containing  
 "geographical information not to be met with elsewhere."

<sup>1</sup> It is only fair to remind the reader that these names are, as the Mission of  
 Liberia is, American.

Having thus introduced the book itself to the reader's notice, it might well be asked, When—alas! *when*—will such books supersede trashy novels and worse than trashy newspapers in the estimation of Christian families?

It would seem that the quiet and unostentatious character of the author of the journal has failed to acquire that fame and world-wide reputation, so to speak, to which his laborious life fully entitles him. None can measure his worth as a Missionary Bishop except those who have watched his course from the beginning of his episcopate; and they know that that course has been noiseless, it is true, but resolute; full of purpose, as it has been full of gentleness. In some cases it is unwise, often invidious, to attempt to draw a parallel. Yet, without harm it may be said, that New Zealand and the Cape Colony may mutually congratulate each other upon having a Selwyn and a Gray at the head of their respective churches. If Selwyn is heroic upon the trackless ocean: not less heroic is Gray upon the trackless plains of Africa. If the one imitates the great Apostle to the Gentiles in the calm fortitude with which he encounters "perils of waters,"<sup>1</sup> the other no less emulates that great exemplar of Missionary Bishops in the unruffled perseverance with which he confronts "perils in the wilderness." His journal speaks of perils of robbers, of perils by the heathen, of journeyings often, of weakness and painfulness, of watchings often, in cold and nakedness.

While the minds of thoughtful men can scarcely help forecasting shadows of uncertain ill, when they view the present aspect of the Church in England, or muse upon the issue of its future destinies, hope sometimes springs up from an unexpected quarter, as a light in a dark place,—a distant colony, it may be,—and checks distrust. Why fear when she possesses such men as Gray and Selwyn? "*Par nobile fratrum*," indeed they are. Thank God! there are others like them.

A selection of extracts is not easy when every page is pregnant with interest and information; we shall content ourselves with only here and there a quotation. It opens thus, with a statement of the objects of the tour:—

"On Easter Monday, 1850, (April 1st,) I commenced my fourth Visitation, intending, if God permit, to pass through the Karroo to Colesberg, visiting the several towns and villages in my way: then to cross the Orange River, and travel through the country called the Sovereignty, inhabited by native tribes, and the rebel Boers, who are again in a state of commotion, to Natal. In this dependency I hope to remain some weeks, and return to the Colony through Faku's

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<sup>1</sup> 2 Cor. xi.

territory and British Kaffraria. I then purpose visiting the whole of the Eastern province, and returning home by the sea-coast.

"This Visitation, if it please God to spare me to complete it, will probably occupy me nearly nine months ; but I trust I may be enabled to reach Capetown before Christmas. It would be presumptuous to reckon on a safe return after so long a journey, and I do not. I feel, however, that I am in the hands of a gracious Father. Let Him only do with His servant as seemeth good unto Him. Only let this Visitation tend to the furtherance of His glory, and the advancement of His kingdom ; I shall then be perfectly satisfied, whatever befalls myself."—P. 1.

With all our "much speaking" about a Missionary spirit, it would be hard to conceive a better exemplification of what the thing itself really means ; and here in the following passage is the theory put in practice :—

"*Wednesday, 10th April.*—Outspanned at a miserable farm of an intelligent Dutchman who speaks English fluently. His wife is a sister of one of the Dutch ministers ; and his little boy (the only instance I have met with) has set his heart upon being a 'predikant.' Our poor horse [on the 9th it had been ill,] appeared better, so as to encourage us to proceed, but before we could arrive at water, where we could outspan, he became so ill, that we took him out of the cart. . . . . We staid by him till he died. I felt more upon this occasion than I could have conceived, for when one has no other companion, a man soon becomes attached to his horses. . . . . It was quite dark before we quitted our horse. As Ludwig could not see the road, I had to run before the cart for a mile or two, and point it out, and warn him of stones, rocks, and gullies. We arrived at a wretched hovel at Zouk Kloof, where an uncouth farmer, with his family, suffered us to outspan. I slept in my cart, and would gladly have cooked my own supper, as I have been lately doing, from my own provisions ; but I thought it might give offence, so I partook of a very uncomfortable meal with them."—P. 5.

If this is the Bishop's mode of life, that of his Archdeacon is similar :—

"*Saturday, 20th.*—A great portion of the day spent in receiving and paying visits. . . . . The Archdeacon not making his appearance, we went out in the afternoon to look for him. We met him at some distance coming on alone, with a bag over his shoulder, a bundle under his arm, and a staff in his hand. He had been delayed a day from the loss of his horse, which had either strayed or been stolen in the night. He therefore deposited his tent in a Kafir hut, sent his English servant home, and walked on with his Kafir man, who as usual had sore feet, and being knocked up, was lagging behind."—P. 10.

So again :—

"If my dear friend the Archdeacon, while performing his visita-

tions, is sometimes shown to the door and refused a morsel of meat, and told as a favour he may lie in an outhouse, it is, I believe, in consequence of their (the Boers') suspicions of him, and not from any desire to be inhospitable. They cannot believe that a *predikant* would walk. They never knew or heard of such a thing, and take him for an impostor—a discharged soldier—a convict. It is vain to tell them that our Lord and Master and His holy Apostles walked. It may have been so. But they know that *predikants* don't walk."—P. 14.

In the following passage, which no one who reads the journal can pass by unnoticed, it is impossible not to observe the tender-heartedness of the man who could act as the Bishop of Capetown did under the circumstances. He had just been passing over one of the battle-fields of Sir Harry Smith, the hero of Aliwal, as he is familiarly called:—

"I visited the graves of our brave officers and soldiers," he says, "who are buried in a walled enclosure in the middle of Mr. Wright's garden. Hearing that they had been buried without any religious service, I read our office for the burial of the dead over their remains. I did so because it was a satisfaction to myself to do it, and *because I thought it might be some consolation to surviving friends and relatives.*" —P. 18.

How many a mother and relative will bless the Bishop's name for this act of consideration, if the knowledge of his kindness ever reaches their ears!

The last extract we will make—and the book might be exhausted in extracts—relates to a different subject:—

"The Missionaries of the Berlin Society are, I believe, all strict Lutherans. They adhere to the Augsburg Confession, and to the Lutheran views of the Sacrament. They complained to me of the very unsound views generally taught by English dissenting Missionaries with reference to the Sacrament of Baptism," which, "they said, being spoken of generally as only a sign or mark, the coloured people confounded it with the signs or marks made upon their cattle, and did not esteem it in any higher light than this." They spoke also of the evils already resulting, and likely to do so to a still greater extent, as the coloured people become more educated, from the variety of sects and societies existing in South Africa. This is a subject which it is impossible for any thoughtful mind to ponder without many anxious forebodings. Christianity is, I believe, presented to South Africa, under twenty different forms and associations. What, fifty years hence; will be the result?"

Who can fail to see how much of this anticipated evil might have been prevented if the Church had been on the alert in the beginning of the century? Who can fail to see how much evil may, humanly speaking, be yet averted, if the Church will wake from its slumbers even now?

*A Devotional Comment on the Morning and Evening Services in the Book of Common Prayer, in a Series of Plain Lectures.*  
By JOHN JAMES, D.D., Canon of Peterborough. In 2 Vols.  
London: Rivingtons. 1851.

DR. JAMES's writings are so well known to the public that it is needless to say anything of them in the way of commendation. His present work, however, seems admirably adapted for use in the Colonies. Missionaries are commonly called upon to explain in simple, yet devotional language, the beauties and excellencies of our holy Liturgy to a class of people, who, from self-neglect or from the force of circumstances—such, for example, as distance from the ordinances of the Church—have through long disuse become estranged from the prayers with which in their native land they were familiar, and from the communion to which of right they belong.

There is a remarkable instance of this unhappy state of things recorded at pp. 7, 8, of Bishop Gray's Journal, *Church in the Colonies*, XXVII, from which it seems that such a work as Dr. James's would prove of infinite utility to a Missionary.

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### Colonial, Foreign, and Home News.

#### SUMMARY.

THE collections made in the Diocese of TORONTO, after sermons preached in celebration of the Jubilee of the *Society for the Propagation of the Gospel in Foreign Parts*, amounted up to the end of August to the sum of 294l. 11s. 3d. Regard being had to the facts that Toronto is a Diocese of comparatively recent creation, and has just raised a very large sum for the establishment of a Church University, this is an announcement as surprising as it is gratifying; the more especially since these collections are described as being "in aid of the Jubilee Fund." It will be well if our own richer Dioceses at home shall vie with each other in proffering a willing tribute of love to the Society, by contributing an "aid" or benevolence in proportion to their more ample means. Time will show. Church Unions are still in progress of formation in the same Diocese. The question of the Clergy Reserves continues to agitate the public mind in Canada. In one instance, help has come to our Church from an unexpected quarter. The Hon. Mr. Tache, a Canadian Romanist, has avowed in the Legislative Council his regret "to see the bitterness of feeling exhibited against the Church of England by the sects that had sprung from her, and which was avowed in a manner he could not but deplore." "The Church of England," he said, "need not despond on account of their hostility." A strong feeling seems to gain ground, says the *Toronto Church*, that the Church of England in Canada "is a persecuted Church."

IN NOVA SCOTIA, the Bishop has been visiting his Clergy in various parts of that province; "it will be the earnest prayer of every Churchman that this early entrance upon his episcopal functions by the youthful Bishop may be blessed by an increase of harmony and unanimity, that so the energy of the Church may be engaged as a body with one mind in the promotion of her prosperity." A Meeting has been called at Charlotte Town, Prince Edward's Island, to take into further consideration the raising of an endowment fund for the Bishopric of Nova Scotia. At a meeting of the Church Society of the Diocese of MONTREAL, the Lord Bishop presiding, a resolution was passed approving of the active exertions made in several of the Missions of that Diocese towards the establishment of some permanent endowment for their respective Missionaries, but at the same time expressing a hope that the *Society for the Propagation of the Gospel* would be pleased to place a certain sum of money at the disposal of the MONTREAL Church Union, that so advantage might be taken of the present good-will of the inhabitants, called into existence by the hope of aid from that Society, "an opportunity," it is said, "which if neglected might be lost." This shows how the calls upon the Society's income are augmenting daily, and how urgent the necessity is at the present crisis for all Churchmen to exert themselves, that the Society may be enabled to embrace opportunities which, if neglected, may be lost: such was the case when the North American Colonies declared themselves independent; though, perhaps, that moral may now have lost its point. The number of persons confirmed by the Lord Bishop of FREDERICTON up to August 16, was 207.

The NEW YORK *Churchman* states, that an interesting service had been holden on August 14, on board the barque *Oriental*, on the occasion of the departure of four Missionaries of our Church from Boston, to join the Mission at Shanghai. This band of labourers, consisting of the Rev. R. Nelson, Mrs. Nelson, the Rev. C. Keith, (a well known Missionary name,) and Mr. J. S. Poynts, will be a very important accession to the Mission under Bishop Boone. In another portion of our Number we give that Bishop's version of a correspondence which has lately taken place between him and the Bishop of VICTORIA. The Jubilee celebration is still going on in MARYLAND and other Dioceses of the United States.

The *Shanghai* (North China) *Herald* of May 10, states that Trinity Church has been rebuilt, and the Rev. John Hobson settled there as Pastor and Chaplain, to the great delight and satisfaction of the residents.

FREDERICTON.—On Trinity Sunday an Ordination was held by the Lord Bishop of Fredericton, in Christ Church, Fredericton, when the following gentlemen were ordained:—The Rev. W. Jeffray, Missionary at St. Mary's, Priest; Mr. Thomas Hartin, of King's College, Deacon. The sermon was preached by the Bishop, from Psalm lxxii. 8, 9. An offertory collection was made on occasion of the Jubilee of the *Society for the Propagation of the Gospel*, for the Diocesan Church Society, amounting to 19*l.* 6*s.* 9*d.* A collection was also made at St. Anne's Chapel for the same purpose, amounting to 2*l.* 3*s.*

MONTREAL.—*Visit of the Bishop to Sorel, &c.*—His Lordship arrived at Sorel on Saturday evening, the 12th of July, and became the guest of the Incumbent, at the rectory. On the following (Sunday) morning, his Lordship preached from St. John's Gospel, xixth chap. 11th verse—a most admirable and appropriate sermon—in aid of the Church Society of the Diocese, to a numerous and highly respectable congregation. The Bishop subsequently addressed the Sunday-school, and preached in the evening again an impressive sermon. The church at Sorel is interesting, as possessing the first bell which ever sounded from the spire of any Protestant church in Canada. It is, moreover, beautifully situated on the Royal Square of the extremely pretty village of Sorel, fronted by some noble elms; and is in itself a very neat and handsome structure, and completely furnished with all the accompaniments of public worship—such as *organ*, *font*, an elegant silver communion-service, &c., the gifts of different individuals. The Rectory, at its side, is also a striking and ecclesiastical looking edifice, and is, perhaps, the most complete, and the handsomest building of its kind in the Diocese. The Bishop expressed himself much pleased with the position of the Church in this Mission—while the congregation were delighted, both with the Bishop's public discourses, and with his kind and perfectly unaffected demeanour in private. On Monday morning, the Vestry waited upon him in a body, and presented him with the accompanying Address:—

*"To the Right Reverend the Lord Bishop of Montreal.*

"My Lord,—We, the undersigned, the Vestry of Christ Church, Sorel, for ourselves and in behalf of the congregation at large, beg leave respectfully to avail ourselves of the present occasion of your Lordship's first visit to our parish, to tender to you our cordial welcome. We hailed with pleasure the late division of the diocese, and the erection of the present see of Montreal, in the sanguine expectation that it might lead to more frequent intercourse with our Diocesan; and we trust that the present is but the earnest of many similar visits, to be often in future repeated, with equal pleasure (we would hope) to your Lordship, and advantage to ourselves."

To which the Bishop replied as follows:—

"Gentlemen,—I beg to thank you for the Address you have now presented to me, and for the kind welcome with which I have been received, on this occasion of my visit to Sorel. The position which the Church occupies in this Mission, notwithstanding recent changes, which have caused the removal of many who used to form part of the congregation here, is very satisfactory; and it will be an encouragement to you, separated as you are in this place from all immediate intercourse with any of our Missions, to learn that I have found the Church steadily gaining ground, and increasing in strength, throughout a large portion of the diocese which I have been lately visiting on this side of the St. Lawrence. I shall hope, if it pleases God to spare my life, to have many opportunities of becoming better acquainted with Sorel, and the members of the Church who reside here; and, notwithstanding the many difficulties which we have to encounter in this country, and the discouragements which we must be prepared often to meet, I trust that we may look with good hope to the future, in humble confidence that God will own and bless our labours; and that we shall be allowed to see the cause of truth, and the salvation of men continually advancing throughout this great and growing country."

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DIOCESE OF QUEBEC.—*From the Toronto Church, Aug. 7.*—*The Burial Service.*—A case of no small interest and importance, in which the Lord



Bishop of Quebec was the respondent, has recently been decided by the Judges at Quebec. We shall state the leading facts with as much conciseness as possible.

On the formation of a burial ground, at the above mentioned city, styled the Mount Hermon Cemetery, difficulties presented themselves to the setting apart a portion of the land for the special use of the Church of England. So formidable did these difficulties appear, that measures were originated, under the unanimous sanction of the select vestry of the Cathedral, for the purpose of acquiring a place of sepulture to be exclusively devoted to members of the Anglican communion.

Before matters had come to an extremity, however, fresh negotiations were opened, and the result was that the Church of England had a portion of the ground within the cemetery appropriated to her sole use, and so capable of consecration agreeably to her formularies. That solemn service was performed accordingly, and the section of the cemetery in question became to all intents and purposes a *churchyard*.

In the interval some members of the Church had acquired lots in the unconsecrated portion of the ground, and several interments according to our ritual were made therein. To prevent the recurrence of such irregularities, the Bishop enjoined his Clergy to confine their ministrations to the section of the cemetery set apart as above-mentioned. Anxious, however, to accommodate all parties, his Lordship expressed his willingness to consecrate any of the detached lots, comprising them all in the "sentence of consecration." This privilege was embraced, in at least one instance, as we are informed by the *Quebec Mercury*. An interment was authorized by the Bishop upon a promise given that the ground should be *subsequently* consecrated, whenever matters should be ready for the service.

Such was the state of things, when a Mr. Christian Wurtele applied to have his deceased child interred according to the rites of the Anglican Church, in an unconsecrated portion of Mount Hermon Cemetery.

The Bishop, without animadverting upon the above-mentioned irregularity, (to use no stronger terms,) agreed to extend to Mr. Wurtele the privilege which he had conceded to others, viz. that the corpse should receive church burial, on an assurance being furnished that the grave should be consecrated when opportunity presented.

Mr. Wurtele, whilst insisting upon his son being interred by a clergyman of the Church of England in unconsecrated ground, point-blank refused to promise that the lot should be afterwards consecrated!

In these circumstances what could the Bishop do? Plainly there was only one course which he could follow with propriety. He refused to accede to the unreasonable requirement.

Mr. Wurtele then "proceeded to serve a Notarial protest upon the Clergyman who had declined, in consequence of the Episcopal directions, to officiate, and also upon the Bishop himself; and finally petitioned the court for a Mandamus *making it compulsory upon the Bishop to afford unconditionally the ministration desired!*"

On Saturday, the 19th ult., the case was argued before their honours Mr. Justice Duval, and Mr. Justice Meredith. Mr. A. Stuart appeared for the petitioner, and, as the *Mercury* states, went over "a considerable range of argument, which he brought to bear with great closeness and earnestness upon the point." The Lord Bishop pleaded his own cause, stating as a reason for so doing that there were "certain points of a peculiar nature, and certain details of fact connected with the origin and history of the case, with which no person could have the same familiar acquaintance as himself." On his Lordship's behalf, the Hon. H. Black followed professionally, and adduced many pregnant and learned authorities, which he urged with the fullest effect.

The judges pronounced their decision upon Monday the 21st ult., in the following terms:—

“ Having heard the petitioner, Christian Wurtele, and the Right Reverend George Jehosaphat Mountain by their counsel respectively; considering that the said Right Reverend George Jehosaphat Mountain was and is ready and willing to bury Charles, infant son of the petitioner, in Church-yard or burying ground attached or belonging to any Church of the Communion of the Church of England in the parish of Quebec, or in any consecrated ground within Mount Hermon Cemetery in the petition of the said Christian Wurtele mentioned;—It is ordered that the prayer of the petitioner be and the same is hereby dismissed with costs.”

Their Honours coincided in the very letter in their estimate of the case, and both entered fully into its merits. Judge Meredith delivered his reasons in a written form.

Since writing the above, we have received the *Quebec Mercury* of Saturday, from which it would appear that Mr. Christian Wurtele had made a fresh attempt to effect his object. Our contemporary says:—

“ The particulars connected with the second application of Mr. Wurtele to the Bishop of Quebec, mentioned in two other papers of the city, are as follows: The application was in the form of a notarial protest served upon his Lordship, demanding the performance of the burial service for his child in the Cathedral Church. The Bishop thereupon signified his readiness to cause that part of the service to be read in the Cathedral which is appointed to be read within the Church, upon the condition that the portion appointed to be read at the grave should be read in a place of which the choice would be conformable with the judgment of the Court, and upon the further condition that proof should be exhibited of the baptism of the child, such proof not appearing in the Registers of the Church of England.” Their Honours’ decision is given above, p. 136.

TORONTO.—*Religious Census*.—“ The census returns for 1850 give the population of Upper Canada at nearly 800,000:

Methodists, 147,758; Baptists, 31,195; Presbyterians, 161,016; Church of Rome, 130,156; Church of England, 182,623; Lutherans, 10,292; Quakers, 6,279; Independents, 5,824; Unitarians and Universalists, 3,538; Jews, 262; other creeds, 19,607; no fixed religion, 43,251; unaccounted for 58,038. Total, 799,847.

By the way, the population of the Church of England in Upper Canada should be set down at 200,000.”—*New York Tribune*.

NEW YORK.—*Religious Destitution*.—[From the “*New York Churchman*.”]—“ The ‘*Journal of Commerce*’ comments upon the religious destitution of New York, and remarks that if in ‘any part of the Western country there existed a contiguous population of 100,000 inhabitants as destitute of the stated administrations of the Gospel as the lower wards of this city, comprising an equal population, the story of its destitution would ring from Maine to Texas, and not without reason.’ There are 200 churches in the city, but their pastors and owners have gone up town. Since 1826, says the *Journal*, more than twelve churches of different denominations have gone by the board.

All these were below or abreast of the Park, and within the limits of the three low wards.

The only Protestant Churches that remain in those three wards, so far as we now remember, are Trinity and St. Paul’s Episcopal Churches, an Episcopal Church for seamen at the foot of Dey-street, Methodist Church in John-street, Methodist Bethel for seamen at foot of Rector-street, Rev.

Dr. Spring's Church, Beekman-street, and St. George's, Episcopal, same street. Total, three Episcopal, one Baptist, one Methodist, and one Presbyterian, besides two small places for seamen. All these Churches (except those for seamen) existed generally at the date above-mentioned, say in 1826, and were generally more crowded than at present. So that there has been an actual extinction or removal of twelve Churches out of eighteen that existed in three lower wards at that date, or soon after. And in the meantime the population of those wards has increased by 6,682 souls, as will be seen by the following statements :

Ward.	Pop. in 1826.	Do. in 1850.
1	9,929	19,755
2	9,315	6,616
3	10,801	10,356
Total,	30,045	36,727

Were we to look at the next tier of wards, extending northward, say as far as Canal Street, we should find still fewer Churches in proportion to the population. According to the census of 1850, the population of the Fourth Ward was 23,350; Fifth Ward, 24,691; Sixth Ward, 25,699. Total, 73,740.

In these limits there are supposed to be not more than a dozen Churches. The *Journal of Commerce* recommends the distribution of tracts, and the establishment of Mission Churches to supply the destitute."

VICTORIA.—*The Two Bishops*.—From Bishop Boone's Report to the Board of Missions of the American Church.—*New York Churchman* of Aug. 30 :—

At their meeting, in 1849, the Board of Missions passed a resolution, recommending the Foreign Committee to communicate with me "respecting the relations which may be expected to subsist between 'myself' and the Bishop consecrated by the Church of England for the Diocese of Victoria." This resolution was forwarded to me by the Foreign Secretary, and I communicated it to the Bishop of Victoria immediately after his arrival at Hong Kong. With a copy of the resolution, I submitted to his lordship, in a letter dated Shanghai, April, 5, 1850, the following suggestions :—

"I would suggest that we enter into the following understanding: that you have all speaking the English language under your care, at all the five ports, and shall also perform Episcopal service among the Chinese in any town where there is not a Bishop from either the American or English Churches, or a native Chinese Bishop in connexion with either of those Churches; all other Bishops claiming the same right.

Those Bishops, on the contrary, shall give up to you the care of all matters connected with services in the English language, or act only at your request on your behalf. For instance :—Here, in Shanghai, at Trinity Church, and among the English and Americans, let your Lordship be the Bishop of Christ's Church in this foreign town, to confirm, ordain, &c. In the Chinese town, however, where I have been for more than four years, let it be understood, in like manner, that I shall perform all Episcopal acts; to which end let your Clergy be instructed, that whenever they want a confirmation of Chinese candidates, or an ordination of a Chinese, or a Chinese Church consecrated, they are to look to me to perform those services for them, in consequence of the arrangements made between us, that I am always to act for you in the Chinese town. I should not wish any further connexion with the Clergy of the English Church labouring in Shanghai than this; not the slightest jurisdiction over them or direction of their movements; but merely that we adhere to the old canonical regulation, not to have two Bishops in one city.

This arrangement, I think, will relieve all parties. I should be very

sorry, however much the foreign town should increase, to have my time occupied with an American Episcopal Church; and so I should think you will never become sufficiently acquainted with the colloquial dialect of this place to hold a solemn service, such as the consecration of a Church, or a confirmation or communion in it. Our General Convention assembles in October: should you favour me with an immediate reply, I may be able to answer their question, so as to let my answer reach them before the end of the session."

This letter the Bishop of Victoria submitted to his friends in England, and upon the receipt of their answer, sent me the following reply:

"HONG-KONG, August 19th, 1850.

"MY DEAR BISHOP BOONE:—I had the pleasure of receiving from you in April last, a letter, in which there was contained a proposal in reference to a division of Episcopal functions at Shanghai. I submitted the letter to His Grace the Archbishop of Canterbury, and also consulted the Church Missionary Society, transmitting, at the same time, a copy of your letter, that the nature of the proposal might be clearly understood. I have now to acquaint you, that by this mail I had the honour of receiving from His Grace a letter, in which the following passage occurs: 'It appears to me that the proposal of Bishop Boone involves a difficulty which makes it impossible for you to accede to his suggestion.' I have also received a communication from one of the clerical secretaries of the Church Missionary Society, stating the strong objection which they would entertain to such an arrangement as that proposed in your letter.

It now only remains for me to state my own view of the matter, that however cordially we may co-operate in our respective Missions in advancing the common cause in which we are each engaged, it is not desirable to enter upon the arrangements proposed by you. If any other than *general* considerations had influenced the judgments of the several parties, who, on behalf of the Church of England, have arrived at this decision, it may be satisfactory to yourself to know, that there could not be any person filling the important office of Bishop of the American Protestant Episcopal Church, for whom we could entertain, *personally*, a higher esteem, and to whom we should be, on *private* grounds, more inclined to have deferred our own independent conclusions, than yourself."

*The Chaplain at Shanghai.*—The British Consul at Shanghai has issued the following document, announcing the appointment of a chaplain to the English Church in that port:—

"Her Majesty's Consul has received instructions to make known to the British community at Shanghai the appointment by her Majesty's Secretary of State for Foreign Affairs, in compliance with the wishes of the community, of the Rev. John Hobson to be chaplain to the British chapel at this port. Her Majesty's Consul is, at the same time, directed to take care it is clearly understood that, in conformity with the regulations in regard to British chapels under the control of the Foreign Office, Mr. Hobson will hold his office at the will of the Secretary of State, and that the licence of the Bishop of Hong-Kong, or of any other Bishop, is not necessary to enable him to perform his functions, and will not entitle him to perform those functions, if he should at any time be removed by the Secretary of State.

"RUTHERFORD ALCOCK, Consul.

"British Consulate, May 6, 1851."

MELBOURNE.—*Bishop's Visitation.*—Extract from the *Melbourne Church of England Messenger*, April 1851:—

The Bishop left Melbourne for Gippsland on the 18th February, and returned on the 21st of March, having in the interval visited the town—

ships of Tarraville, Alberton, and Victoria, near the Port, together with most of the stations up the country. The Sunday and daily services were as well attended as could be expected from the population and circumstances of the several places where they were held. At Stratford, the station of Mr. Raymond, the Bishop conducted public worship for the first time, in a small neat bark building, which that gentleman has erected as a temporary church. Since his Lordship's former visit, the Rev. Mr. Bean has been located in the district. He resides in a small, but comfortable, weather-board parsonage, situated between Tarraville and Victoria, and makes periodical visits to the stations in the up-country. From the great extent and peculiar circumstances of the district, much difficulty has been experienced in making and carrying out an arrangement satisfactory to the various parties interested in it: but meetings of the members of the Church, at which the Bishop presided, were held at Tarraville and at Flooding Creek, and it was agreed that two distinct committees should be appointed; the one for the management of the affairs of the Church in the township and neighbourhood of the Port, the other for securing the services of a Clergyman for the settlers in the interior. It is to be hoped that, by this arrangement, the difficulties will be in a great measure obviated. The former committee propose at once to erect a church at Tarraville, where a fixed place for public worship is greatly needed.

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ST. AUGUSTINE'S, CANTERBURY.—“We are glad to learn that, although a comparatively short period has elapsed since the opening of St. Augustine's College, Canterbury, for the reception of students, it has already trained and sent forth one labourer for the work of the Church in the Colonies. The authorities of the College felt that the departure of the *first* student from its walls formed an epoch in its history, and they accordingly wished to impart a certain solemnity to the proceedings. On Saturday, the 30th August, the members reassembled after the long vacation, when the Rev. A. P. Moor, M.A., Fellow of the College, was admitted Sub-Warden; and the Rev. George Herbert Curteis, M.A., Fellow of Exeter College, Oxford, was elected a Fellow. On Sunday, during morning service, after the Nicene Creed, the Warden read from the steps of the altar the letters commendatory of Charles Joseph Gillett, prefect and student of the College, who was about to proceed to the diocese of Sydney, and delivered them to Mr. Gillett. He afterwards preached an admirable sermon, taking his text from Acts xiii. 1—4. Nearly the entire congregation partook of the Holy Communion. On Sunday evening, there was a gathering in the hall, when the Rev. W. H. Walsh, incumbent of Christ Church, Sydney, delivered an address to Mr. Gillett, expressing the paternal affection with which the Bishop of Sydney would greet the first student from St. Augustine's. The Warden then gave Mr. Gillett his parting benediction, concluding with an affectionate grasp of the hand, and the words, “Go, and God be with you.” From the hall all the party proceeded to evening service in the chapel, and separated soon after ten. Thus ended the proceedings of a day which was of deep interest to all who were privileged to be present. It may be regarded as an auspicious omen for this infant institution, the object of so many hopes and prayers, that its first Missionary is to leave its walls in the year when the venerable *Society for the Propagation of the Gospel* is celebrating its Third Jubilee, and inviting the especial intercessions of all who love the Church of England throughout the universe, on behalf of its world-wide operations. Mr. Gillett has received from the Land and Colonization Commissioners an appointment to the important post of religious instructor to an emigrant-ship, which is to sail for Sydney forthwith.”—*Guardian*, Sept. 30.

THE  
COLONIAL CHURCH CHRONICLE

AND  
*Missionary Journal.*

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NOVEMBER, 1851.

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THE CLAIMS OF THE LAITY TO A SHARE IN CHURCH  
LEGISLATION.<sup>1</sup>

THOSE of our readers who are acquainted with the ecclesiastical affairs of New Zealand, will not need to be informed that a strong desire for some definite form of Church government, in which the Laity shall have a specific share, has for a long period existed in the minds of such of the Colonists of that country as belong to our Communion. Rumours to this effect have, at intervals, reached England, giving an outline of a scheme in preparation for the accomplishment of this end, the salient points of which took the following shape:—It was proposed to form a joint convention of Clergy and Laity, divided into two houses, an Upper House of Bishops, and a Lower House of Lay and Clerical Deputies; the latter body to sit together, but to vote separately; so that every law should be sanctioned by a majority of the three orders. So at least it has been said. That these rumours were, in the main, correct, is now ascertained beyond a doubt, by the document under consideration. It is so temperately worded, and with a gravity so becoming the subject it discusses, that we are induced to subjoin it uncurtailed, for the careful consideration of our readers. It consists, as will be seen, of a letter to Bishop Selwyn; to which are appended, first, the sketch of a Church Constitution, guaranteeing the admission of the Laity into the future Church Legislature; next, certain regulations in accordance with which the first General Convention is to be assembled; and, lastly, certain fundamental Rules to be adopted, until laws to the contrary shall have been passed by the General Convention, to be holden in 1852.

It is signed by 368 inhabitants of the northern island, and of

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<sup>1</sup> A Letter to the Lord Bishop of New Zealand, from the Members of the Church of England in that Colony. Bishop's Auckland (New Zealand): printed at the College Press. 1850.

the northern shores of the middle island abutting upon Cook's Straits. The first name upon the list is G. Grey, which we presume to be that of Sir George Grey, the present Governor of the Colony; a circumstance to be noted, inasmuch as it leads to the inference, that the Colonial Office is not indisposed to grant a measure of self-government to this one, at least, of our Colonial Churches; and if to one, then of course to all.

Now, this act of the New Zealand Churchmen acquires a deep significance, when viewed concurrently with the measures recently adopted by the Australasian Bishops at Sydney, and also with events of a precisely similar character daily taking place in Canada. The conclusion, rather the unmistakeable fact, is brought into open daylight, that our Colonial Churches in general have decided to establish a system of self-government, in which Laymen are to assume a clearly-defined position. And they appear to have taken this step, not in order to sever themselves from the Parent-stem, nor in order to differ, unnecessarily, from the theory of Church-government obtaining at home, except in so far as altered circumstances may require; but simply in self-defence, and to provide for their own local exigencies and necessities; for which none but themselves can provide; at all events none so well as they. It is beside our present purpose to examine the rectitude or propriety of the decision. Rightly or wrongly, for good or for evil, the decision has been made. It will be carried into effect, there cannot be the shadow of a doubt. That it will issue in good we devoutly trust, and to the glory of God, and to the extension and stability of His Church. Neither is it easy to anticipate the probable influence which this decision will exercise upon the welfare of the Church at home. God alone knows. It may happen that the organization of the Church in these new countries, by a reflex act, will serve as a type, or as an impulse, for its reorganization in the old country. Changes, whether in Church or State, usually spring up from quarters whence they were little expected: through agencies, at first sight, ill-adapted for the end. Not unfrequently they are brought about by an apparently trivial, sudden, remote crisis, gradually agitating the whole body politic, which no human foresight could prognosticate, nor sagacity ward off; and so the Colonial Church may, in the counsels of an allwise God, be designed to perform the pious office of infusing fresh life-blood into the veins of an aged, but, we trust, not decrepit, parent; or if otherwise, the enlarging prosperity of her children will afford her a peaceful *euthanasia*. Without controversy, this subject of the restoration of Synodal action to the Church, whether at home or in the Colonies, is, in all its bearings, one, the momentous import-

ance of which it is impossible to exaggerate, and must be approached in a calm, deliberative, judicial temper; or it had better be avoided. With regard to ourselves in England, it may, perhaps, be the more religious part, in the contemplative retirement of the study, carefully to prepare ourselves for its arrival, when so it shall please God to ordain; rather than by spontaneous, ill-directed, or unconcentrated activity, to precipitate its advent before we are quite ripe for it. When it comes, like everything of earth, it will come with a dark as well as with a light side. It will not be a panacea for all evils; it will only be a palliative of a few; it may remove some,—it may also introduce others now unknown. The blessed state, which implies a serene oblivion of ill, flowing out of a plenary deliverance from its passion, cannot be the prerogative of Christ's Church militant; for that consummation it must wait, until from its visible warfare it shall be transfigured into the glorified and triumphant rest of its Eternal Head.

Only, it is worse, than folly to close our eyes to the fact that, preparatory to the restoration of Synodal action to our own branch of the Church, this question will of necessity arise, and it will be warmly debated,—namely, Whether the Clergy shall be the sole legislative body in the Church? or whether the Laity shall have a share in that legislation? and if so, to what extent? and what shall be the kind of their functions? This problem must be solved here in England. Already it has been unanimously solved in the colonies; which, after the platform of Church government in America, and—as it appears to the writer of this article<sup>1</sup>—in direct conformity with the practice of the Primitive Church, have given judgment for their admission. No doubt a complex state of society, like our own, may render the problem difficult of adjustment; the bare enunciation of the proposition, that the laity should have their full share in Church legislation, will probably in some minds shock ancient predilections, or clash against ancient prejudices; proposed changes, having the appearance of novelty, should be carefully examined; but it does not follow in every case that apparent novelty involves the suspicion of want of truth; and moreover, this problem must be adjusted, and set at rest too, the magnitude of the difficulty notwithstanding. Even now, as far as theory is concerned, the influence of the Lay element in the Church is

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<sup>1</sup> It is right to add that this is only the expression of an opinion, not the statement of an universally acknowledged fact. But on such a subject it would be unfair not to state openly, and at all ventures, a strongly felt conviction, though it be only the result of private judgment; it is therefore submitted, in the hope of eliciting truth. Of the practice of the North African Church in this respect, there cannot be a doubt, one should think.



not inconsiderable; it may be traced in the large powers vested in the almost obsolete office of Churchwarden; and its introduction is provided for by a process similar to that adopted by the American Church, and now propounded in our own colonies, namely, popular election.<sup>1</sup>

While upon this topic, it may not be altogether lost time to recal attention to the circumstance that Hooker<sup>2</sup> categorically affirms the right of the laity to a share in Church legislation. The whole chapter to which we refer must be studied, in order to perceive the drift of his argument; want of room compels us to be content with a very meagre extract: (§ viii.) he says, "Till it be proved that some special law of Christ hath for ever annexed unto the Clergy alone the power to make ecclesiastical laws, we hold it a thing most consonant with equity and reason, that no ecclesiastical laws be made in a Christian commonwealth without consent as well of the Laity as of the Clergy."

Peter Martyr also, the friend and preceptor of Bishop Jewel, (no mean authority certainly,) upholds in the strongest possible language, and in a very lengthened argument, the right of the laity to be present at, and assist in, the deliberations of the Synods of the Church.<sup>3</sup>

To these opinions as to the right of the laity, it will be as well to add that of another learned man,<sup>4</sup> with regard to the especial qualifications which constitute the character of a true layman, contradistinguished from a merely secular or worldly Christian;<sup>5</sup> "No man was accounted a complete layman but he that was in full communion with the Church, and had a right to participate with the faithful in all holy offices, and particularly in the holy Eucharist, or oblation, which was τὸ τέλειον, the consummation of all, and that which made a man a perfect and complete Christian."

We are led to these remarks by observing that, while the

<sup>1</sup> See the 89th of the Canons of 1603.

<sup>2</sup> Ecclesiastical Polity, Book VIII. chap. v.

<sup>3</sup> P. Martyr: *Loci Communes*, Classis 4ta, cap. 6, p. 795.

<sup>4</sup> Bingham: *Scholastical History of Lay Baptism*, Part II. chap. v. § 1.

<sup>5</sup> This would seem to be a valid distinction, but it is propounded only as a sort of *dubium*. Query, whether Chrysostom would predicate the term λαϊκός of one whom, on account of irregular life, he would designate βιωτικός? For an instance of the use of the latter term, see Chrys. Hom. in S. Matt. Hom. xl. (Field. ii. 552). Again; Is not the genuine layman a species of "*ecclesiastica persona*," one really belonging to the Church? which could not be affirmed of an unbaptized person, and only in a loose way of a non-communicant. If this be so, then to require lay deputies to be communicants would be by no means a revival of the old sacramental test; but would rise out of the nature of the case, as a necessary qualification for the office. See Hooker, *Ecc. Pol.* Book V. chap. lxxii. § 2. For an instance of the use, and an explanation, of the word λαϊκός, see Chrys. on 1 Cor. xiv. 15, Hom. xxxv. (Field.), also Clemens Romanus ad Cor. xl., in Dr. Jacobson's *Patres Apostolici*.

Churchmen of New Zealand contend for the election of lay deputies "by adult male Church members," yet they give no definition of the franchise, so to say,—that is, of the complex word Church-membership. This is the more to be regretted, because we have heard, though we by no means pretend to vouch for the fact, that lay deputies have been sent to Diocesan Conventions, and to the General Convention of the American Church, who were not only non-communicants, but had not even been baptized. The Australasian Bishops appear to have foreseen the inconvenience likely to arise from such a contingency, and have provided accordingly. (*See Col. Ch. Chron.* vol. iv. p. 457.)

MY LORD,—We, the undersigned members of the branch of the Church of England existing in the New Zealand Islands, beg, with great respect, to offer the following remarks for your Lordship's consideration.

Upon reviewing our present position, we find that we form the most advanced and remote outpost of the Church of England. There have also devolved upon us, in common with many of our countrymen, the important duties of aiding in the foundation of a great nation, and in the moulding of its institutions. At the same time there are in our immediate vicinity various heathen nations, and even in the midst of us are many native inhabitants of these islands who have not yet embraced the doctrines of Christianity. Moreover we, the European members of the Church of England, have been collected from many countries, and are settled in widely detached localities; and thus, although we are bound together by a common faith, and have common duties to perform, we are united by but few of the usual ties of long and familiar acquaintance, whilst there is no system of local organization which might tend to draw us together as members of the same Church.

We therefore feel ourselves called, from circumstances and from our position, to vast responsibilities, and to the discharge of important duties, whilst we have many elements of weakness around and amongst us. From these causes it is our earnest conviction that a peculiar necessity exists for the speedy establishment of some system of Church Government amongst us, which, by assigning to each order in the Church its appropriate duties, might call forth the energies of all, and thus enable the whole body of the Church most efficiently to perform its functions.

Even with such a system our efforts might at first be feeble, from want of numbers, and from our limited means, but yet we humbly trust that we should labour with such heart and earnestness as becomes those who desire to aid in planting here an efficient Church; which may, with God's blessing, promote His service, spread wide a knowledge of the Gospel, and secure the welfare of those vast numbers of our brethren who must hereafter occupy these islands.

Actuated by these views and wishes, we beg to submit for your

Lordship's consideration, and, we trust, for your approval, the outline of a plan of Church Government, resembling in many points that which we are informed has proved so beneficial to our brethren in America, and which we should all be satisfied to see adopted here. By providing for the assembling of a General Convention, the proposed plan affords also a security for the ultimate establishment of that system of Church government which may be found to be most in conformity with the wishes of the whole body of the branch of the Church of England existing in New Zealand.

We have felt the less hesitation in submitting these our views to your Lordship, because we are aware that you have long been most anxious to see an efficient system of Church government established amongst us, and that this subject is one which has not only always occupied your own earnest attention, but which you have on various occasions commended to the serious consideration of the members of our Church.

TO THE RIGHT REVEREND  
THE LORD BISHOP OF NEW ZEALAND.

THE GENERAL CONVENTION.—1. For the management of the affairs of the Church in New Zealand, a General Convention shall be assembled, which shall represent the whole body of the Church, both Clergy and Laity. It shall consist of an Upper and a Lower House.

2. The Upper House shall consist of the Bishop or Bishops.

3. The Lower House shall consist of Deputies of the Clergy and Deputies of the Laity, to be elected at such periods, and in such proportions as shall be appointed by the General Convention.

4. The Clerical Deputies shall be elected by the Clergy; the Lay Deputies shall be elected by the adult Lay Members of the Church of England.

5. In the Lower House the discussion of questions shall be general; but the Clergy and Laity shall vote separately, a majority of each order being necessary to carry any question.

6. For the passing of any law, therefore, there will be required the assent of the majority of the Lay Deputies, of the majority of the Clerical Deputies, and of the majority of the Bishops. Such law must also, for the present, be confirmed by the Metropolitan.

*Limitation of the Powers of the General Convention.*—Neither the Doctrines nor the Ritual of the Church of England, nor the authorized version of the Scriptures, shall in any way be subject to the decision of the General Convention, nor of any Colonial authority.

*Regulations for Assembling the First General Convention.*—1. The first General Convention shall be assembled previously to the 30th day of June, 1852.

2. The Clergyman in each parish or district shall register all adult male persons within such parish or district, who shall deliver to him a declaration in writing, stating that they are members of the Church of England, and are desirous to incorporate themselves with the proposed Church Constitution. But it shall be competent for every such

Clergyman to refuse to register the name of any applicant in his district whom he shall have good and sufficient reason to believe not to be a member of the Church of England. This decision of the registering Minister may be reversed by the Bishop of the diocese, upon appeal made to him.

3. Where there are two or more Clergymen in any parish or district, such registration shall be performed by such one of them as the Bishop may appoint for the purpose.

4. The time and place of the first assembling of the General Convention shall be determined by the Bishop of New Zealand, and the six senior Clergymen in the New Zealand Islands who shall be willing and able to act.

5. The Bishop and the same six Clergymen shall determine provisionally the electoral districts (which shall not necessarily have any relation to parochial boundaries) into which the New Zealand Islands may be divided. They shall also (having regard to the number of registered adult Church members in each district) determine the number of Clerical and Lay deputies to be returned to the first General Convention by each electoral district; the total number of Clerical Deputies to be returned to such Convention not being less than seven.

6. The Bishop and the same six Clergymen shall determine the time and manner of proceeding to the election of the Clerical and Lay Deputies to the first General Convention; they shall also determine by whom the votes shall be taken.

7. Every question to be determined by the Bishop and the six Clergymen shall be determined by a majority of votes, the Bishop having also a casting vote in the case of an equality of votes.

8. Every duly registered adult male Church member shall be qualified to vote at the election of the Lay Deputies for the district in which he is registered. Any duly registered Church member who, at the time of the election, may not be resident in the district for which he is registered, may exercise his right of voting in the district in which he is temporarily resident, upon giving one month's notice to the person appointed to take the votes for the district in which he intends to vote, and upon showing to the satisfaction of such person that he is a duly registered adult Church member.

9. The Clerical and Lay Deputies to the first General Convention shall be elected for a period of two years.

10. Upon the day of meeting of the first General Convention, the Clerical and Lay Deputies, having assembled at the place and time appointed, shall present their credentials to officers provisionally selected by the Bishop and the above-mentioned six Clergymen, and upon their credentials being examined and approved by such officers, they shall take their seats.

11. The Bishop of New Zealand or his Commissary shall then open the proceedings with prayer and with a pastoral letter or address.

12. The Clerical and Lay Deputies shall then constitute their House by electing a President and Secretary.

13. The whole of the foregoing regulations relating to the assembling of the first General Convention, shall apply to the assembling of future General Conventions, until a law or laws to the contrary shall have been passed by that body.

*Fundamental Rules to be adopted until Laws to the contrary shall have been passed by the General Convention.*—1. No member of the Church of England who shall not register himself as a member of that Church, shall in consequence thereof be deprived of any right or privilege to which he is now entitled.

2. No Church censure shall be imposed upon any one until the charge brought against him shall have been duly proved before a jury of persons of his own order.

3. No Clergyman who shall have been duly instituted into his office shall be removable therefrom, except by sentence pronounced after judicial inquiry, according to the laws of the Church.

4. The body of law known as the Ecclesiastical Law of England, (although in many respects inapplicable to the Branch of the Church of England planted in these Islands,) shall, until altered by the General Convention, be the standard by which all questions of Church membership, and of the rights or functions of the members of the Church of England, shall be determined.

5. Except in Churches where regulations to the contrary may now exist, the sittings shall hereafter be appropriated to Church members residing in the parish or district, without any payment being demanded in respect of such sittings.

6. The proposed Constitution to be, for the present, applicable only to the European population of these Islands.

## THE FOUNDERS OF THE ENGLISH PROPAGANDA.

### No. III.<sup>1</sup>

ALTHOUGH it is certain that the earliest efforts of the new Corporation were directed towards the conversion of the heathen Indians in North America, it is necessary, in any account of the Founders of the Society, first, to take notice of its members among Foreign Protestants, and of the extensive correspondence carried on with them. And, in order to form an estimate of the motives with which this correspondence was undertaken, it is important that we should be aware what were the prospects which, at that time, had seemed to open upon the Church of England, in regard to the Reformed Congregations on the Continent.

Mention has already been made of the Mission of Dr. Grabe, from the King of Prussia, with a request that he might receive episcopal consecration at the hands of our English Bishops. But this fact does not stand alone. It appears that in the time of

<sup>1</sup> Continued from page 125.

Albert of Brandenburg, a considerable part of the Bishops in Prussia had conformed, at first, to the Reformation, and adopted a Reformed Liturgy. And, although this had not succeeded, the circumstance may have the rather inclined his descendant, Frederick, the first king of Prussia, to look towards the same system of Church government. But he owed his kingly dignity to William III. who was his relation, and was on every account anxious to cultivate friendly relations with England. "He was," says Bishop Burnet, "a virtuous man, and full of zeal in the matters of religion; he raised above two hundred new churches in his dominions."<sup>1</sup> He succeeded, in A.D. 1707, to the principality of Neufchatel, in great measure through the aid of the English interest in opposition to the French. On this occasion, we are told by Burnet that he "engaged his honour, that he would govern that State with a particular zeal for advancing both religion and learning in it; and upon these assurances he persuaded the Bishops of England, and myself in particular, to use our best endeavours to promote his pretensions; upon which we wrote, in the most effectual manner we could, to Mons. Ostervald, who was the most eminent ecclesiastic of that State, and one of the best and most judicious divines of the age; he was bringing that Church to a near agreement with our forms of worship. [Note by Dr. Routh: "Their form of Common Prayer had been published in English in 1693, with the approbation of six of our Bishops."] The King of Prussia was well set in all matters relating to religion; and had made a great step, in order to reconcile the Lutherans and the Calvinists in his dominions, by requiring them not to preach to the people on those points on which they differ; and by obliging them to communicate together, notwithstanding the diversity of their opinions: which is indeed," (says Burnet,) "the only wise and honest way to make up that breach."<sup>2</sup>

It would seem, indeed, that Burnet, according to his wont, was disposed to attribute more than due weight to his personal influence. For if the Neufchatel Liturgy was published in 1693, it is impossible that the inclination of that Society towards the Church of England could be owing to the King of Prussia's election fifteen years afterwards. And this view is confirmed by what follows.

Further particulars of these endeavours are supplied in a rare tract of Dr. Woodward's,<sup>3</sup> which begins as follows: "It

<sup>1</sup> Burnet, vol. vi. p. 140. Ed. Routh.

<sup>2</sup> Ibid. vol. v. p. 319.

<sup>3</sup> Copy of a Letter from the Pastors, &c. of the Church of Geneva to the King of Prussia, &c., together with the manner of the joint administration of the Lord's Supper, by the Lutheran and Calvinist Ministers, &c. By Josiah Woodward, D.D. 2d Ed. 1700.

cannot but be agreeable to all that *love the Lord Jesus Christ in sincerity*, to observe that it pleases Him, who is the Head over all things to His Church, to give some late revivings to our hope, that He is drawing together his poor *scattered flock* into a more compact body than hath been seen for a long time in the world; that we may at length attain the blessed and glorious sight of one sheepfold under one shepherd. The following pages will show us the advancing agreement between our Protestant brethren abroad, the Lutherans and Calvinists, with the great steps that his Majesty the King of Prussia hath made towards it, and the moderate sentiments and healing methods of the Churches of Geneva, Basil and others, concerning it. . . . . We have also . . . . the copy of a Form of Prayer and Thanksgiving used at Neufchatel, which the reader will find very consonant to the Liturgy of the Church of England, as this must be confessed to be to the best and most ancient Liturgies of the Christian Church." He proceeds to mention a letter from Mr. Jablonski, chaplain in ordinary to the King of Prussia, and tutor to his son, in which he had acquainted him that at a conference of divines of both persuasions, "their joint difference to the constitution of the Church of England was thought to be the most proper means to unite them; being a Church which the most judicious of both communions esteem and respect, as most agreeable to the doctrine and practice of the four first centuries of Christianity." And he adds, that, at Neufchatel, "they use a daily Liturgy in many of their churches, which is in the whole very like, and in many parts the very same, with that of the Church of England, as we see in the copy of it printed with the catechism of Mr. Ostervald; and several of the divines of Geneva have expressed their approbation of it." He then gives the letter of the Church of Geneva to the King of Prussia, expressing their willingness to merge their differences with the Lutherans, signed by the moderator, and twenty-eight other pastors and professors, and, among them, by *Benedict Pictet*, Professor of Divinity, and *Benedict Callandrin*, Professor of Divinity. The answer of Frederick, which is also given at length, assures them of his approval, and desires that they "would hold correspondence with *our Bishop*, and our other divines, about the fittest means to bring it to pass." This bishop would seem to have been a Lutheran superintendent, and the desire to have the true Episcopate from England only shows the more clearly that this king, and those who acted with him, had the same opinions of it as ourselves. Then follows an account of the manner of mutual administration of the Holy Communion, by ministers of both persuasions, at Koningsberg, in Prussia—the Calvinist receiving at the hands of the Lutheran,

and the Lutheran at the hands of the Calvinist. And, lastly, a Form of Prayer, much resembling an abridgment of our own Liturgy, used at the inauguration of the king as Prince of Neufchatel; which Dr. Woodward says was sent to him from thence, with a solemn entreaty that he would "make use of it, for the honour of the Church of England."

By the help of these facts, we may the better understand the motives with which that extensive correspondence was undertaken by the Society with foreign Protestants, which is indicated by what follows.

"18th Oct. 1706, Mr. Benedict Pictet, Professor of Divinity at Geneva, elected."

In the same year, 20th Sept. we find the first mention of "the Bishop of Salisbury,"<sup>1</sup> as recommending "Mr. Luborneraki, once a Popish Missionary, now a proselyte to the Protestant religion, willing to go out as a missionary to China, or elsewhere." £20 were voted him for his present expenses, and to prepare himself as a missionary.

In December, Mons. Verenfells, Professor of Divinity at Basle, was proposed as a member, and in March the Bishop of Salisbury proposed Dr. Zwinger, Antistes of Zurich. Again, in 1710, we have a notice of a "Letter from Mr. Ostervald to Dr. Nichols, giving a large and particular account of the government and discipline of the Neufchatel churches." And in the Appendix, "The Saturday Form of Prayer, in imitation of the English Liturgy, introduced by Mr. Ostervald at Neufchatel," is given at length. It was doubtless in consequence of such friendly intercourse, that some of Ostervald's own works were adopted by the Christian Knowledge Society.

July 1710, a still more eminent person, Mons. L'Enfant, writes to the Society from Berlin, "owning the receipt of a letter announcing his election as a member, for which honour he returns his hearty thanks." This very learned man, who, though a native of France, resided the greater part of his life at Berlin, where he was the king's chaplain, was the author of the "Histories of the Councils of Pisa, Constance, and Basle," and in a memoir of him prefixed to the latter work, and taken from the *Bibliothèque Germanique*, we find the following notice of his connexion with this Society:—"Il fut agrégé en 1710 à la Société de la *Propagation de la Foi*, qui est établie en Angleterre;" and the memoir proceeds to say that during a visit to England in 1707, he had the honour to preach before Queen Ann, and might have been made one of her chaplains.

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<sup>1</sup> It would be superfluous to give any account here of the celebrated Bishop Burnet.



It is this literal translation into French of the Roman title, *De Propaganda Fide*, which has been before referred to.

"20th April, 1711. The Lord Bishop of Bristol (Dr. Robinson) proposed Dr. Swidberg, *Bishop of Scara*, in Sweed-land, for member of this Society." In May "the Bishop of Scara" was proposed a second time, and in June his election is recorded. Here again we have an interesting testimony to the designs of the Society; since it is in the Church of Sweden alone of the foreign Reformed Churches, that the episcopal succession is said to have been preserved. It was therefore natural and right that an English bishop should show a desire to cultivate friendly relations with a bishop of that communion.

In the same year, *M. Pictet* of Geneva, before mentioned, writes that he had wished to dedicate his "Christian Theology and Ethics" to the Society, and prays that "so illustrious a body of men" will give him a task to write something which might conduce to propagate the gospel." *M. Basnage* writes from the Hague to dedicate his work *Entrétiens sur la Religion* to the Society. And *Dr. Jablonski* informs them that the King of Prussia, in imitation of their Society, has connected with his Society for Philosophical Knowledge, a department also for Missions.

Indicative of the same views is the notice, about the same time, of two brothers, natives of the Valleys of Piedmont, "Cyprian and Paul Appia, who, after having been educated some time in the College of Lausanne, and then brought over to England, and by the charity of the Bishops of London, Worcester, &c. educated at Oxford, and *admitted to Holy Orders*, were now intending to return into their native country."

There is much interest also in a letter from Mr. Calandrin, of Geneva, (one of the subscribers to the letter to the King of Prussia,) describing the sufferings of the Protestants on board the galleys in France. (It will be remembered that this was in the reign of Louis XIV., and under the system of persecution adopted in his latter days.) He says there are about 280 prisoners in the galleys professing the Reformed faith, some, indeed, being deserters, or *guides*, (?) but the greater part arrested on leaving the kingdom, or taken in their religious assemblies, or assisting the Vaudois in returning to their country. He says some have been there fourteen and sixteen years; that as many as thirty-five are at Dunkirk; that when the term of their imprisonment is expired, they are not liberated unless they will conform, and he mentions by name several noble gentlemen of France thus treated. Some were lashed to a gun and bastinadoed for refusing to take off their caps at mass; some had endured two or three hundred lashes, till they

were swimming in the blood that gushed from their bodies. And he suggests that there should be a house of reception in England for converts from Romanism. There follow "Articles of Agreement" made by the Protestants on board the galleys in France, pledging themselves as to their conduct towards one another, and in regard to their religion.

If we cannot concur in all the opinions, or in the religious position of some of these persons, yet we may see enough to convince us that there seemed to be a prospect of conferring upon them the greatest blessings, and that this Society was anxiously employed in preparing the way for their reception.

(To be continued.)

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### Correspondence, Documents, &c.

#### THESSALY, ALBANIA, AND MOUNT ATHOS.<sup>1</sup>

THE Albanian language is harsh, guttural, and very monosyllabic; but is mixed with many Greek, Turkish, and Slavonic words. They call themselves *Shipetar* in their own tongue. The few Albanians who can write use the Greek characters, having none of their own: Greek is also very generally understood, and spoken; Turkish very rarely. Except a few officials sent from Constantinople, there are no Ottomans, *i. e.* Turks by race, among them; and though the Mahomedan Albanians comprehend full half the nation, it is melancholy to think that they should be all renegades, who have apostatized from Christianity, either from persecution or from political selfishness, during the last three centuries. Their new faith, however, sits very loosely upon them, and they often confound together Christian and Mahomedan and even heathen rites and names. Equally hated and feared by both Greeks and Ottomans, they are to be found as mercenary soldiers in all parts of the Turkish empire. Numerous colonies of their nation are settled throughout Southern Greece, and in some of the islands of the Ægean; indeed, well nigh half the subjects of King Otho, including the Hydriotes, the Spetziotes, and many others of the most gallant champions of Greek independence, are Albanians both by race and by language. The *Skipetar* are generally of the middle stature, and of lighter complexion than the Greeks; very spare and muscular, and particularly slight round the waist. They shave their hair on the fore part of the head, but suffer it to flow in profusion from the crown, *ἐπίθεν κομώντες*, as Homer calls it. The lower class are filthily dirty, often wearing the same coarse woollen shirt and kilt till they are worn out. The costume of the higher orders is extremely elegant, and has been adopted as the national dress of Greece. It may be made very costly. Those who can afford it wear two or three velvet jackets, one inside the other, and all richly embroidered with gold and lace, white fustanelles or kilts,

<sup>1</sup> Continued from p. 135.

bound round the waist by a shawl and belt, which contains their pistols and daggers, generally with silver hilts and scabbards, curiously worked, and often set with garnets—besides a whole armoury of little silver cartouche boxes, and a small silver ink-horn. In fact, an Albanian invests all his money in his arms and accoutrements. Embroidered mocassins and sandals, the *fez*, or red skull-cap, with a long flowing tassel, and the shaggy white capote, or cloak, which is worn by all classes, complete the costume. On the back is generally slung a gun with a long thin barrel, but with so short and slight a stock that it can scarcely be fired with a good aim, except when rested over a rock, the branch of a tree, or the like. But this suits the skirmishing mode of fighting of the Albanians, who are much fonder of the ὀδὸν ἐλθέμεναι than of the ἀνδρασιν ἰφι μάχεσθαι. The costume of the women varies in different districts. The higher classes dress like the Greek ladies, (I mean those of them who have not adopted Frank fashions)—viz. in the red skull-cap, a tight fitting embroidered jacket, and loose worked petticoat.

I went early this morning with the consul to pay my respects to Rostan Pashá, the present Governor of Epirus, a fat, jovial personage, more *empressé* in his manner than most Turks. We had the usual chat on the present state of Eastern politics, rumours about which have reached the furthest valleys, like the echoes of distant thunder among mountains. On my complimenting him on the perfect tranquillity of his dominions—so comfortable for travellers, and so honourable to his government—the Pashá reciprocated by assuring me that any prosperity which Turkey might now be enjoying, was entirely owing to the friendship of England. He gave me some delicious fruit of various kinds, sent him from his gardens at Constantinople. He has the elegant taste of collecting there flowers and fruits from all the provinces of which he has at different periods been Governor. Besides irregular militia, the garrison of Joannina is composed of 3,000 or 4,000 of the *nizar geditt*—i. e. regular troops, armed, dressed, and disciplined in the European fashion. I subjoin a copy of the fresh *bayourdee* I was here supplied with, as a specimen of such documents, and of the official Greek written in Albania, where Turkish is almost unknown. It will be seen, however, that many Turkish words are mixed with the Greek in writing as in conversation.

Ὁ Ὑψηλότερος Διοικητὴς τῶν τριῶν Νομῶν τῆς Ἠπείρου,  
Μούσουλ Ροστάμ Πασσᾶς.

Ὁ ἐπιφέρων τὴν πόρουσαν διαταγὴν μας ἐκ τῶν περιγηγῶν τῆς Βρετανικῆς φιλικῆς κυβερνήσεως, εὐγενέστατος Κύριος Μουσέρ (Monsieur—sic) Τζόργης (George) Β——, ἔφθασεν ἐνταῦθα ἀπὸ Κωνσταντινουπόλεως, χάριν περιγήσεως, ἐντεύθεν δὲ ἀπερνᾷ διὰ Κακοσοῦλι καὶ Πάργαν καὶ Σαγαδάν διὰ τὸ ἀπέλθῃ εἰς Κορφούς, ἔχων μαζί του καὶ ἓνα δούλον του. Ἐπειδὴ λοιπὸν καὶ εἰς τοιοῦτος εὐγενὴς μουσαφίριδες (sic) τῶν φιλικῶν ἐννάμειων ἀπαιτεῖται κάθε ὑποδοχὴ καὶ ὑποδεξιῶσις, καὶ ὅσον τὸ δυνατὸν συνδρομή, διὰ τοῦτο προστάζεσθε, οἱ ὑπὸ τὴν διοίκησίν μας μου-

δηριδες, καὶ οἱ καθ' ὁδὸν μεμπόριδες τῶν δερβενιῶν (keepers of the passes) καὶ τῶν θέσεων, ὅθεν ἡ εὐγενεία του ἤθελε διέλθει, νὰ χορηγήσῃτε εἰς αὐτὸν κἄθε ὑποδοχὴν καὶ ὑποδεξιῶσιν, καὶ ὅθεν ἤθελε διαμείνει (*sic*) νὰ τὸν δεχθῇτε μὲ τὴν ἀνήκουσαν εἰς τὸ ὑποκείμενόν του φιλοφροσύνην, καθὼς ἡ βασιλικὴ συνθήκη διαλαμβάνει, προβλέποντες, διὰ τὴν αἰσίαν καὶ ἀσφαλῆ διάβασίν του, καὶ ὅταν τοῦ κάμη χρειαν ζῶα διὰ καβάλαν, (when he wants horses to ride,) χωρὶς ἀναβολὴν στιγμῆς νὰ τοῦ (*for τῷ*—an archaic form, often found in very ancient inscriptions) δοθῶσι κατὰ τὸ σύστημα. Κατὰ τὰς ἀνά χεῖρας του λοιπὸν σωζομένης ὑψηλὰς διαταγὰς τῆς βαθυσεβάστου κυβερνήσεως μας, θέλει χωριγηθῇ (*sic*—misspelt *for* χορηγηθῇ) ἀπὸ τοὺς μεμπόριδες, μονδῆριδες, καὶ λοιποὺς ἢ κἄθε συνδρομῇ καὶ ὑποδεξιῶσις, συντροφίῳντάς τον καὶ μὲ ὅσους ζαπτιγέδες τοῦ ἀναγκαιῶσι (accompanying him with as many soldiers as may be necessary) καθὼς καὶ τὰ ζῶα ὅπου τοῦ χρειασθῶσι νὰ τοῦ δίδωνται ἀμέσως, χωρὶς νὰ δυσκοληθῇ, εἰς τὸ παραμικρόν, ὅτι ρίζαν δὲν ἔχωμεν ἐξ ἀποφάσεως.

31 Ὀκτωβρίου (Nov. 12. New style).

Ἰωάννινα.

This precious specimen of Turko-Greek orthography and grammar is handsomely written on parchment, signed (in Turkish characters) by the Pashá, and sealed with his official seal.

After leaving the Satrap's palace, I entered a monoxylon with the Consul's negro Chavass, and rowed across the lake to the island. These *monoxyla* (μόνον ξύλον) are rude canoes, propelled by short flat paddles, the rower sitting in the stern, but looking forward to the bows. The day was again beautifully clear, and the mountains, minarets, and citadel were reflected on the lake as on a mirror. Vast flocks of wild fowl arose as we drew near them. The island is of narrow extent, with a few rocky eminences, a fishing village, and two or three small convents. It was to one of these that Aly Pashá retired, at the close of the siege, with a few faithful followers and his favourite wife, Vessiluke, a Christian; and here, while waiting for the terms which he had been induced to expect from the Sultan, he was treacherously murdered by the Turks, February 5, 1822. He had left the powder-magazine of the citadel, containing his treasures, under the guard of a young Albanian, named Fehim, entirely devoted to his master's will, and who, on a signal from the island, would have fired a train, and destroyed, with the city and besieging army, the gold of the rebel satrap—that trophy which the Sultan most coveted. Unaccountably yielding to the importunate solicitations of his enemies, Aly transmitted orders to this vigilant guardian to extinguish the match that was continually burning by his side, so voluntarily be-  
reaving himself of the last pledge of safety. Soon after, several Pashas and great officers came to visit him in the islet, and during the first exchange of compliments, one of them drew a pistol and wounded him in the back. A cry of treason was raised, and Aly retreated into the upper room of one of the monasteries, where he held out with a few followers, until his assailants, entering the chamber below and

firing through the floor (the shot-marks are still visible), pierced him with several balls. His head was sent to Constantinople, and suspended, as usual, for some days, over the Seraglio gate. It was afterwards nearly purchased as a trading speculation by a Greek merchant, who proposed to embalm it, and send it to be exhibited in England, where the fortunes of Aly had excited much interest; but he was defeated by the piety of an old servant of the Satrap, who offered a higher price to the executioner, and was thus enabled to bury in peace his master's head under the high-turban stone, which, surrounded by the monuments of his sons, put to death soon after their father, is not the least remarkable among the sights of Constantinople. It stands on the edge of the great Turkish cemetery, near the Castle of the Seven Towers and the shore of the Sea of Marmora. The fortunes of Aly Pashá exercised a great influence on the Greek Revolution. If his power had remained unimpaired, he would easily have crushed the insurrection; and it was his rebellion against the Sultan which was seized by the Greeks as the most favourable opportunity for them also to rise in arms.

When I had satisfied my curiosity about the last narrow refuge of so much greatness and of so much crime, I was rowed back across the lake, and landed at the sally-port of the citadel. It has never been restored since the siege of 1821, and offers only an irregular outline of dismantled battlements, crowned by the shapeless ruins of the palace of Aly Pashá. His body is buried here under a massive stone monument; and there is a splendid view of the lake, mountains, and city, from a mosque built on the edge of the rock hard by.

About noon, I returned to the Consulate, where I expected to find that my servant had procured me horses to go to Corfú, viâ Suli and Parga. But I was met by the intelligence that all the *charidgees* positively refused to let me hire their horses for that difficult and dangerous road, though I might have as many as I chose for Sayada, a village on the coast, which is the direct route between Joánnina and Corfú. The Consul instantly sent a message to the Pashá to inform him that my firmátin from the Sultan had been disregarded. "The end of the world is come; they are dishonouring the Sultan's firman: do they think they are in Greece?"—(Ἀφίχθη τὸ τέλος τοῦ κόσμου ἀτιμάζουν τὸ φερμάνι τοῦ Σουλτάνου στοχάζουν ὅτι εἶναι εἰς τὴν Ἑλλάδα;) was his Highness's exclamation—more in wonder than in anger—as reported to me. He immediately sent some of his chavasses to the principal khans, with orders to choose for me the four best horses there—which soon made their appearance, though without their owners, who had fled from fear of being bastinadoed. I left word at the Consulate, that if they chose to come after me, I would pay them the regular menzil price; and then started at 1 P. M., under the guidance of the gallant negro.

After 3½ hours' riding, I reached a place called Dramisiús (Δραμισιὺς), where there is the best preserved theatre in Greece, and other Hellenic remains. The whole are called by the peasants, like all other ancient buildings, τὸ παλαιόκαστρο; just as in Ireland, every

old ruin, of whatever description, is known among the countrymen as the "ould forth" (old fort). This theatre is built on the slope of a low hill in a retired and solitary valley, just under the most northern range of the Suli mountains. It is not so perfect as the theatre at Taormina, in Sicily, was when I visited it in 1845, as no part of the proscenium is now standing; but, in Greece, the only other relic of antiquity of the same kind which at all approaches it in good preservation is the theatre at the place called τὸ ἱερὸν, on the road between Epidaurus and Argos. The stone seats still remain, supported by huge masses of Hellenic masonry. Close by are the ruins of one or two temples, and of a wall which enclosed them, the slightness of which proves that it was merely the peribolus of the *ῥέμενος*, or sacred ground. The situation, also, is neither strong, commanding, nor well-watered, the usual characteristics of the sites of Hellenic towns. These facts, combined with there being no vestiges of an old city in the neighbourhood, prove that the remains at Dramisius are those of a national ἱερὸν, or sanctuary of the Molossians—very probably of Pussaron, where their kings were inaugurated. Such solitary ἱερά, with a theatre and place for political assemblies adjoining, are often found in Greece; for instance, at Olympia and on the Isthmus of Corinth. All these, as also the far-famed temples of Sunium, Ægina, and Bassæ, are in lonely and sequestered scenes, proving that the religion of Hellas—like that of the ancient Celts—witness Stonehenge, and Karnac in Brittany—well knew how to avail itself of two things most conducive to a solemn and devotional effect—silence and solitude.

I sent my servant, with the horses and chavass, to the nearest village, called Alipuchori, (*i.e.* Foxtown), where I was to sleep; and lingered in the theatre until after sunset,—repeopling, in imagination, the deserted walls with the thronging crowds of ancient days. Very striking, on reflection, is the nature of the surrounding country, capable of producing little else but pasture for cattle, and offering no conveniences for the display of commercial industry either by sea or land. If it excites our astonishment that the inhabitants of such a district should have had the refinement to delight in works of this kind, it is still more wonderful that they should have had the means to execute them. This can only be accounted for by what Horace says of the early Romans:—

"Privatus illis census erat brevis,  
Commune magnum."

This is the true secret of national power, which cannot be equally effective in an age of selfish luxury. In the erection of public monuments, and works of every kind, few persons will be so hardy as to assert that the taste and magnificence of modern nations have kept pace with their wealth and expenditure.

Nov. 14.—We are on horseback this morning, while it is still dark in the valley; though the first rays of the sun are already lighting up the high peaks of the Suli mountains, and below—

"Winking Mary-buds begin  
To ope their golden eyes."

The two charidgees who own the horses arrived late last night. They are both Moslems, from Paramythia, and light-hearted Pallakaria (Παλληκάριον, dim. of πάλλαξ, juvenis), a word used exactly in the same sense in Greece as "boys" in Ireland. They had bargained to carry the packs of one of their fellow-countrymen home from Joannina, and did not much relish having instead to guide their horses through the gorges of the Acheron. However, they bore the change in their route, though forcible, with true Moslem resignation. I gave the Consul's negro his *bachshish*, taking a Suliote to guide me over his native mountains. We were just ten hours between Alipunchori (Ἀλιπουνχώρι) and the small monastery of the Holy Saviour (Ἅγιος Σωτήρ) where we slept, and which is on the eastern slope of the great mountain of Suli. The greater portion of the way, the path is a mere cornice, running along a wall of rock, and in some places would be very dangerous for any but Albanian horses. We passed one or two small villages, once the property of the Botzaris family. The valleys on both sides of the great ridge of Suli belonged to the Suliote confederacy in the days of its greatest strength. It was like the united Forest Cantons of Switzerland, and the Achæan League, which, just before the Roman Conquest, revived a faint image of the ancient glory of Hellas—the pale Martinmas summer of her closing year. Mark Botzaris, and many of his comrades in arms, are not unworthy to stand in the same rank with Tell and Philoëmmon.

As we wind along the mountain-side, we now and then see through an opening to the south, and then it is hid by some projecting rock; and then once more—

"Ambracia's Gulf behold, where once was lost,  
A world for woman, lovely, harmless thing."

At its narrow entrance was fought the battle of Actium, that celebrated naval engagement, the result of which placed all the civilized world under one monarch, and riveted its chains for ages, diffusing at the same time peace, opulence, and security over extensive countries, from which they had long been banished. On its northern shore, near the modern town of Prevesa, lie the massive ruins where once rose that proud "City of Victory" (Nicopolis)—the "second Cæsar's trophies," to which a *Christian* interest is added by its once having been the winter residence of St. Paul. (See Titus iii. 12.) Augustus, after the battle of Actium, having resolved to establish two Roman settlements on the western coast of Greece, made choice of Nicopolis and Patræ for that purpose, granting lands in their vicinity to some of his followers, endowing the cities with the valuable privileges of Roman colonies, and augmenting their importance at the expense of the territory and population of all the declining townships in the neighbourhood. Nicopolis has again become the same desert place which it was 2,000 years ago; for the changes which have occurred in navigation and ship-building since that age have rendered the situ-

ation unadapted to the commerce of the present day ; but Patræ, the most flourishing town in the Peloponnesus, still justifies the choice of Augustus.

Once or twice to-day, through openings in the Suli ridge, I catch glimpses to the West of the Ionian Sea, dotted by Paxo and Anti-Paxo, and with Coreyra—*ὡς ὅτε μὲν ἐν ἡπειρίδει πόντῳ*—

“Spread like a shield upon the dark-blue sea,”

as it appeared to Homer's eyes. The wolves howled round us all the night, and a few days ago, they devoured fourteen sheep belonging to the monastery. Our guide turns out to have been a famous kleft in his day, and flayed and quartered the lamb which the good monks gave us with all the skill of a highland cateran. We lit a large fire to roast him in the court-yard of the convent, and my four pallekaria, with their arms and wild faces glittering in the flickering light, and several of the good fathers with their long beards and dark robes in the background, formed a very picturesque group around it.

Nov. 15.—The morning dawns through mists and clouds, so that the beautiful weather which we have been enjoying for several days is over. We started soon after day-break, and advanced up the mountain by a difficult zigzag path. We passed the crumbling remains of many redouts and breast-works of loose stones erected by the Suliotes, who contested this ground inch by inch, and for many years, against Aly Pashá—performing deeds of heroism worthy of the best days of Greece. They were a tribe of Christian Epirotes, mustering, perhaps, 4,000 fighting men, nominally subjects of the Sultan ; but as really independent of the supreme government until finally reduced in 1803, as were the Scotch Highlanders until after the suppression of the insurrection of 1745. The mutual jealousies of the chieftains, and the desertion of some of their number, hastened the ruin of the commonwealth more than all the armies which the Turks brought against them during a struggle of more than ten years. The stories told of their speed in running over mountains to us impassable—of their skill as marksmen—of their keenness of sight, in which they excelled all other Albanians, who themselves are surpassed only by the Arabs of the desert—of their vigilance and sagacity—of their ability in planning, and activity in executing the most refined stratagems of their desultory warfare—of their powers of voice, remarkable even among the *βουνὶ ἀγροῖ* mountaineers of Greece, and by which they were enabled to exchange signals at immense distances,—in short, their prodigies of strength and valour against overwhelming odds, would, in some instances, exceed belief, if they were not so universally attested by their enemies.

After a weary scramble, we reached the top of the ridge, here nigh 3,000 feet above the sea, and which commands, in clear weather, magnificent prospects in every direction. But to-day we were enveloped in clouds, and lost our way, wandering about most helplessly for some time by the edge of frightful precipices. At length a



break in the mist showed us the fort on the isolated rock of Trypa—commonly called the Castle of Suli—1,000 feet below us, and beyond, the deep dark chasm, through which the Acheron rushes into the Acherusian marsh, crossing which in a meandering course, it empties itself into the Sweet Harbour (Γλυκὺς Λιμὴν)—now called by the sailors of the Levant, (probably from a beacon or light-house having once stood there,) Porto Fanari. The water of the port is still *sweet* from the influx of the river. A tremendously steep path brought us to the bottom of the castle rock, which we reached in four hours, after leaving the monastery where we had slept. Here we breakfasted among the ruins of the Suliote hamlet of Ríafa on the remains of the lamb which we had brought with us. Besides the hill of Trypa, another isolated rock rises from the ravine of the Acheron, and is called by the Albanians *Rughni*. These were the chief strongholds of the Suliotes, but the small forts now crowning their summits were erected by Aly Pashá after their capture, the old buildings on them having been destroyed by the fierce fire of the four cannons which the Turks dragged up to a point of the overhanging mountains, completely commanding all the Christian positions. About a rifle-shot from these two rocks, but separated from them by the deep chasm of the Acheron, are situated on a little upland lawn, the ruins of the main village of Suli, called by the infidels *Κακοσουλά*, like the *Κακοίλιον* of Homer. When all further defence had become hopeless, a great number of the Suliotes broke through the lines of the enemy, like the Platæans in the Peloponnesian war, and escaped to the Ionian Islands. Many of them were afterwards enlisted into the Greek regiments raised by the English, but which were disbanded in 1814. At the outbreak of the insurrection, they mostly went to Greece, where many of them became chief leaders in the war of independence, and so inflicted greater injuries on the Turks than they ever could have done if they had remained in their native mountains. A dead silence, broken only by the rushing of the Acheron, now reigns in these gloomy gorges, which so long re-echoed the roar of battle and the cries of the combatants. The Mahometans showed as much perseverance in the attack as the Christians did in the defence, climbing up the sides of the ravines, and pushing their stone breastworks to within a few yards of those of the besieged. The Suliote women continually exposed themselves to the fire of the enemy, supplying the men with water, ammunition, and provisions, and, when not otherwise employed, discharging volleys of abuse against the infidels. The hero of the last scene of the defence was Samuel the Caloyer.

(*To be continued.*)

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BENGAL MISSIONS.—No. I.

THE BARRIPUR MISSION.

WE are indebted to the interesting pages of the *Calcutta Missionary* for the following Report by the Rev. C. E. Driberg, dated 20th May, 1851 :—

I have the pleasure to send with the usual quarterly returns of spiritual duties, this brief report of the state of the Mission under my charge up to the present date, and of a visit I recently paid to the more distant stations of Bosor, Dighirpâr, and Kharri.

But before I proceed further, I wish to mention the great loss we have sustained in the death of our staunchest friend and supporter, our late Secretary, the Rev. Professor Street. From the first day of his arrival at the College to the moment of his death, he never ceased to take a lively interest in the affairs of this Mission. It is entirely owing to his noble exertions that we have now two consecrated churches here, which will ever be regarded by us all as monuments of his zeal for the glory of God and the salvation of men. It was his pleasure to superintend personally the erection of St. Peter's Church at Barripûr; during the three years it was being built, not a week passed in which he did not come down at least once, to inspect the progress of the work. He had visited frequently almost every village in this Mission, not excepting the most distant ones, and had become acquainted with the Christians, by whom he was loved for his invariable kindness of manner, his condescension in visiting the huts of the very poorest, and his readiness to relieve the needy.

In his intercourse with the Missionaries there was a total absence of any assumption of authority or superiority; in many cases he yielded his judgment to theirs, when he might have enforced his own. Indeed, he was to them as an elder brother, and by his own bright example, by his constant correspondence and personal intercourse, he cheered them on to persevere boldly in the great work God had appointed them to. And they had implicit confidence in him, knowing full well that in all their difficulties and discouragements they would find in him a true friend and a faithful adviser. His gentleness and benevolence, his brilliant talents, his devotedness to the cause of Christ, his heroism of mind, whilst they won for him the love of all our Missionaries, caused the flame of Missionary zeal to burn brighter and brighter in their own hearts. From the powerful energies of his mind, and his wise and enlightened judgment, we hoped that he would be the instrument under God for bringing about a better state of things in the Missions generally. But God's will be done! If I have dwelt longer than I should on this mournful topic, I trust, my dear Sir, you will bear with me: for not only is Professor Street's death a public loss, but I myself mourn one who was my constant friend for nearly twelve years; in fact, it was he that bore half the burden of this Mission. The last time he came to Barripur was on the 12th of March, to examine the state of the church, in company with the architect, Mr. Gray.

The Mission has lost the services of the Rev. E. H. Higgs by his removal to Dibrughur, in Upper Assam: he had become acquainted with the people here, and gave promise of being a most valuable coadjutor. I have no doubt he will, by God's blessing, fully realize all our expectations of him.

Since the date of the last report, three native Catechists have been appointed to the Mission from Bishop's College, and the senior reader, Isshur Chunder Nawn, has been promoted to the same grade; but one of the number having fallen into grievous sin was obliged to be sent away; the remainder are at present stationed as follows: one at Barripûr, one at Kharri, and one at Bosor.

The duties of the Mission have been regularly carried on as hitherto, viz. the daily morning and evening service at Barripûr, the Sunday and week-day services at the different village stations, with pastoral visits to the Christians from house to house, and conversation with the heathen: and our prayer is, that God may pour down upon the Word the dews of His heavenly blessing, and make it bring forth abundantly. It is a great cause for thankfulness that we have been enabled to continue at our posts during the last year uninterruptedly—nothing of course tends so much to the progress of the work as regular and continuous ministration.

Upon the whole, I think we have abundant reason to bless God for the measure of success vouchsafed on our humble labours. Our congregations are steadily increasing, and Christianity seems to be taking a firmer hold on the minds of the people, and many are desirous of progressing in the knowledge of our Lord and Saviour Jesus Christ.

At the same time it would be idle to deny that there are many who walk as though they were the enemies of the Cross of Christ; many, no doubt, have been influenced by other than proper motives in seeking admission into the Christian fold: there are many to whom the observance of the Lord's Day and attendance at His house are burdensome. May God turn their hearts and cause them to obey His Gospel!

During the last year a move in the proper direction has been made by some of the Christians, which the Committee will perhaps be pleased to hear. In several villages where there existed conference-houses, in which the people assembled for daily instruction by the readers, but which the committee had ruled should no longer be kept up at their expense, the Christians have clubbed together to raise money for rebuilding them, the Missionaries gladly assisting. One such place has already been constructed, and subscriptions are being collected for three others; the cost of each is about forty rupees. Might I venture to suggest that the committee grant ten Rs. towards each of these subscription papers as an encouragement to the people?

I am sorry to add that several deaths have occurred among our people during the past year. Two of them were men of some influence and character at Mogra Hât,—men who were foremost in anything tending to the good of the Mission, and by their regularity in attending on the means of grace, were examples to their brethren. More

recently still there died at Sulkea one who had been a convert from the Rev. Mr. Tweddle's time. His was a lingering illness. I was frequently at his side ; his words were full of simple faith and peaceful resignation. About a month before his death he had mentioned to me several little matters regarding his worldly affairs, and committed his wife and children to my keeping, and never again alluded to those subjects. He asked for the Holy Communion, and fell asleep shortly after.

I have to mention that St. Peter's Church, Barripûr, has undergone a thorough repair. This was rendered imperative by Mr. Gray the architect's opinion that four of the arches were positively unsafe. It was also decided that St. Andrew's, Mogra Hât, should be repaired after the rains, when materials can be conveyed at much less expense.

The bungalow at Bon Mogra is nearly in ruins, and ought to be repaired before the rains set in, if possible. It would be very desirable, and at the end certainly more economical, to replace the present thatch over the Sulkea and Dhanghatta church-bungalows by pukka roofs. I have been endeavouring to raise money for the former, that being in worse repair than the other. The cost will be about 700 Rupees. The Church Building Fund has promised 200, but excepting a small sum raised in the village, I have quite failed. At Dhanghatta there are some building materials now on the spot, and if funds were available, a room for the accommodation of the Missionary on duty *en route* to Bosor (as this is the half-way station) might easily be provided. But I suppose these matters must stand over till something can be done to supply Bosor and Dighirpar with decent places for the worship of God.

Finally, I have the pleasure to state that five families, who had, about five years ago, joined the Baptists, from a village quite close to Barripûr, viz. *Malliapore*, and who had been received by Mr. Pearce, the Baptist Teacher, without any reference whatever to me, have now come back to me and are seeking to be reconciled. I have received them on probation. A woman and her son lately joined us from the ranks of Hinduism, whose husband and father had become a Christian fifteen years ago. After so long a separation, they are now re-united in, we hope, higher bonds than those of nature.

C. E. DRIEBERG.

*Missionary.*

BARRIPÛR : 20th May, 1851.

*Extract from Journal of a visit recently made to Kharri, Dighirpâr, and Bosor.*

I LEFT Barripûr on Tuesday morning for my visit to the distant stations of Kharri, Dighirpâr, and Bosor. Owing to Professor Street's lamented death, and the ill health of my brother, I am alone on this occasion. The first village I stopped at was Banspallah, S.W. of Mogra Hât. After some conversation with the Christians and heathen, a great many of whom had collected, I read a portion of the Morning Prayers and explained the Gospel for the previous Sunday. We were assembled in the conference-

house that has been built through the exertions of the Christians. Thence I proceeded to Lokyanthpore, where I found a large body of Christians waiting my arrival. We had prayers in the chapel, after which I was occupied with various details of business till 11 o'clock A.M., when the heat of the sun warned me that I should make the best of my way to Dhanghatta, the half-way station to Bosor. The people of Lokyanthpore have been enabled, through the kindness of friends who take a great interest in them, to erect a very decent bungalow for divine service, but some 16 rupees are still wanting to finish the building quite, which I promised the people to beg of the Committee for them.

At Dhanghatta, old Reuben, of whom Professor Street has more than once made mention in his interesting papers on Missionary matters, greeted me with, "I find you are alone, Sir." I said "Yes, it's God's will." He then inquired if it was true that God had taken Street Sahib to himself. On my replying in the affirmative, he said after a little while, "It is all well—all well!" I remained silent. "Sir," he continued, "when the corn is perfectly ripened, the husbandman reaps it carefully, and stores it up in his garner. So Street Sahib, so ripe in faith and in good works, has been stored up by our Father in the heavenly garner. He that has the keys, has opened the door for him. God is good, Sir. God is merciful: let us rejoice, let us rejoice." Thus was I taught a lesson by this poor blind man that I had found hard to learn. He then asked me to relate some particulars of Street's illness, which I did; he then added, "I am now a feeble, blind, old man, I cannot expect to remain here much longer; I pray my end may be like his. Shall we recognise each other in the next world?" I read to him 1 Thess. ii. 19. He now sat down by my chair, talking about our Lord's transfiguration, and the "earthly tabernacle," and then abruptly asked, if I recollected on one occasion when he was trying to guide his tottering steps into the chapel by means of his staff, how "Street Sahib came up, took him by the hand, and led him to his seat. Ah, Sir," he added, "his was a kind and loving heart." This testimony to our dear departed friend from old Reuben affected me much. And here we parted, he to his house, I to examine the school. I had a long conversation with a man who professes to be sincerely desirous of Christian instruction; he is a person of some influence and property, residing about four miles from Thakoorpookur, (Mr. Long's mission station.) He does not, however, appear to have quite made up his mind to cast in his lot with us, seemingly afraid of some sacrifice he may be compelled to make. As it is always best to be plain with these sort of people, I gave him clearly to understand, to give up all, if need be, readily, cheerfully, and follow Christ. He promised to see me at Barripûr. At 4 o'clock, having got a fresh horse, I rode on to Bosor, and reached my tent at 9 P.M., having walked my horse more than half way, and with no companion but my thoughts,—and sad enough they were, when I recollected the different circumstances under which I had traversed these almost interminable plains last Easter. I had to rouse up the people at Bosor to get lights and something to eat, after a long fast and a day's hard work. It was too late to see any of the people, so I sat down alone at the tent's door, musing on God's gracious dealings with this village: how highly had it been privileged, how many of his Ministers had proclaimed the glad tidings of his Gospel here, some of whom now rest from their labour—Sandys, Hœberlin, DeMello, Street, Higgs, and now Harrison and the Driberg brothers, so engaged.

Early the following morning I had prayers, before the people went to their daily occupation. I then visited the Christians at Dighirpâr, Shibpore, and Boddhipore, stopping an hour at each village, speaking to them on various matters, and listening to their tales of distress. Boddhipore is quite a new settlement. The lands being fertile and rents low, people are

induced to come and settle there from various quarters. I saw there men from Bon Mogra, from Mowtollah, and from Kharri, and it has received several accessions this year from Dighirpár, but the place looks dismal and wretched, with its half-finished huts, and withered stumps of trees all around, the remains of what had been "the pride of the forest." However, all was life and activity; the men were busily engaged in raising up their mud walls, the women in preparing the paddy to be husked for the day's meal; even the little children had their share of business: but all assembled on one spot to welcome me. And much instruction, I hope, was imparted to them during our friendly conversation.

The people both here and at Bosor were much alarmed during the early part of the year, by the presence of several tigers in their neighbourhood. One was killed by a party of gentlemen from Calcutta, within sight of the catechist's tent. I got back to my tent at eleven A.M., and was occupied for several hours in investigating some matters of discipline. A candidate for baptism (a female) then came forward for examination; she repeated very correctly the Lord's Prayer, the ten Commandments, the Creed, and the two long answers in the catechism on the duty to God and our neighbour; and, as I found by questioning her, really understood what she was about. The catechist remarked that the women here were more earnest about being instructed, and came more regularly to be catechised, than the men. It is the reverse in most villages, for the women, being so much occupied in their domestic duties, are with difficulty got together for instruction. Here also, as in fact in every village that I visited, the Christians spoke in most affectionate terms of Professor Street.

We urgently want here two good bungalows, one at Bosor, the other at Dighirpár, for Divine Service, and one for the catechist's residence. The chapels, or, as poor Street calls them in the last report, "the miserable huts which serve for chapels," are altogether dilapidated, and were discreditable things in their best days. Knowing as I do how little means the Committee have at their command, I would not venture to make these requests did not a real necessity exist. The bungalow at Bosor should be large enough to admit of a room being portioned off for the accommodation of the Missionary when on duty here. Should the Committee be able to accede to my request, preparations should be made to commence building immediately after the rains. In the mean time, I must beg 20 rupees to make the huts weatherproof.

I wish also to mention, that Gupi Nath Sing the leper, who had been a Reader in this district many years ago, and was afterwards, when disabled by his dreadful disease, a pensioner on two rupees a-month, died a couple of months ago, leaving an aged father, upwards of seventy, and nearly blind, in a destitute state. I would beg that one rupee be allowed him. And there are five poor widows for whom I would solicit of the Committee a pension of 8 annas per mensem each.

On Sunday morning I had full service at Bosor—preached, and administered both the Sacraments. There were 3 candidates for Baptism, and 46 communicants, and about 100 in congregation, all in a hut about 30 feet long, 10 wide, and 10 high, with only air-holes for light and air. It is no matter of surprise that after being upwards of three hours in this hut, I was so exhausted as hardly to be able to walk out after service.

I left Bosor in the evening (accompanied by Catechist Simeon) for Kharri. We stopped at Chrisrampur, a village about half way to Kharri, where there are three families of Christians. A large party of heathens, too, came in on hearing of our arrival, and we sat down in the moonlight, and had a most interesting conversation till past ten P.M., when we took to our horses and made the best of our way to Kharri; but the aspect of the villages by moonlight is so very different from what it is by daylight, that we had con-

siderable difficulty in finding out our road, and only accomplished it after disturbing the slumbers of half-a-dozen villagers in as many villages. One man, from sheer fright at the apparition of two horsemen at that time of night in his compound, sent us several miles out of our road; but the next house we roused up appeared to contain only a party of women, who were loud in cautioning us not to go further on the course we were pursuing, as it would lead us into the dense jungle. We could hear a shrill voice in the stillness of the night, long after we had got clear of the village, calling out to "be careful not to go to our right." We reached Kharri in a couple of hours.

At Kharri we have now a spacious and commodious Church. The walls are of brick; the roof thatched. It is lofty, wide, and well ventilated. There is an eastern window of a single lancet, which, however, requires a glass frame. A vestry, twenty feet square, affords very comfortable lodgings for the Missionary on duty, and there are the comforts here which are unknown in the other villages—a bath-room, a hut for cooking, and a stable for one's horse. Through the kindness of Professor Street the vestry is furnished with two beds, a table, six chairs, almirahs, &c.

There is a chancel and a font, but the Holy Table wants a decent cover: it has none at present, and there is no sacramental service. The Holy Communion is, however, administered about once a-month, i.e. as regularly as circumstances will admit; for the place is rather difficult of access in the rains, because of the *khalis* one has to ford. The congregation last Sunday was 126. The east gable end of the Chapel being surmounted by a wooden cross, the native Christians called it by a name which we have adopted, the "Church of the Holy Cross." This Church was opened for Divine Service in August last; the service was read by Professor Street, Messrs. Higgs and Harrison and my brother also assisting in the service, and I preached the opening sermon. The Church was well attended, although we had a storm that deluged in one night the whole country round, rendering our return home both difficult and dangerous. This was the last occasion on which Street came down here. I dare say a paper he wrote on our accidents by flood and field on that memorable day, when Higgs was nearly drowned, will some day make its appearance in the pages of the *Colonial Church Chronicle*. The Church cost in all Co's Rs. 1,132.

The want of chairs is very general in all our chapels. There should be, at least, a couple of chairs, a bed or couch, and a small table, at each principal village. I had service at Kharri early in the morning, visited the Christians in their houses, catechised some who came to me, attempted to reconcile a most irreconcilable couple, and bade them all farewell on Tuesday.

C. E. D.

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[The Editor thinks it well to state that he does not consider himself responsible for the opinions of Correspondents.]

#### THE YEAR OF JUBILEE.

SIR,—The following suggestion, respecting the chronology of the Book of Judges, is interesting; and furnishes at the present time, if the idea be not discarded as untenable, abundant matter for reflection.

Josephus tells us (*Antiquities*, Lib. V. cap. 1), that after the death of Moses, Joshua led the children of Israel *twenty-five years*: and (Lib. VI. cap. 5,) that after Joshua there was no settled government for *eighteen years*, until Othniel, the first Judge. On these points

we receive no information in the Bible ; but from the rise of Othniel, we take the Book of Judges for our guide.

In Judges iii. 11, it is written that the land had rest *forty years* ; and Othniel died. After this the people served Eglon, king of Moab, *eighteen years* (iii. 14). From Eglon they were delivered by Ehud, and the land had rest *fourscore years* (iii. 30). Succeeding this, however, they were again in bondage,—“The Lord sold them into the hand of Jabin, king of Canaan, who mightily oppressed them *twenty years*” (iv. 3). And next we read of Deborah, a prophetess, who judged Israel.

The proposed Chronology, therefore, is as follows, dating from the death of Moses :—

Joshua lived until . . . . .	25
Othniel arose . . . . .	43
There was rest until . . . . .	83
The people delivered by Ehud . . . .	101
Rest until . . . . .	181
Deborah arose . . . . .	201

I draw attention particularly to the two periods 101 and 201 ; when Ehud and Deborah arose, respectively, to deliver the people out of bondage. There was an interval of just 100 years between these two events.

It would require some space of time after the death of Moses, but no long period, (for the movements of the people were rapid, and there was no enemy that could check their progress,) in which they could enter and take possession of the land. Allow one year for this ; and then the cycle of sabbatic years, and years of jubilee would commence. The Jubilee was every fiftieth year,—a sabbath of sabbatic years ; and at its recurrence every captive was to be delivered, and every bondman to be set free. And behold the goodness of the Almighty ! on two occasions, when this season of universal rejoicing returned, Israel was itself in bondage ; and in two instances Israel was delivered : their God showing to them that mercy which He required that they should extend towards their fellow-creatures.

The *first* Jubilee which Israel would observe, would be during the long peace, which succeeded the victories under Othniel ; but when *the second* approached, the nation groaned under the yoke of Eglon,—the yoke, however, was eased, and the people walked at liberty. And again : the *Third Jubilee* passed while Israel enjoyed rest, which followed the deliverance worked by Ehud : but when the *fourth* drew nigh, they were in captivity, and smarted under Jabin ; however, at this time also, the Almighty had compassion, and when the trumpet of jubilee sounded through the land, it proclaimed liberty unto all the inhabitants. Most gracious and wonderful was this ! How glorious is the trump of God ! Freedom to those whom Israel held in bondage : pardon and peace to His own people, when they were suffering punishment in just retribution for their offences ; at this season the Most High himself cut short their bondage. It was at the Jubilee that our divine Lord triumphed over our adversary, and worked



redemption for mankind. May God grant that our present Jubilee be a period of lasting joy to many people, that, delivered out of the hand of the enemy, they may serve God without fear ! And while our minds bend forward into the future, and press into those scenes which will be hereafter, with faith, and awe, and reverence, we expect each of us to hear the trumpet sound. Blessed will it be ; freedom from this earth, and deliverance from the grave and the power of death.—I remain, Sir, your obedient servant,

G. B. SANDFORD.

Church Minshull, Sept. 18, 1851.

### PAROCHIAL MISSIONARY ASSOCIATIONS.

SIR,—I beg permission to make a few observations on Parochial Missionary Associations, suggested by your correspondent, "L." Although a layman, I have had nevertheless something to do with parochial matters, and have thought much on the Missionary position which our Church at present occupies. In my humble opinion, it is every intelligent layman's duty to do all in his power to aid his parish priest in doing the work of the Church, especially in disseminating correct information with regard to the part which she is at present taking in the great work of evangelizing the world. I beg, therefore, to offer the following suggestions.

1. Were the Clergyman of every parish (in addition to his annual sermon and public meeting in aid of the funds of the *Society for the Propagation of the Gospel*), to hold QUARTERLY meetings in the parish schoolroom, for the purpose of making known to his parishioners what the Church is doing in our colonies and in heathen lands, and also the claims which she possesses upon the bounty of the affluent, to enable her to prosecute with zeal and effect her labours of love,—I doubt not but that much good would be effected.

2. Again ; the schoolmaster (and why should not this task be imposed upon him, if he possess the requisite ability, and have the confidence of the Clergyman ?) might form an Association among the humbler members of the Church ; at the meetings of which Association the papers of the *Society for the Propagation of the Gospel* might be read, and short lectures given,—the information being drawn from the journals of the Colonial Bishops, and from the papers and letters which from time to time appear in the pages of the *Colonial Church Chronicle*. These meetings should be held at least monthly ; and they might be made, if properly conducted, very interesting, and become the vehicles of conveying much valuable information to the poor members of the Church.

If some plan like the foregoing were carried out, it is self-evident that a thirst for Missionary information, and a zeal for supporting the Missions of the Church, would spring up in many minds, which, with God's blessing, would be of considerable service to the Church in her missionary capacity.—Yours truly,

J. R.

### Reviews and Notices.

*A Sermon, preached in the Chapel of St. Augustine's College, by the Rev. H. BAILEY, B.D. Warden: with an Address, delivered in the College Hall, by the Rev. W. H. WALSH, M.A., Incumbent of Christ Church, Sydney, on Sunday, 31st August, 1851. Canterbury: Printed at St. Augustine's College Press. London: Rivingtons.*

It is impossible that the *Colonial Church Chronicle* should omit to take especial notice of these discourses, brief as they are. They were delivered upon the solemnity of "sending forth" the first duly qualified student of St. Augustine's, Mr. Charles Joseph Gillett,<sup>1</sup> to his destined toils in the other hemisphere. This epoch in the College annals must be regarded as a proof that that seminary of religious and useful learning has now at length become "an integral department of the operations of the Church of England"—"an established school of the prophets, for the work of her missions." Mr. Gillett goes out to Sydney as the harbinger and forerunner of a new race of Colonial Clergy. The first-born of his kind, as it were, with him it rests to demonstrate that St. Augustine's is a blessing to the Church. Many eyes are upon him, and many hearts, beyond a doubt, will be lifted up in prayer that he may become an ornament and an honour to the Institution which nurtured him. So may it be, we devoutly hope.<sup>2</sup>

Both Mr. Walsh's Address and the Warden's Sermon are worthy of the occasion. The latter, simple and dignified in diction, breathes a fervent spirit, full of life and honest meaning, which, by the laws of sympathy, is sure to communicate itself from the teacher to the taught. When a man holds out to his pupils the Church's "common rule of devotion," and the daily course of collegiate study, as a continual preparation for critical periods and sudden emergencies, and as a safeguard against excitement and over-wrought unusual display, he cannot fail to be a good *trainer*. There is no elevation of the human character without calmness and self-possession and simplicity; and these qualities are as necessary to success, as fortitude and endurance. It is impossible to calculate the value of the impression left upon a youthful mind after having been subjected to the in-

<sup>1</sup> An account of Mr. Gillett's departure from St. Augustine's will be found in our last Number, p. 160.

<sup>2</sup> We sincerely regret to hear, that since the above observations were written, the *Neptune*, on board of which Mr. Gillett had embarked, was obliged to put back to Falmouth, after encountering the most violent storms, and Mr. Gillett himself suffered so much, that, by the advice of the medical officer, he was left on shore, and is still seriously suffering from a species of low fever.

fluence of these laws of self-control and self-government, as part of the process of education; and it is only trite to say, that to exclude this modelling of the inner character from the meaning of the word "education," is a mere play of words, or worse, a cheat, and contemptible imposture. The standard of education unfolded in Mr. Bailey's sermon will, beyond a doubt, afford unmixed gratification to the friends of St. Augustine's; and perhaps he will easily pardon the kindly hope, "*macte novâ virtute.*"

The little pamphlet also deserves notice as being printed, we suppose, within the college walls, by the students. *If so*, it does them much credit. It is well known that the *hands*, as well as the heads and hearts of missionary candidates, are educated at St. Augustine's; and wisely; God knows they will need every possible accomplishment. It is to be hoped that in after-life they will write with as much ability as now they print. From personal observation, we infer that none of them will ever be shelterless from want of skill in carpentry.

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*The Sacrament of Responsibility.* London: Bell; Cambridge: Hall. Second Edition.

THIS tract will prove useful to persons who may not have examined for themselves the Scripture grounds on which the doctrine of our Church on the Sacrament of Baptism rests, and who conscientiously desire to ascertain the truth of Scripture on this important subject. The title is not, perhaps, very happily chosen, though the author clearly shows that the Apostles held all baptized persons responsible for grace received at their baptism. It is cast into the form of a Dialogue between a Churchman and a Dissenter.

Perhaps one charm of it consists in the internal evidence that the author is narrating the process by which he was himself gradually, and probably contrary to expectation at the outset, brought to a perfect conviction that the doctrine of the Prayer Book on the Sacrament of Baptism, in its plain literal sense, is the doctrine of the Bible, and does not exceed it.

The following extracts will furnish a fair specimen of the author's style, and of his method of treating one or two of the most important objections to the doctrines connected with this Sacrament.

The "Churchman," before he had been better instructed, had declined a request of his Clergyman to become a teacher in the Sunday School, because he could not teach other children to say what he did not teach his own, that in their Baptism,

"they were made members of Christ and children of God."—  
 "Churchman's" wife having brought the children into the room,  
 the Clergyman

"talked to them on religious subjects suited to their tender years, and asked those who were able, to say the Lord's Prayer, which they did. After they had left the room, he reverted to the subject, and inquired how I could have joined in the thanksgiving of the Baptismal service of my own child, in which were rendered hearty thanks to God that he had made the infant His own child by adoption. I told him I did so on the charitable supposition that it was so made; but that I should like the service much better if such strong expressions were not adopted in it. 'Look,' he replied, 'how strangely inconsistent you are. You refuse to thank God at your child's baptism that it was made His child by adoption—you refuse to teach it the Catechism, because it has to say therein, "my baptism wherein I was made a member of Christ, the child of God;" and yet you teach it daily to say in prayer to God, "Our Father."' 'Yes,' I rejoined, 'but is it not somewhere written in Scripture that we are God's children by faith?' 'It is,' he replied; 'but do you know the context of the passage to which you refer?' I was obliged to confess that I did not. 'Well,' he said, 'here is a New Testament; look in Galatians iii. 27, and you will read, "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ."' To this I answered, 'Does not this refer to persons who received the sacrament of Baptism as adults? Can we apply it to infants who have not faith?' He replied, 'Can we baptize them at all? If their want of faith through their tender years hinders them from receiving baptismal grace and privilege, let us delay their baptism till we are assured of their faith;—if God has mercifully allowed us to baptize them notwithstanding their tender years and consequent want of faith;—if His Son has said, "Suffer the little children to come unto me;" and bid us not "despise them," for "of such is the kingdom of God;" that it is not the will of his Father that one of these little ones should perish,—are we at liberty to suppose any of them deprived of the inward grace of the Sacrament?—that God makes it on His part in the vast majority of cases a mere ceremony, an empty sign? Had the Galatian Christians no children? If they had, did they baptize them? If they did, did the baptism of these Galatian children make the words of the Apostle applicable to them, or not?' "

Here is another objection put and answered:—

"D. Is it not often said that the doctrine of Baptismal Regeneration has a direct tendency to keep the soul in a state of spiritual death; to make it self-satisfied whilst living in conformity with the world; and fatally to deceive the mass of professing Christians, manifestly not living to God, by allowing them to think that they can enjoy heaven without a complete change of heart and life?

"C. If those who preach the Church's doctrine were in the habit

of asserting, or implying in their teaching as some do in the teeth of all Scripture, that a man once in grace is always in grace, there might be some ground for the charge you mention ; but—if they state that Baptism brings a man into a state of salvation, which state has to be worked out with fear and trembling ;—if they tell him that, though grafted into Christ in Baptism, he must abide in him, or be in danger of being cast forth by the Almighty husbandman as a withered branch ;—if they address the baptized as St. Paul did, ‘ We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain ;’—if they tell them, as they are bound to do, that they must ‘ hold fast their profession,’ or they will be in danger of far sorer punishment, as those who have counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite unto the Spirit of grace ;—if, I say, they do this, I cannot see but that they are ‘ free from the blood of all men ;’ and not only so, I must go further, and say, that if the mode of speaking used in the Apostolical Epistles is to be any rule for ministers in this age of the Church, none but those who habitually address all their baptized hearers as answerable for grace given, can be free from their blood.”—P. 43.

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*The Order for the Visitation of the Sick, &c.; to which are added, suitable Psalms and Lessons, with some Suggestions as to their Use.* By RALPH ALLEN MOULD, M.A. London: Rivingtons.

MR. MOULD’S introduction to this edition of the Visitation office is worth a careful perusal. His observations,—remarkable for the freshness which an earnest mind can impart to any subject, however familiar,—are obviously founded upon a careful study and thorough appreciation of that beautiful portion of our service-book ; not less than upon considerable experience in the blessed, but always arduous and often painful duty, of administering to the spiritual maladies of the sinful and the suffering. Mr. Mould says, modestly, (p. xxx,) that his object in publishing is to assist “those who are young in the ministry.” Some, who are not young in it, from many a sad and bitter remembrance, will be prompt to concur in the force and truthfulness of many of his remarks.

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WE have been tardy in noticing the Rev. W. Palin’s *History of the Church of England, from A. D. 1688 to A. D. 1717*, (Rivingtons ;) not willingly so, however, only from a difficulty in deciding how to deal with the work. It can hardly be placed

in the category of History. Either Mr. Palin has not wooed the historic muse with sufficient assiduity, or else she has treated him shabbily. Titles are plenty,—*Popular Discourses, Lectures for the Million, &c.*; but why history,—unless it be history slipshod? It is really provoking that one who evidently can write well, has not chosen to write better. It is only fair, however, to say, that the work is very amusing; the preface contains some sensible observations about the revival of Convocation.

*The Popes: an Historical Summary*, (Rivingtons,) appropriately clad in brightest scarlet, is a sort of handbook or dictionary of the successors of St. Peter, from Linus down to Pio Nono. It is compiled by a Layman, (G. A. F. Wilks, M.D.) who must have spent much time and labour upon the work. It is likely to be useful to those students of ecclesiastical history who have not time to read Ranke, or courage to wade through the dull heavy quarto volumes of Archibald Bower.

*A Brief Sketch of the Society for the Propagation of the Gospel*, (Edis, Huntingdon,) written, we believe, by the Rev. W. H. Rooper, of Abbots Ripton, is a faithful and pleasing portraiture of that venerable Society.

*The Priesthood and the People*, (J. H. Parker, Oxford,) by A. Cleveland Coxe, Presbyter of the Diocese of Connecticut, is a strikingly eloquent ordination-sermon preached at Bradfield, Berks, at the request of the Bishop of Oxford, to whom it is dedicated. It is a happiness to notice this, among other recent acts of intercommunion between our own and the American Church, the pledge and promise, it is to be hoped, of many such tokens of enduring friendship. It is followed by an excellent sermon from the pen of Sir George Prevost.

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Mr. Mozley's *Monthly Packets*, we are assured by competent judges, continue to be highly attractive to those younger members of the Church for whom they are designed. The same may be said of his *Magazine for the Young*. We have also to acknowledge the receipt of Dr. Biber's two Sermons on the *Exclusive Validity of Episcopal Ordinations*, (Rivingtons;) and Mr. Bowdler's *Thoughts on Confession, as enjoined or allowed in the Church of England*, (Rivingtons.)

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## Colonial, Foreign, and Home News.

## SUMMARY.

THE American and Colonial Newspapers of the last month are singularly devoid of interest. In TORONTO, the Jubilee Collections for the *Society for the Propagation of the Gospel*, up to the 11th of September, amounted to the aggregate sum of 336l. 8s. In the diocese of MADRAS, preparations were being made for its celebration towards the close of the year. In NEWFOUNDLAND, the Bishop has been visiting and confirming throughout the island during the summer months. Many of the services had been holden on board the *Church Ship*, which was everywhere welcomed with interest and thankfulness by the people, and the same respect and hospitality as on former occasions were shown by the merchants and their agents to the Bishop and attendant clergy, with a due recognition of the important and sacred objects of the Visitation. The weather was generally fine; and with the exception of touching on the reef off Merasheen, no misadventure occurred of any consequence. And thus blessed and giving blessings, the Church Ship has gone out and come in, and concluded her fifth voyage of visitation.

It appears that a Meeting of the North American Bishops is about to take place in Canada, or has already assembled, to deliberate upon the affairs of the Church in that region; a measure similar to, if not adopted in consequence of, that lately carried into effect by the Anglican Bishops of the Southern Hemisphere.

At the 67th Annual Convention of the Diocese of NEW YORK, assembled in that city on the 24th of September, a motion was made to take into consideration the *subject* of the election of a provisional Bishop of the Diocese on the following day.

NEWFOUNDLAND—(*From the Newfoundland Times*).—We have been favoured with an outline of the Lord Bishop's visitation of the western shores of his diocese. This visitation has not been so extended in time or distance as those of former years, but is of the same interesting and gratifying character. It presents one new feature of much interest and importance—an Ordination in the distant settlement of Harbour Briton. We believe it is the usual practice to give Orders in the Cathedral Church of the diocese, and we can perceive many weighty reasons, besides the Bishop's convenience, for that preference: but it is evident that in this widely-extended diocese, while the convenience of the candidates may be greatly promoted (supposing that, as in the present case, they all live in the neighbourhood) by celebrating the Ordination in an out-harbour, opportunities are afforded to many, otherwise quite cut off from them, of witnessing one of the most important and edifying services of the Church.

We have been informed that the arrangements of the Church at Harbour Briton are such as to give room for all the necessary circumstances of order and propriety, and that the effect of the solemn service, with Mr. Mountain's impressive sermon, was very striking and salutary.

FREDERICTON.—The Bishop of Newfoundland preached in Christ Church Cathedral on Sept. 14. The Bishop of the diocese, accompanied by the Bishop of Newfoundland, left in the *Forest Queen* on Monday morning, on their way to Canada.

TORONTO.—*Trinity College*.—Our readers will remember the visit of the Bishop of Toronto to this country last year, for the purpose of obtaining support for his project of founding a university in connexion with the Church of England. The plan was so well received and so heartily supported, especially in the colony itself, that the building was immediately commenced, and at this time it approaches to completion. Meanwhile, it was considered desirable not to delay the opening of the college courses; and with a view therefore to the commencement of academical business, a Provost and two Professors have been already appointed. The church university will therefore, ere long, be opened with the fairest prospect of success. The present staff consists of—1. Provost: The Rev. George Whitaker, M.A., Queen's College, Cambridge; 1st class in classical tripos, 1833. 2. Classical Professor: Rev. Edward St. John Parry, M.A., Balliol College, Oxford; 1st class classics, 1848; gained the English essay, 1849; Latin essay, 1850. 3. Mathematical Professor: George Clerke Irving, Esq., B.A., scholar of St. John's College, Cambridge; 8th wrangler, 1850. Mr. Whitaker and Mr. Parry sailed by the *Europa*, on the 18th ult., for Boston, on their way to Toronto, and Mr. Irving is preparing to follow immediately.

CONFERENCE OF BISHOPS.—“It is currently reported that the Bishops of Newfoundland, Nova Scotia, Fredericton, Quebec, Montreal, Toronto, and Prince Rupert's Land are about to assemble in Canada for the purpose of consulting together on the affairs of the Church in these Colonies.”—*St. John, N. B. Church Witness*.

“The above report, the currency of which we learn from the *Church Witness* for the first time, may have originated in the visit of the Bishop of Newfoundland to Canada. In the late Bishop of Nova Scotia's time, such a meeting was contemplated, and the necessity is every year becoming more apparent, that Churchmen in all the provinces should understand each other, and the questions affecting the Church which each separate diocese may be called upon seriously to entertain.—We think that good, and not evil, as the *Church Witness* seems to infer from its observations, must be the certain result to the Church of such a meeting if it should ever take place. But there are many persons so sensitive in their party views to any particular movement of the Church through her constituted authorities, that we verily believe they would rather see her trodden under foot by the influences which bear upon her interests, than that any improvement should emanate at the Clerical or Episcopal instigation of their own communion.”—*From the Nova Scotia Church Times*.

ILLINOIS ASSISTANT BISHOP.—At a special convention, held at Pekin, on the 9th of September, the Rev. Henry J. Whitehouse, D.D., Rector of St. Thomas' Church, New York City, was elected to the office of Assistant Bishop of the Diocese of Illinois, by a vote of seventeen out of twenty-one clergy, and twenty parishes out of twenty-five.

MINNESOTA MISSION.—CONSECRATION OF THE FIRST CHURCH.—(*From the Banner of the Cross, Philadelphia*).—The letter, containing the following account, which reached Philadelphia during our absence, was mislaid. The announcement, though deferred, will be read with interest by the many hearty friends of this Mission among our readers. We quote from a letter of the Rev. J. L. Breck, dated “Mission House, St. Paul, Minnesota, 21st July, 1851.”

“The Bishop reached us the middle of the last week, and on Sunday he consecrated Christ Church at this place. The presence of six Clergy of the Church upon the wilds of this far-off territory, and for the purpose of assisting in solemnly setting apart a Sanctuary to the Lord, almost made



us forget that we were upon the frontier still. The beautiful little Church has cost, apart from the lot upon which it is located, the sum of sixteen hundred dollars. There have, besides, been donations of Church furniture to the value of about two hundred more. So that the present Church and lot are in actual value two thousand dollars. It will be pleasing to you to know that there is not one dollar's debt on the Church or lot. Thus the first Church of this Mission and territory has, in the good providence of God, been erected throughout under the happiest auspices, and now in like manner consecrated to the worship of Almighty God, being entirely His own, no man, by either the purchase of pews or otherwise, able to claim aught as his own. The people have helped themselves, and been helped with offerings from various individuals through the Rev. Mr. Gear, chaplain at Fort Snelling, and through this Mission.

"The day was exceedingly fine, and a crowded congregation assembled to witness the solemn ceremony. The order throughout was most beautiful, and could not but impress the minds of all thoughtful persons present, and make the heedless thoughtful. All the Clergy participated in the customary services, and the Bishop preached and administered the Holy Eucharist. Our little band of communicants at this station, at first six, is now grown to eighteen, and when Confirmation shall have been administered, this number will be much enlarged. We have laid out duty for our Right Reverend Father, which will occupy him till the 1st of September. The offering for Missions in the North-West amounted to dollars 29.50, which is to be deposited, along with offerings for the same purpose made at our other stations, with the Church Missionary Society, that we hope to organize for Minnesota before the Bishop leaves us. I think he took part in organizing the Society for the Advancement of Christianity in Pennsylvania, and now how meet that he should form another so early in this North-West. May this be as successful as your own has been. We cannot begin too early, and the people are prepared to co-operate with us in the work of Missions. The present object of the Society will be mainly to aid in the erection of churches at our Stations. The people have already contributed more than enough to meet all the expenses of the Bishop in his travels through the territory. We wish to teach the people that they are Missionaries along with us; that we are, in our peculiar association, among them for a time only, and must then give place to the permanent Rectors whom they are to support. We are truly thankful to the Great Head of the Church for His goodness in raising up so many friends to us, thereby enabling us to plant the Church so soon, so perfectly, in this portion of His vineyard. The present week we go up the Mississippi, one hundred and twenty-five miles to Fort Ripley, where we pass the next Sunday officiating, and the Bishop preaching at two Stations on our way up, and one on our return-route."

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CALCUTTA.—*The late Professor Street.*—Nothing can afford better proof of the estimation in which the Professor was held, than the fact, that a sum of seven thousand rupees (700*l.*) has been raised by his friends in Calcutta for the education of his boy. We believe that another sum equal to almost half that amount has been contributed in England.

It is proposed, however, to raise a monument to his memory of a more enduring kind;—namely, an institution in connexion with Bishop's College, for the education of the children of native Christians, to be called "*Street Mission School.*" The estimated cost of the building is 1,000*l.*, and a committee has been nominated in India to raise the necessary funds.

*Jhangera*—A Mission school was opened at Jhangera last February, the expenses of which are to be defrayed by private means. There are now thirty-two boys attending it, half of whom are Christians. There is every

prospect of increase. The Rev. D. Jones writes, "There are several places where I think schools may advantageously be opened. As our first object should be to see the children of our native converts instructed, I would recommend the establishing of schools at Ragapur, Hooghulkhoory, Jeydah Gote, and Saulpooker."

*Movement of Missionaries.*—Catechist Nicholls reached Sarāwak, Borneo, on April 19th. He is to proceed into the interior. The Rev. E. Higgs arrived at Debroghir, Assam, on June 8th. His baggage was unfortunately wrecked and lost off Goalparah.—*From the Calcutta Missionary.*

MADRAS.—The Bishop held an Ordination on Trinity Sunday at St. Stephen's, Ootacamund, when four Deacons, the Reverend Messrs. Rigg, Regel, Foulkes, and Beütler were admitted to the Holy Order of the Priesthood. A large and devout congregation were present on the occasion, who appeared to be deeply impressed with the solemn service. The Sermon was preached by the Rev. R. Caldwell, Missionary of the *Society for the Propagation of the Gospel*, from the 8th verse of the 3d chapter of St. Paul's Epistle to the Ephesians:—"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The sermon was eloquent and highly appropriate to the occasion, reminding, as it did, those who were to be ordained, of the great theme of their preaching and ministry, viz. the unsearchable and inexhaustible riches of Jesus Christ and Him crucified. The Reverend Messrs. Fennell, Stone, Caldwell, and Dealtry each took part in the services of the day, and in the ceremony of the laying-on of hands.

*Rev. J. Guest and the Tanjore Congregation.*—We have the pleasure to insert the following translation of an address presented by the Tanjore Congregation to the Rev. J. Guest on his departure from Tanjore. The Missionary Brethren also of the Tanjore circle passed a Resolution at their last Meeting conveying to Mr. Guest their regret at losing him from among them.

(Translated from Tamil.)

"To the Very Excellent and Rev. JOHN GUEST. The undersigned Members of the Tanjore Mission Church have written this humble Address with profound respect, and with praises to the Triune God.

"Since the year 1847, when you took charge of this Mission, being now four years, you have fulfilled your Ministry faithfully and diligently. You have cared for the welfare of our souls. By your stirring discourses you have aroused our hearts. You have warned each one of us both kindly and firmly. You have evinced the zeal of a Paul, and the meekness of a Moses. To our poor Orphans and Widows you have manifested the kindness of a parent. We therefore acknowledge our obligations to you with a sincere heart, and render to you our affectionate gratitude.

"We had hoped that you would have continued with us to repair completely the spiritual desolations of this Mission, which was originally established by our venerable Father Swartz—but, contrary to our expectations, you are about to leave us, and we therefore shed tears of sincere sorrow.

"Although some Members of the Church have troubled and grieved you, we beg that you will not regard their perverseness, but grant us your perfect blessing, and pray for us who have not wished to grieve you in any manner.

"Wheresoever you are led by the Divine will to fulfil the work of God, may the God of Israel be with you and bless you. We hope that when you shall have been separated from us, you will not forget us, but bear us in remembrance.

"Our fervent prayer to God through our Lord Jesus Christ is, that it may please Him to bring you back to us and establish you in our midst."

[Signed by 121 Heads of Families.]

COLOMBO.—*St. Thomas' College*.—The wisdom of appointing Bishops to superintend and direct the affairs of the Church in every Colony has been abundantly demonstrated by the experience of the last ten years. The result in regard to the increase of the number of Clergy has again and again been shown. Another result almost equally important, and tending indeed to the same great end, is, that wherever a Bishopric has been established, there almost immediately a College has been founded. The most recent instance is to be found in the erection of a College near Colombo, a College which has been opened only a few months, but already contains eighty pupils, under the guidance and instruction of a warden and four tutors.

The first class, consisting of boys from thirteen to eighteen years of age, are learning Latin, Greek, Logic, and Euclid; and the boys generally are described as excellent English scholars—keen for instruction, and in manners very gentlemanly and polite. We must give one graphic sketch from our correspondent's letter in his own words:—

"The appearance of our school-room would present rather an anomalous sight to a refined Eton master. The long white frock coat of the Tamil—the petticoat of the *sans-culottes* Singhalese—the white turban and peaked shoes of the Hindoos, and the English jackets of the Europeans, altogether form a very picturesque medley."

A head-master for the school department is wanted immediately. He would be required to possess a competent knowledge of Latin, and to be fully qualified to teach arithmetic, algebra, and mathematics. It is obvious that no one would be fit for the office of head-master but a man of sense and judgment, and one able to govern as well as to teach.

CHINA.—DEATH OF MR. GUTZLAFF.—(*From the Overland China Mail of August 23.*)—Among the events of the month deserving especial notice, is the death of Mr. Gutzlaff, which occurred on the 9th inst., when he had just completed his 48th year. He was by birth a Pomeranian, and was sent to the east by the Netherlands Missionary Society in 1827; and after spending four years in Batavia, Singapore, and Siam, he came to China in 1831. Being of an erratic disposition, within the next two years he made three voyages along the coast of China, then comparatively unknown. On the death of the elder Morrison, in 1834, Mr. Gutzlaff was employed by the British Superintendency as an interpreter, and was employed in that capacity during the war. He afterwards received the appointment of Chinese Secretary to the British Plenipotentiary and Superintendent of Trade, in which office he died.

SYDNEY.—*Australasian Board of Missions*.—We have much pleasure in laying before our readers the following very interesting extract from a private letter of the Bishop of Sydney:—

"As to the topics referred to in your last letter, I will first name, as first in importance, the Missionary undertaking to New Caledonia, &c. You will have heard long ago of the design, so successfully accomplished, while the Bishops were here in October last, of instituting a Board of Missions for the Province. I will therefore say nothing further about its commencement, but will report progress. We have every reason to be thankful for the continued success which has attended the effort. We purchased, at an expense of 1,200*l.*, a stout schooner of ninety-one tons burden, named the

*Border Maid.* One thousand pounds were raised and paid by the Churchmen of Sydney, and two hundred by those of Newcastle. The fitting out, stores for the voyage, and expense of navigation to Auckland, have cost 300*l.* more; which sum we trust will be furnished from the other three dioceses (Tasmania, Adelaide, and Melbourne), which have as yet supplied nothing. Then, if the Diocese of New Zealand itself provide, as it should do, the cost of the *first* voyage, your 1,800*l.* or 2,000*l.* from the English Churchmen will be intact for the future support of this great enterprise. The Bishop of Newcastle embarked and sailed on Thursday last (Ascension-day), bearing with him an absolute deed of gift of the vessel, &c. to the Bishop of New Zealand, and his successors, and the good wishes and prayers of a great multitude who accompanied him to the ship, on behalf of himself and his revered colleague, and all others who are to take part in the work. Previously to the embarkation, we all attended morning prayer at St. Andrew's Church; and all who did attend were struck with the singularly appropriate character of the service to the occasion, and will be, I hope, permanently benefited. Eighty-two persons partook of the Holy Communion. Nothing could have begun, continued, or ended in a better spirit. From church we went directly to the ship.

"Some of our firm friends had provided a steam-boat to convey the Bishop to the schooner, and then to tow him out to sea. As many embarked on the steamer as she would hold. . . .

"It was a glorious sight to see the powerful steamer hastening the *Border Maid* at full speed down our wonderful harbour, until the heads at the entrance hid them from our sight; and when the moment came for casting off the tow-rope, and leaving her to pursue her own course across the great Pacific, the enthusiasm and feeling exhibited were, I am told, animated and noble in the extreme. You will share in them, I am sure. And now we have done our part; and with some pride of heart I have witnessed, and now relate to you, the doings of my Church and people. The event is in the hands of God, and may He prosper it to His own glory, for the sake of Jesus Christ."

JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The attached members of the Church—in the midst of many causes of sorrow and anxiety—will derive real satisfaction from the very gratifying manner in which the commemorative Jubilee of the *Society for the Propagation of the Gospel* is being celebrated throughout the country, or rather, we might say throughout the world; for America, Australasia, the East and West Indies, and South Africa, are all taking part in it.

We have not the materials for reporting one-tenth part of what has been done since June 16th, when the example was set simultaneously at Westminster, New York, Barbados, and other places, but we cannot refrain from mentioning some of the recent results, in England, which have come to our knowledge.

At the Metropolitan Cathedral of Canterbury, on October 3d, after Divine Service, and a Sermon preached by the Archbishop, the Holy Communion was administered to more than 200 persons, and 153*l.* collected at the Offertory. At Lichfield Cathedral, on October 2d, the Bishop preached. The communicants were numbered by hundreds, and the Offertory collection amounted to more than 120*l.* In Ripon Cathedral, the Bishop preached on the occasion to a crowded congregation on September 5th. At Chester, where the Bishop preached on September 16th, the sum of 130*l.* was collected in the Cathedral, and at a meeting which followed the service. At Exeter the celebration took place on October 23d, when 97*l.* were collected in the Cathedral, and donations to the amount of 324*l.* were sent in. At Lincoln, the Sermon was preached by the Bishop on October 23d, and 162*l.* collected at the Offertory.

We have already noticed the celebrations at other Cathedrals and Churches, and no doubt we shall have, at the close of the Jubilee year, an official Report of all that has been done in this special effort to extend the Missions of the Church of England throughout the world. We may indeed fairly anticipate that whatever sums have hitherto been raised will be much exceeded by the collection in the Parish Churches and Chapels, which, at the request of the several Bishops, will be made pretty generally throughout the country on Advent Sunday.

*ELY.—Deanry of St. Ives.*—The manner in which the Jubilee of the *Society for the Propagation of the Gospel* has been commemorated by the friends and supporters of the venerable Society in the Deanry of St. Ives, will interest many of our readers in the Colonies, and perhaps also at home.

An invitation having been sent by the Rev. W. Finch, Rural Dean, to the Clergy of the deanry, to attend Divine service, on the 22d of September, in Warboys Church, of which he is Rector, together with as many of their parishioners respectively as might be able and willing to be present; about two hundred visitors assembled, making together with the parishioners of Warboys, a congregation of about eight hundred. Prayers having been read by the Rector, assisted by his Curate, the Rev. H. Hunter, who was for several years one of the Society's Missionaries in British Guiana, and a suitable anthem performed by the carefully trained village choir, a Sermon for the occasion was preached by the Rev. J. Harvey, one of the Society's Missionaries in Newfoundland, and a collection amounting to about 40*l.* made in the Church. At the conclusion of the service, all the distant comers, from the County Member and his family, resident in the deanry, to the tenant-farmer and respectable tradesman inclusive, to the number of about two hundred, were hospitably entertained with a cold collation at the Rectory House. This happy attempt to bring together under one roof, and at a common table, persons of different stations in life, who had just assembled together in the house of God for a common purpose, was most completely successful, and the advantage derived to the Society from it in the neighbourhood will probably be great in many ways.

On the following morning the substantial remains of the feast were distributed among the poorer families in the parish, who had been for any length of time supporters, according to their humble means, of the Society. On inquiry into the claims of these persons, the very gratifying discovery was made, that several, including even the children in the schools, had long been secret contributors to the funds of the Parochial Association. In the evening of that day, a meeting was held in the parish schoolroom, at which one of the Society's local secretaries explained the causes which moved Dr. Bray and his worthy associates, a hundred and fifty years ago, to organize the Society, and the success which had attended its early operations; showing therefrom the good grounds on which the Society now called upon all friends of Church Missions to join in some common act of thanksgiving and praise. An interesting account was also given by the Rev. Mr. Harvey, of the Society's Missions in Newfoundland, and of his own peculiar sphere of duty. It would be a happy thing for the Church of Christ in the Colonies, and at home also, were a somewhat similar mode of commemorating the Society's Jubilee adopted by those of the Clergy and Laity in the different Ecclesiastical districts of the country, whose worldly means enable them to invite their friends and neighbours to come together to rejoice with them on the occasion.

*HUNTINGDON.*—The Society for the Propagation of the Gospel's Jubilee was commemorated at Huntingdon, on the 16th ult., by a special service and administration of the Holy Communion. The collection at the doors, and at the offertory, amounted to 81*l.* Bp. SPENCER preached the Sermon.

THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

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DECEMBER, 1851.

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THE CHURCH IN INDIA.

THE state of India, in its political and financial relations, is daily attracting greater attention, as the termination of the East India Charter draws near, and the discussion of the great questions connected with its renewal approaches.

This subject will doubtless be regarded, on the present occasion, with a far more general and intelligent interest than at any former period. While the present Charter has been running its course, a deep anxiety has more than once been excited throughout the length and breadth of Great Britain, for the safety of our Indian Empire. The attention of the commercial world has been aroused to the subjects affecting *its* particular interests. The sympathies of blood and friendship have been enlarged beyond all precedent, by the rapidity and regularity of intercourse with this distant dependency of Great Britain; and there are, perhaps, few families in the middle and upper classes of society, to which, from one cause or other, the arrival of the India Mail is not now an object of interest, if not of anxiety. In short, India has ceased to be the *terra incognita* of former times. The interests and feelings of thousands are directed toward this important portion of our colonial empire, so manifestly committed to the stewardship of Great Britain; and it may be presumed, that should no unforeseen convulsion arise in the political world to divert attention from the subject, the renewal of the Charter will be entered upon, and its various provisions discussed, with an attention to which there has been no parallel on any previous occasion.

The time, then, surely has arrived, when those who estimate  
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aright the moral and religious responsibility connected with the possession of a once mighty empire among our Colonial possessions, should rouse themselves to the consideration of *their* duty. All must admit, in theory, that an indispensable obligation rests upon the British Government to provide for the administration of the public ordinances of religion, as well as the spiritual instruction and consolation of the sick and dying among the Christian *servants* of the state in India, and at the same time to afford the means of education for the children of the poorer classes of Europeans and their descendants, whose lot is cast in a heathen land. Irrespective, also, of higher considerations, an enlightened policy requires, that a sound and Christian education should be encouraged among the large and increasing body of *natives*, who, in various parts of India, have embraced the faith of Christ. How far these obligations have been fulfilled, should be a subject of anxious and prayerful consideration, with a view to the correction of acknowledged evils, and the supply of all deficiencies in the prospective government of our Indian empire.

Under a deep impression that it is the duty of every faithful member of the Church to "do what he can" for the advancement of the Redeemer's kingdom, the following hints were drawn up as "suggestions for the remedy of existing evils in the Church in India, in connexion with the renewal of the Charter;" and they are now offered for the indulgent consideration of friends of the Church, under the several heads which appear to require particular attention, viz.—

The Episcopate.

Increase of the Clergy.

Education.

Church discipline.

The insufficiency of the present Indian Episcopate is universally admitted, and is the more to be deplored, as the blessings it has been the means of conferring upon India in the multiplication of the clergy, of churches, and of schools, and the generally improved tone of feeling, cannot be questioned. A candid comparison of the moral and religious state of our Indian empire, as it existed in the days of Martyn and Buchanan, and up to the creation of the Episcopate, in the person of that distinguished prelate, Bishop Middleton, with its progressive improvement to the present time, must place this point beyond dispute, and convince Christian parents, and all interested in the character and welfare of England as a Christian country, and in the highest interests of our British youth engaged in, or destined for that field of honourable enterprise, that this is a subject in which they are individually and deeply interested.

The impossibility that any man, whatever be his talents or energy, can superintend a diocese reaching from Sincapore to Peshawur beyond the Indus, in a manner satisfactory to himself, without the ultimate sacrifice of health and life, is indisputable; nor would the case be materially different, were the eastern settlements in the Bay of Bengal, (Arracat, Moulmein, Penang, &c.) excluded, and the Diocese of Calcutta confined to the Presidencies of Bengal and Agra, and the newly-acquired and extensive country of the Seiks, on the continent of India. The present venerable Metropolitan, whose experience of the Anglo-Indian Church is so mature, and whose labours in its cause have been so unwearied, has indeed repeatedly, in the most urgent terms and self-denying spirit, recommended an additional Diocese, to include the Agra Presidency and the Punjab. • The Presidency of Madras is almost equally beyond the effective management of a single Bishop, extending, without a railroad or navigable river, or any means of rapid travelling, more than 1,100 miles in length, and about 300 to 350 in breadth, with its important Missions, *including* 50,000 *native Christians*, besides the European and rapidly-increasing East Indian population.

There can be little doubt, therefore, that, under God's blessing, very important benefits would arise from the subdivision of the present Dioceses, which might be effected without any great additional expense. Considering that the Archdeacons have no separate legal or prescriptive jurisdiction, and hold no Visitations, while the Bishops are in their Dioceses, it is evident that the Church would sustain little loss by the abolition, as vacancies occur, of the present paid Archdeaconries, while most important benefits might be hoped for, if, *in their place*, additional Dioceses were created, on the salaries the Archdeacons at present receive (as Archdeacons and Chaplains), or with such moderate increase as the Legislature might determine.<sup>1</sup>

In addition to the more effective supervision of the Clergy, another most important benefit would arise, in obviating the present anomaly of a Diocese being left for a lengthened period under the charge of the Archdeacon, as "Commissary" during the absence of the Bishop, whether on furlough, or on account of ill health, which, in so unhealthy a climate may at any time make a voyage to the Cape of Good Hope or to England indispensable. Already, indeed, within the last few years, have all the Dioceses been placed in this disadvantageous position, through

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<sup>1</sup> The salary of the Senior Government Chaplains is 1,200 rupees monthly, rather more than 1,400*l.* per annum. The income of an Indian Bishopric, therefore, should not be less than 1,500*l.*



the loss of health, and unavoidable departure from India of their respective Bishops.

This serious evil may be remedied by the creation, instead of the present Archdeaconries,—

1. Of a Bishopric at Agra, for that Presidency and the Punjab.

2. Of a Bishopric at Trichinopoly, in Southern India, to include the important districts *south* of Madras.<sup>1</sup>

3. Of a Bishopric in Scinde, or such other part of the Bombay Presidency as may be considered desirable,—with authority to the Bishop in each case to constitute unpaid Archdeaconries (as in Ceylon) and Rural Deaneries, where, and when, they are considered necessary.

Under this arrangement, in the absence from India of any of the Bishops, from ill health, the Bishop of the adjoining See would be sufficiently near, and should be empowered to assume charge of the Diocese temporarily vacant, with the highest salary of a Suffragan Bishop, a liberal compensation being also provided for the Archdeacons, whose more laborious duties, under such circumstances, would make remuneration for their services indispensable; and a sufficient sum would remain for these expenses from the income of each See, after setting apart that allowance for the Bishop absent on account of health, which common justice demands, but for which, by an unaccountable oversight, *no provision* has hitherto been made.

#### INCREASE OF CLERGY.

The Clergy of the Anglo-Indian Church are at present maintained from various sources, viz. for the European and East Indian congregations, in part by the East India Company, and in part by voluntary Societies; and for the Native Christians, by the Missionary Societies.

There can be no doubt that the East India Company is bound "*in foro conscientie*" to *provide* moral and religious instruction, and the ordinances of the Christian faith, no less than *medical* assistance, for *all* its *servants*, European and East Indian, civil and military, with their families; but this obligation hitherto, we regret to say, has been most inadequately fulfilled. Recent instances have occurred of Government Chaplaincies (which include, not only the principal station where the Clergyman resides, but several subordinate stations, frequently at consider-

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<sup>1</sup> The number of Clergymen in a Diocese of this extent, would be about fifty; viz. six on the East India Company's establishment; two in connexion with the *Additional Clergy Society*; eighteen attached to the *Society for the Propagation of the Gospel*; and twenty-four to the *Church Missionary Society*.

able distances), being vacant for one or two years together; and even at Madras itself, a district with a large Christian population has remained for months without a Clergyman, and the church been closed, or kept open by the ecclesiastical authorities with extreme difficulty, by the gratuitous services of Missionary and other Clergymen unconnected with the government.

The evils of a state of society in which congregations of Europeans and their descendants are left, in a heathen country, without Clergymen and churches, for several years together, (which is the case, especially in the smaller stations,) are incalculably great, leading, it is to be feared, to the ruin of many souls, and to the existence of immorality and irreligion, which have caused the "name of Christ to be blasphemed among the Heathen." To obviate the difficulties arising from this insufficient supply of *Clergymen* for the military stations of British India, certain arrangements have been made by the government of the Madras Presidency; but they are, unhappily, such as militate against every ecclesiastical principle, and are too frequently productive of injury and scandal, rather than of benefit to the people. It has already been mentioned, that many of the Chaplains have several subordinate stations within their districts, frequently at distances of 50 or 100, and even 200 miles. During their absence in visiting these places, a layman is appointed to read the prayers and a sermon at the principal station; and considering that this duty is performed, not in a barrack, but in the consecrated church, and to a congregation a part only of which consists of soldiers, it might be thought that the selection of a proper person would be left unreservedly to the judgment and responsibility of the Incumbent and the Bishop; but by the regulation of the Government, reiterated in a Minute<sup>1</sup> of Consultation, No. 153, dated the 14th of August last, which may

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<sup>1</sup> The successive Chairmen of the East India Company, whose admirable sentiments addressed to the students of Haylebury, and the gentlemen cadets of Addiscombe, at their periodical visitations of those institutions, have attracted such deserved attention, cannot, on consideration, fail to see the utter unreasonableness of expecting the cultivation of religious principles and the practice of morality, which they so powerfully recommend, while the present lamentable want of Clergymen and churches, and the generally inefficient state of the Church in India, continues. This subject may also be considered in connexion with the severe and humiliating remarks of Sir Charles Napier, and other military commanders, on the *moral* character of the Indian army; the secret of which will be easily understood, when it is known that a large proportion of the officers of that brave army—and the same may be said of the *civil* servants of the East India Company—are still left without any Clergyman, or the means of attending a house of God, sometimes for years together.

<sup>2</sup> This refers to a very painful instance of this mode of dealing with the Church, which has lately occurred at Vizagapatam, where a gentleman appointed by the

be found at the India House, and called for by any sceptical Churchman in the ensuing session of the Imperial Legislature, this appointment is taken out of their hands, and depends upon the approval and sanction of the senior military officer. Hardly will it be believed in England, that the Bishop and Clergy, in a regularly-constituted Diocese, are thus "ignored," or rather deliberately superseded, and so strictly ecclesiastical a function and jurisdiction exercised by military officers, of whom it is needless to say, that *their* commissions are held irrespective of any connexion with the Church, or of any peculiar moral or religious qualification.

This, however, is but a part of the lamentable irregularity and misrule (unknown, possibly, to the Court of Directors) which exists in the so-called "*ecclesiastical* department" of Southern India. As another instance, I may mention that the chief military authority of each station, and under his direction subaltern staff-officers, have been accustomed to administer the Sacrament of Baptism, under the express orders of Government, with all the formality of a public reception into the Church, with sponsors; and it was not until the year 1849 that these orders (in consequence of a correspondence between a commanding officer, who asserted his right to baptize, and the Ordinary of the Diocese) were *modified*, and the administration of the Sacrament, by civil and military functionaries, interdicted, except in cases of necessity. For this concession we may indeed be thankful; but it is important that this lax and unconstitutional system of ecclesiastical government, which recalls to the mind the æra of Cromwell rather than of our most gracious and beloved Queen Victoria, should be known, and as the orders cancelled by one Governor may at any time be revived by another less favourably disposed to the Church, or by himself under the influence of other feelings, there can, evidently, be no security for the Church until Governors and other functionaries of the *State* cease to consider themselves at liberty to usurp the functions of the Bishops and Clergy, and interfere with matters altogether out of their jurisdiction in India, no less than in England.

What, it may be asked, would be thought of a government which appointed unprofessional and unqualified persons to minister to the *bodily* diseases of its servants and subjects, in order to save the expense of an efficient *medical* establishment? Yet thus, to the present day, are the *spiritual* diseases of our coun-

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Chaplain to read prayers was excluded, and a subaltern invalid officer (to whom a decided objection was considered to exist) inducted into the reading-desk, &c. by the senior officer, himself a dissenter!

trymen in India treated, to the grief of all right-minded persons, and the utter amazement of intelligent and observant Heathen and Mahomedans. Any and every one has been thought sufficiently qualified to exercise the functions of those whom the law of England requires the Bishop to address as "messengers, stewards, and watchmen of the Lord," "ministers of Christ and stewards of the mysteries of God;" and even, as I have already remarked, to administer publicly, and without the least pretence of necessity, one of the holiest ordinances of the Christian faith, in open disregard both of the letter and spirit of the 37th Article; and unless a vigorous effort be made at the present time, there seems little hope of a better system being introduced.

As a partial remedy for these evils, it should be made obligatory on the East India Company, not only to increase its ecclesiastical establishment, but to maintain a fixed proportion of *supernumerary* Clergymen to supply vacancies occasioned by the sickness, death, or absence on leave or furlough of the Chaplains. Another provision of great importance, and which would lead to a body of Clergymen being raised up in the country to meet the demand, would be to require a Chaplain leaving his station to supply a Curate, as in England, the Clergy being exempted, on this account, from the deductions now made from their salaries during their absence, but which, unfortunately, under the present system, are not appropriated to supply the vacancies. In the event also of a vacancy by resignation or death, not being filled up by the Government within a given time, the Bishop should have authority to appoint a Clergyman, and the East India Company be required to pay the prescribed salary, under the general provisions of the Ecclesiastical Law applicable to such cases in England.

The present mode of dealing with ecclesiastical questions, is indeed altogether inadmissible on every principle of common justice or humanity. What opinion would be formed of a legislation which allowed the Clergy in England to leave their parishes and close their churches, by forfeiting a certain portion of their stipend to those on whom its payment devolves; or which, in case of resignation or death, permitted an English rectory to remain vacant for an indefinite period, without even that temporary provision which the churchwardens of a parish are required to make, until it suited the convenience of the same interested parties to present a new Clerk to the Bishop? Such, however, is the present ecclesiastical system of British India! The treasury, indeed, *apparently* benefits by the deductions from the salaries of the Clergy; but at how fearful a sacrifice of the highest interests of our countrymen, and of the real welfare of

the country! for, is it not still indisputably true that "righteousness exalteth a nation, but sin is a reproach to any people," and that "a fruitful land is turned into barrenness for the wickedness of those who dwell therein?"

To meet the spiritual destitution of the *smaller* English stations, which are only visited periodically, and with frequent interruptions, and always to the great inconvenience of their principal congregations, by the Government Chaplains, voluntary societies have been established, to provide them with both Clergymen and churches.<sup>1</sup>

The congregations at these places consist principally of the civil and military servants of the East India Company, including clerks in the public offices, and pensioners and their families; and it is suggested that until Clergymen can be supplied for them from the government establishment, grants should be made toward the salaries of those otherwise provided and licensed by the Bishop, *in proportion to the sums contributed by the public*. Churches should also be provided under the same arrangement agreeably to the general principle in force in other Colonies, but not yet recognised in India; and this, indeed, is more needful under the present retrograde policy of British India, it having lately been determined that no more churches shall be built at the public expense, which rule is understood to have been made applicable to two stations (Mercara and Palamcottah, in Southern India), for each of which a grant of two thousand rupees (200*l.*) was formerly sanctioned by the Court of Directors. It will be evident, that the multiplication of Clergymen and churches confers upon the State a benefit of the highest value in the improved moral and religious character of the European and East Indian inhabitants generally, and especially of the civil and military servants of the East India Company, and in the consequent greater value of their services; so that as a mere question of finance, the outlay would be compensated, and this assistance from the public funds be found equally wise and equitable as in the other Colonies of the British empire. In

<sup>1</sup> It would be unjust to overlook the efforts made by the Church in India, and the liberal and even munificent contributions of its members, for their own spiritual welfare, and the extension of the Redeemer's kingdom. But three years have elapsed since the establishment of the societies for procuring Clergymen for the destitute English stations in the Diocese of Madras, and funds have already been raised for *five*, on a salary of 300*l.* a-year, with a house. It thus appears, that by an equal contribution from the State (that is, a permanent annual charge on the revenue of only 1,500*l.*), that number would be doubled, and *ten* Clergymen might at once be nominated to congregations hitherto destitute of the means of grace; and with the assistance from the public funds here proposed, at least four Clergymen may be added every year, until the whole of the small stations are supplied with Pastors at a joint annual charge, to the East India Company and the Church, of only 600*l.*

India, indeed, the periodical visits of the Government Chaplains to the subordinate stations would thus be dispensed with, and their travelling allowances saved.

It has been suggested, that for the instruction of the *native* Christians in the larger military stations, a *native* Clergyman should be maintained on the Government establishment. The Chaplain is already overpowered with the duties of his English congregations, and cannot be expected to acquire the various languages<sup>1</sup> which are spoken in different parts of India. Some such provision as is here contemplated is, therefore, indispensable, or the native Christian camp followers of the British army, to the great scandal and guilt of the nation, must be left to perish for lack of knowledge.

#### EDUCATION.

The provision of *Schools* for the education of the poorer classes of the European and East Indian communities by the State, is still more incomplete than that of Clergymen. The only Christian schools in the Madras Presidency, supported by the Government, are those attached to the head-quarters of the few *European* regiments and dépôts, (to which the children of the soldiers of those regiments are alone admissible) and the transferred Dutch settlements of Pulicat and Negapatam. With these exceptions, the rising generation of *Europeans* and East Indians, in the civil and military stations throughout the country, are left without any other education than is supplied by the Clergy and their congregations, whose efforts, however creditable to them, are necessarily in so fluctuating a community desultory and ineffective, and so great a burden ought not to be thrown exclusively upon them. The neglect in this respect is still more marked in the case of the *Christians* (European, East Indian, and native) connected in various capacities with the *native army*, who are *utterly* destitute in this respect, while there is a *Government* school in every native regiment for the *heathen*, and another for the *Mahomedans*.

The question, then, may well be asked, Is this equitable? Is Christianity fairly dealt with, when its professors are placed in a worse position than their heathen and Mahomedan fellow-soldiers? and can a Christian nation demand less than an equality of public support for those who are of the same "household of faith" with themselves, and especially for their expatriated countrymen and their descendants employed in a far

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<sup>1</sup> In South India alone there are four distinct languages besides Hindoostanee viz. Tamul, Telooogo, Canarese, and Malayalim.

distant and heathen land, and in an unhealthy climate in the service of the State?

It may be argued, indeed, that the provision of schools for the Christians connected with the native army would be offensive to the heathen and Mahomedans; and this, doubtless *is* the plea by which this unhappy omission is attempted to be justified. Never, however, was there a greater fallacy as regards the Presidency of Madras! It is perfectly notorious that no such unreasonable and selfish feeling is entertained by the heathen soldiers of Southern India. On the contrary, it may be confidently affirmed, that a *consistent* Christian conduct in the British officer, and other professors of Christianity, is highly respected by our sepoys, and so far from any objection being felt by them to the establishment of schools for the children of their Christian comrades, the heathen would themselves be only too happy to be permitted to attend them. This it might be thought expedient to interdict; but in the name of common justice, let not our Christian brethren be deprived of that which is so plainly due to them.

For granting a new Charter, therefore, it is important that a provision should be introduced binding the East India Company, either to maintain one or more schools in each station according to its extent, for the instruction of all classes of *Christian* children under the management and responsibility of the District Chaplain, or to make a grant from the public treasury (as is recommended in the case of Clergymen and Churches for the smaller stations) toward the expense of the school established by the Chaplain under the sanction of the Bishop, *in proportion to the funds otherwise contributed for its support.*

The education of the rising generation of the large and increasing *native Christian* community throughout the districts of Tanjore, Tinnevely and Kishnaghur, &c. is also a subject of great importance; and it is earnestly to be wished that a Christian government may be prevailed on to fulfil its duty in the establishment of schools for these our brethren, that they may be trained up to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." That a reasonable proportion of the public funds devoted to education should be applied to the benefit of those who, for obvious reasons, are excluded from the schools of the heathen and Mahomedans, is an arrangement dictated by justice, and to which no valid objection can be made; and, at all events, the efforts of the Church for the education of this interesting and important class of our Indian fellow-subjects, should be met by an equitable contribution from the public funds to place them on a par in this respect with their heathen countrymen.

CHURCH DISCIPLINE.

The present provision for the administration of ecclesiastical discipline as regards the "correction of the Clergy" in the Anglo Indian Church, is altogether nugatory. Consistorial Courts, agreeably to the Letters Patent, have, indeed, been formally constituted; but there is no possibility of giving effect to a suit in them, in the present circumstances of India, partly on account of their complicated machinery and process, and partly from the defective constitution and jurisdiction granted to them, *no power being given to compel the attendance of witnesses*, or to enforce the decrees of the Courts. The evils connected with such a state of the law, when there are already several hundred Clergymen, the number of whom is continually increasing, scattered over so vast an extent of country, are most serious. As regards the East India Company's Chaplains, the local governments too generally decline to render the assistance enjoined by the Letters Patent, preferring to exercise a jurisdiction of their own, even in matters of exclusively *ecclesiastical* jurisdiction, and this moreover continually varies with the particular religious views of the successive Governors. The Bishops and Clergy are equally harassed by the anomalous position in which they are thus placed, while the Church at large suffers from the alternately relaxed, and overstrained discipline which, under such circumstances, is administered. When the Bishop is on friendly terms with the Governor, his power over the Clergy is absolute; but when the Governor is opposed to the Bishop or the Church, the Clergy are to a very great extent independent of their Diocesan and Ordinary. In either case, it is needless to say, the Church suffers! It is urgently necessary that the Clergy should be released from so injurious a position, and that when any neglect of duty or violation of their Ordination vows is imputed to them, instead of being as at present censured by an arbitrary decision, and, perhaps, deprived by the Governor of the spiritual charge held under the Bishop's licence *without trial*, they, in common with their brethren in other professions, should have the benefit of a legal investigation, and judgment according to law.

It is urgently desirable, therefore, that advantage should be taken of the present opportunity to procure the extension of the "Church Discipline Act," modified to meet the circumstances of the Indian Dioceses, to India; so that an effective discipline, just toward the Clergy, and advantageous to the whole Church, may be established. It would be most beneficial, also, if rules could be synodically framed, giving authority for such alterations



in the mode of administering public worship and the ordinances of the Church, as the circumstances of a tropical climate render necessary. At present, the alterations made are arbitrary and fluctuating, and the Bishops are necessarily involved in continual perplexity, having, indeed, no legal power to sanction, much less to enjoin *any* alterations, while it can hardly be matter of astonishment that the Clergy, in such a state of uncertainty, should be tempted to judge for themselves, and "do that which is right in their own eyes."

It would be unpardonable, even in this brief and imperfect exposition of the wants of the Church in India, not to notice the evils produced by the state of the law affecting marriage and divorce. Seriously as this bears upon the European, and still more upon the East Indian community, it is in a far greater degree injurious in its relation to the *native* church, in which from the desertion of husband or wife, consequent upon conversion to Christianity, and from the utter want of a legal remedy in cases of adultery, the greatest confusion and misery, aggravated by the peculiarities of domestic life and customs in India, are experienced. The spiritual state of the missions is seriously affected by the neglect of a subject so important in an infant Church, the hardship of which is greatly increased as regards the Church of England; the Romish priests, as well as some of the Protestant dissenting missionaries, assuming the power of sanctioning divorce and re-marrying the parties in connexion with *them*, while the converts of the English Church, from the stricter obligations under which her Clergy are placed, have no resource, and are exposed to the temptation of forming an unlawful connexion, and even in some cases, it is to be feared, of falling into apostasy. A legal enactment to meet this case might be easily framed if the authorities could be persuaded that the interests of more than 50,000 Christian brethren in Southern India, and of the Church of Christ in its warfare against the powers of darkness in a heathen land, demanded this measure of consideration, not to say of justice from them.

All that is necessary to increase the efficiency of the Church in India as far as can reasonably be expected, may, I doubt not, be accomplished, through God's blessing, without any material difficulty. The united, and, above all, the prayerful effort of the Bishops and the more influential of the Clergy and lay members of the Church, is alone wanting to bring forward the subject in a constitutional form, and to press it by petitions upon the attention of the government and the legislature, as well as upon the East India Company. It is probable that a committee of one or both houses of parliament will be

appointed in connexion with the renewal of the charter, and it may be confidently hoped, *if the Church be but faithful to herself*, that God will put it into the hearts of the rulers of this great Christian nation to consider its *religious obligations*, as well as its political and commercial interests; and to adopt such measures in the fulfilment of the awful responsibility with which it is entrusted, as may secure the continued blessing of Him by whom "kings reign and princes decree righteousness," and thus avert the miserable doom of the unfaithful steward, (whether nation, Church, or individual,) "Give an account of thy stewardship, for thou mayest be no longer steward."

There is an additional reason which should stir up all interested in the subject to *instant and diligent* exertion; that this is, humanly speaking, the "appointed time" for the consideration and remedy of existing evils in the Church in India, and that the opportunity, once lost, is not in our own day to be recalled. All experience proves that the successive periods of the renewal of the charter have been the seed-time of the harvest which has been subsequently realized, while in the long intervals which have succeeded, there has been little care for those bearing the "heat and burden of the day" in India, and nothing has been accomplished to remedy the deficiencies and evils which the progress of the great work has discovered. It is hoped that the Church has many faithful sons in every grade of the Clergy and laity, who will realize this as an especial duty to which they are *now* called, who in faith and prayer will labour to strengthen and build up the Church which God, by our instrumentality, is beginning to plant in a country over which Satan long reigned with undisputed sway, and who will look forward with holy confidence to the time when "the little one shall become a thousand," and that which we are now "sowing in tears, shall be reaped with abundant joy."

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### Correspondence, Documents, &c.

#### ASSINIBOIA.

[We are indebted to the *Society for the Propagation of the Gospel* for permission to print the following interesting letter, describing a country and people generally but little known.]

St. James's, Assiniboia, Rupert's Land,  
29th July, 1851.

REV. AND DEAR SIR,—You will naturally expect that I should address you as soon as I well could, and report to you the character and circumstances of the people of Assiniboia, and give you such information as I can afford of my work and ministry among them. I now gladly undertake to do so, though I have nothing of an extraordinary

nature to report. I have not yet been in the diocese a twelvemonth, having entered it in September last. I was preferred, in about a month after, to the district and charge of Assiniboia, and I have, without any let or hindrance, though living six miles off, continued to hold regular and stated services, and to visit them at their own houses. I have seen most of the people during this period, and am beginning to understand their characters and requirements. I will just describe to you the locality, and the people who inhabit it.

Assiniboia is a long district, extending, I think, 300 miles or more up the River Assiniboine. It is a flat country, capable of cultivation to a great extent, and might afford the means of subsistence to hundreds of families. Of this vast and beautiful prairie, only about fifty miles come under the jurisdiction of the government of Assiniboia. The same distance, if I remember right—that is, fifty miles north and south, and, I suppose, east, as well as west, on the Assiniboine, and centering at Fort Garry, where the Assiniboine unites with the Red River—is the nominal extent of the Colony of Red River. The Red River at this place is broad and spacious, and the farms and dwellings of the settlers are along its banks. The French settlers, or *habitants*, are chiefly on the eastern side, and the half-breeds, with the original colonists brought in by Lord Selkirk, occupy the western bank. This forms a natural boundary between the two, and as each person, or settler, seems to hold a narrow slip of river, or waterside premises, the settlement is very long and straggling. The occupiers of the western side of the Red River are chiefly Scotch and their connexions; but on the Assiniboine, they are chiefly natives, half-breeds, and pensioners. The district of Assiniboine, as at present occupied, is between twenty and thirty miles in extent. At the distance of twenty miles from the fort is the little French settlement, called Grant Town. This is entirely French, and has a small chapel, with a resident priest. This small village was the place we made when coming into the country from St. Peter's, United States. We had been six weeks or more journeying over the vast and extensive prairies which lie between that country and this, and very glad, indeed, were we to find entertainment and lodging in the house of Mr. Grant, Assiniboia. We had been in the wilderness, exposed to the savage hordes of Indians who range at large in this beautiful country, and the wild beasts, scarcely less fearful than the Indians, and the sight of neat and quiet dwellings, with their apparent safety and comfort, was most pleasing. The little cottages are all whitewashed, which gives them an air of neatness and cleanliness. As we travelled down the Assiniboine to the settlement of Red River, we could see the little farms on the river's banks, and the yards filled with stacks of corn and fodder, with vast herds of cattle grazing at large in the plains, all of which proclaimed that we had approached the abodes of humanity and civilization. Then the French Church, the Fort, with its round tower, and the flag flying at the staff, and, in the distance, the Episcopal Church and the Bishop's house, told us that we were again in a land where the true God was known and worshipped. But I must speak of the people of Assiniboia, and the extent of the district under my charge. Its

boundary commences about two miles from the Fort, and extends upwards to Sturgeon Creek, and through White-Horse Plain to Grant Town. By the river it might be a distance of fifteen miles. At present the people have not settled quite up to Grant Town, but it is being fast occupied, and the ground reclaimed for cultivation. This is done with very little labour, and the soil is capable of wonderful productions. Some of the natives, *i.e.* half-breeds, have settled here, and have their little farms in good order. They are generally poor, just growing enough for their own support. They are, however, steady and industrious. The pensioners, it appears, are compelled to reside within two miles of the Fort, but many of them are allowed to go further, and they are spreading up the Assiniboine. Here they have their farms, which they quietly cultivate when not required on duty. As these old defenders of our country multiply, or leave the service—for they engage only for a term of five years—they must push higher up. The pensioners within two miles of the Fort, attend the afternoon service, which is held in the Court-House within the Fort; and those without attend my service at the Schoolroom, which is about three miles and a-half from the Fort, and at present about the centre of the little settlement. The room has been licensed by the Bishop for Divine Service, which has regularly been performed in it since November last. The attendance was then very good, and has continued so up to the present time. It is always well filled, and the conduct of the poor people is very orderly and devout. They are far behind the other districts in the diocese, as they, from their distance from the old Church, have been far less favoured, and, indeed, quite out of reach of the stated means of grace and instruction. They pay the greatest attention to the services, and are daily increasing in the knowledge of the Scriptures, and the doctrines and worship of the Church. Thankful, indeed, am I to say, that since my coming to the Cure, a large number of Bibles and Prayer-books have been supplied to them, the people gladly and eagerly purchasing them; and other good and useful books have been lent among them, and still the demand is greater than we can at present supply. As there are no houses to let here, and we are unable to get lodgings among the families on the Assiniboine, we have been kindly lodged and accommodated by the Bishop, who, though he has a large household, yet had a room to spare. From the time of my taking the charge, I have not been once prevented from holding Divine service. All the winter through, I went my journey of six or seven miles with a degree of ease unexpected. The weather so clear and fine, and the path of beaten snow so level and easy for the sleigh. True, the weather was very cold—that is, the thermometer was lower than in any country we had hitherto been in, and now and then there was a wind against which nothing could stand, blowing over the plains; but there was not one rough Sunday, and with blanket, coat, and buffalo robes, one could go through a great deal of cold. Altogether, the winter here is very enjoyable; and all the winter through, no matter how cold, the attendance on Divine worship very good. As the spring

advanced, the travelling was not good. The sleigh or carriage was given up, and the journey obliged to be performed on horseback. The soil, naturally soft and sticky, let in the horse so deep, and adhered so fast to the legs and hoofs of the poor animal, that it was the greatest work to get along at all. Then the creeks were all swollen with the melting of the snow, and were in places so wide and deep as to be crossed with great trouble and difficulty. One of my troubles about this time I will relate.

I left as usual with my trusty horse, and managed three or four miles pretty well. When I came to the Great Creek which is between this and the Schoolroom, I thought it appeared rather unsafe; and yet I could see recent marks of some one's crossing. I ventured, and the ice broke, letting both myself and horse into the stream that was running underneath. The more the horse plunged, the greater the hole; and I found that in order to get out, I must dismount. Off I got, and was struggling with the great pieces of ice, while the horse, landing on the opposite side, was going briskly for the Schoolroom. A neighbour, on his way to the School, seeing the horse without a rider, expected what had happened, and catching the horse, brought it back for me. I remounted, and, without further accident, reached the School. There I borrowed some dry things from the Master, and went through the day's services without feeling any harm. In the evening, I put on my own clothes, which had been dried, and riding out into the plains several miles to head the Creek, reached home in safety. No untoward accident has since happened to me in my travels, and all goes on most encouragingly. For the hopeful beginning of a Church, and the gradual and steady improvement of the same, in the district of Assiniboia, I feel very glad, and am encouraged to go on and persevere in the good work, firmly believing that God has a people there, and that a Church will be raised to His praise and glory. I have but one full service at present—that is, in the morning. From two P.M. to four, I devote to the Sunday school—a thing just now of the greatest importance. The attendance of children and young people is very good, and all need instruction familiarly given in the great and fundamental truths of Christianity. We have generally from forty-eight to fifty-two, and make up six classes. The senior classes consist of twelve young women, and four young men—for some time I had five: they learn, and are exercised in, the Collects, Epistles and Gospels, the Lessons, and portions of the daily Morning and Evening Services. The younger ones are exercised in the Collects, Catechism, Hymns, &c. &c., thus grounding them well, and I trust savingly in some cases, in matters of the highest moment. They take a great deal of pains, and show much patience and perseverance, and some of them a good measure of intelligence. This is very encouraging, considering that they are half-breeds, pensioners, children, &c., of whom some persons are too apt to form no very bright and pleasing notions. But the Gospel, and that alone, can make "wise unto salvation through faith that is in Christ Jesus." May it be so here, and may many of these be brought to know Him whom to know aright is eternal life!

Of this, we have already had some sign—one young person has already been called away, leaving behind a hope beaming with immortality; and her removal, we trust, has been blessed to the survivors in the family in many ways. This I have been led to look upon as the first-fruits of my ministry in Assiniboia, and for it I bless God, and would ascribe to Him all the glory. May His rich blessing be increasingly vouchsafed both to congregation and school!

You will be glad to learn that from this hopeful beginning, and the steady and uniform perseverance and attendance on the means of grace and instruction brought to the poor people of Assiniboia, the Bishop is anxious to build a Church, and to establish a stated ministry among them. As I have before said, it has been made a separate District or Parish, and my labours are fairly and hopefully commenced. Now we want a Church, and for this the Bishop has some designs and plans. It is to be called St. James's. A neat little Parsonage is in building, and we shall hope soon to occupy it. It was some time ere matters seemed to favour this step; for though this had been long thought of, and a great desire to accomplish this object had been long felt by the Bishop and expressed by the people, yet many things tended to throw some obstacle in the way, and to raise a doubt as to its ultimate success. At length, however, all was clear and promising, and on the first fine day in spring, when the snow was melted, and everything beaming with freshness, the Bishop and myself started to select a spot for the projected Church and Parsonage. We might have gotten a plot, now quite central, and near the School, in which service is at present performed, by paying the present occupiers the value of their buildings and improvements—but it was found that in a few years it would not be at all central, for the tide sets higher; and we concluded that, in order to meet the people settling above, we must go higher also. The Company had promised to make a grant of land for that purpose. The spot was selected—a vacant spot—near the rendezvous of the poor Indians who come into the settlement during summer, and not far from the Indian burial-ground; so that from our dwellings may be seen the scalps suspended over the graves of the poor dark departed ones; and on that spot where for years, perhaps for ages, the heathen revels have been celebrated, and where the rites of a dark and cruel religion have been performed, will be built, in due time, a temple to the living God. It is the highest spot in the settlement, and is the very knoll to which the inhabitants fled and saved themselves in the year of the great flood, or overflowing of the river. Many old people remember it, and tell us strange accounts of that awful visitation, and the way in which their lives were preserved. They all vacated their cottages and farms, both on the Red River and the Assiniboine, and pitched their tents on this spot as the only place that offered them protection. From this spot they sailed about in their canoes, over their once flourishing fields and gardens, and in and out at the windows of their houses, those of them that remained, and brought away their little stores of wheat and other

things from the garrets where, for preservation, they had stowed them. All was one vast lake, and continued so for a long time. The occurrence is still sometimes alluded to by the Rev. Mr. Cochrane, who was here then—and who is still here—the oldest Missionary in the country. He and his family dwelt for some time on the top of his house, and at last found it necessary to quit that, and betake himself to the hill, or knoll, with the people. There they pitched, and on that spot of dry ground they lived, and there they met together for the purposes of Christian worship. As the waters receded, they went off in their little boats, and sowed small patches of wheat and barley as the ground appeared. The barley grew and ripened, but the wheat did not; so that for the next year they were in danger of perishing by famine. Such is the account of that fearful deluge, which seems imprinted deeply on many minds, and is referred to with a melancholy thankfulness. This very spot, then, on which, in due time, the little Church of St. James will stand, is associated with a wonderful and mighty deliverance in the minds of many; and may it please God, that as the lives of the people were *then* preserved from a great destruction, so now, by the preaching of His holy word, and the right and due administration of His holy sacraments, assisted by the operations of His Divine Spirit, many may be brought out of darkness into light, and their souls saved by a still mightier deliverance! May the gracious messages of pardon and mercy through Christ there be fully made known; may the true light shine there as in a dark place, casting its bright beams over many a mind—perhaps many an Indian mind—who can tell? and may many be there built up in their most holy faith, and so grow up into a spiritual temple for the Lord! As I have said, the little Parsonage will soon be ready, and if we are spared, and God prosper the work of our hands, in the coming winter, preparations for the Church will be made. In time, a new Schoolroom will be necessary, and it is proposed that this should be an object on the other side of the Church, corresponding, in some measure, to the little Parsonage-house. Here then, by God's blessing, would be centred the means of grace and religious instruction for that growing parish. But for these objects, the Church especially, we want means. The ground has been furnished gratuitously by the Honourable Hudson's Bay Company, and the Parsonage is in a good measure at our own private expense; but the Church cannot be carried on without extraneous help. It would cost at least 300*l.*; and if the Society could, by any means, grant a sum of 50*l.* for that glorious object, I have no doubt but that an equal sum will be raised to meet it, and with this we might commence. The people are very poor, being, as I have said, chiefly half-breeds, little farmers, who grow only enough for the support of life—and there is no market for more—and pensioners, with their families. For these, the last especially, who have fought our battles, and defended our country, and extended our empire, the means of grace and religious instruction ought to and must be provided. May God put it into the hearts of some of our more favoured country-

men and friends at home to help us in this laudable and religious work ! There are at present within the limits, more than 40 families, containing 200 souls. I do not count the French Canadians on the other side the river. The Day-school is at present supported partly by the *Church Missionary Society*, and might be enlarged extensively if means were at hand. Of the valuable Sunday-school I have already spoken. This seems far too large a number to leave destitute of the means of grace, and the settlement is rapidly increasing, and in time will call for further outlay in providing for this portion of the Church's family. We cannot, we must not leave them a prey to the destroyer ; we must not leave them either to be led away by crafty and designing men into error and schism—which will indeed be the result if the present opening be not filled, and the ground pre-occupied,—or to perish for the lack of knowledge, and the constant and regular ministrations of the Church. During the time I have been in charge of this District, I have had regular service, except on the days when the holy sacrament has been administered at the old church. On these occasions, the communicants have come down to the church, and I have assisted at some one of the churches. I have performed 12 occasional services, 12 baptisms, 4 marriages, and 6 burials. On Easter-day and Whitsunday I officiated at St. Andrew's, fifteen miles below this. On the former occasion, the minister of that church was sick, and on the latter he had gone on a mission to the Indians at White-Dog, 300 miles eastward. The number of communicants at this church on Easter-day was 188, and on Whitsunday I administered the Holy Sacrament to about 170, and had one public Baptism. Such days as these are indeed glorious days, though they try one's strength a little. I must now draw my letter to a close, and, humbly praying for God's blessing on the Church at home, and that we, in this distant and dark land, may not be entirely forgotten by her, and by friends whose hearts are in the good work,—I remain, &c.

W. TAYLOR.

#### MISSIONS IN MADRAS.—No. IV.

The following Letter has been recently addressed by Mr. S. G. COYLE, Catechist, to the Rev. WM. HICKET, Missionary, S. P. G.

MOUNT ZION, PULNEY HILLS, April 1851.

REVEREND SIR,—In compliance with your request, I beg to forward to you the first of a series of Letters regarding our Mission on the Pulney Hills.

I will endeavour to give you as brief an account as possible of the Poliards and their hill tribes ; their religious notions and practices ; and such other particulars as shall throw light on the nature and prospects of the field which has been opened by the Great Head of the Church in these sublime solitudes.

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<sup>1</sup> From the *Madras Quarterly Missionary Intelligencer*.



In this letter, I will confine myself to the rise, progress, and future prospects, of our Mission.

Never has the Gospel been preached without provoking in its hearers a spirit of hostility. It is opposed to everything worldly; and consequently, wherever it is faithfully declared, the opposition of the world will be manifested. Hence it is that every newly-established Church has its reverses and its triumphs, its disappointments and its encouragements, its insincere and its faithful members. Such has been the case with our Poliar congregation. When you, as the Missionary of the Gospel Society, took possession of these hills, in the name of Him "whose is the earth and the fulness thereof, the round world and they that dwell therein," they presented a very discouraging aspect, such as at once showed them to be "dark places of the earth." The people were so sunk in ignorance, superstition, and idolatry, that I was inclined to believe human nature could not possibly be more degraded and depraved. "But there is no spiritual darkness, however dense, that can obstruct the powerful rays of the Sun of Righteousness; nor are there any strongholds of Satan, however formidable, which can long resist the onset of the Captain of our salvation. When the banner of the Cross was unfurled on these elevated regions, few and feeble were those who rallied around it. But in that very feebleness was our hope; for "God hath chosen the weak things of the world to confound the mighty." It has always been the policy of the Wicked One to enlist on his side the affluent and the great. So it was in this new field. While the lowest caste of the hill tribes received the Gospel as a message from the Lord, the higher castes not only affected to despise it, but used their endeavours to prevent its reception. Bound by all those ties which exercise so powerful a sway on the heathen mind and heart, and perfectly content to remain the captives of sin, they regarded the introduction of Christianity among them as a sinister design against their worldly interests. Therefore, unanimously and zealously they set themselves to oppose it. Their influence for evil was great, very great. They were the lords of the soil, and had always held the Poliar in a kind of serfdom. Their Headman, who gloried in the title of the "Great Manady," had been accustomed, for several generations, to exercise all the power of a petty despot. The last of these chiefs, though recently deprived by government of much of his authority, is still far from being powerless. The renunciation of the ancient idolatry by those whom he had hitherto considered his vassals would be anything but conducive to his interests; and the fact, that such an event had occurred during his management of these hills, was felt by him as a grievous reproach upon his character. He therefore determined to oppose us to the utmost of his ability. He failed in his plans to prevent the establishment of congregations; but this only proved an additional incentive to his enmity. He manœuvred and remanœuvred until he succeeded in drawing away from us a third part of those who had been baptized. Nothing was omitted by him to ensure success. He had power and money; by means of the former the timid were

subdued; and by the latter the avaricious were brought over to his side. Such was the advantage he had gained over us. We regret his partial success; but our faith and perseverance are sustained by the knowledge, that the successful opposition of the wicked against the cause of the Redeemer is often wisely permitted by an overruling Providence, that it may eventually lead to the advancement of the very cause which they are so strenuous in destroying. Already the Manady's opposition has turned to his own discomfiture; and I am credibly informed that he professes himself willing to make amends for the evil he has done, by engaging to bring back the seceders, if we will promise to help him out of the difficulties in which he has involved himself. But he has yet to learn that the Lord whom he has withstood needs not the aid of such men to set up and establish His kingdom. It is true that the present number of our congregations is not so great as it was three years since; but we thank God, that though we have lost in numerical strength, we have gained in grace and stability. Persecution has been of great service to our people. They are become more united among themselves, more enlightened, and more decided in their attachment to the Truth. Our sabbath services are regularly attended, and they submit cheerfully to the salutary discipline of our Apostolic Church. The fire of persecution has but refined the mixed metals and thrown off the dross. The soil has been ploughed deeper, and the pure seed sown by the grace of God is springing up with hopeful vigour. We are looking forward to a joyful harvest. Excepting certain not immaterial obstacles, arising out of the peculiar physical and mental characteristics of the Poliaris, to be hereafter noticed, we may reasonably hope that ere long this Mission will acquire a degree of importance which will entitle it to greater support and encouragement than it has as yet received.

While speaking of the importance of the Poliar Mission, I may be allowed to observe that, *prospectively* regarded, it presents the aspect of "the little one that shall become a great nation." Inhabiting some of the highest ranges of the Western Ghauts, the hill tribes have had little or no communication with the inhabitants of the plains. While the Gospel message was being published in various parts of India, and many were enlisting themselves under the banner of Immanuel, these isolated children of the mountains were "sitting in darkness and in the shadow of death." But there was a season of refreshing to come; they too were destined to behold the glory of God in the face of Jesus Christ. From the grassy heights of the Poombaries to the wooded valleys of the Poolatoor hills, an extent of more than fifty miles, there are not less than twelve thousand inhabitants of various tribes, who are yet to hear "the glad tidings of great joy, which shall be to all people." At present, only a small portion of one of these tribes has embraced Christianity. But let it be remembered, that the gradually expanding power of "the truth as it is in Jesus," illustrated by the parable of the mustard seed, is to be developed in communities as well as in individuals. The mustard seed does not attain the per-

fection of "a great tree," without much careful culture. Nor can any promising Mission advance to a state of permanent prosperity without educational establishments, particularly Boarding Schools. We may preach and exhort, and some of our hearers may give evidence of the force of truth by abandoning their ancient superstitions, and being baptized: but a Mission without educational establishments, and without means to ensure the stability of converts, as well as to extend its operations, would be stunted in its growth, and eventually fall into decay.

The Poliaris are a people perfectly distinct from those of the plains; their habits and feelings are strikingly dissimilar, and their dialect is peculiar. If it be admitted that the training of efficient local agents is indispensably requisite for the prosperity of missions, these hill congregations, from my description of them, will be found to have an especial claim to the benefit of such agency. The Catechists who are now placed over them are intelligent and zealous, but they are at best but strangers among a peculiar people. It is therefore hardly possible for them to acquire that intimate acquaintance with the peculiarities of the Poliar character, and to exercise that influence over their minds, without which their efficiency must in a measure be considered defective. We must educate individuals from their own body, if we would calculate upon effectual co-operation. Preaching the word of God to illiterate adults, and training up children in the knowledge of Christian doctrines, will give permanency to our Mission. We must raise up a reading community among them, that the living oracles of truth may be made silent instructors. Hence we require a regularly established and liberally supported Boarding School.

Relying upon the sympathies of the Christian public and commending our work to Him, "without whom nothing is strong, nothing is holy,"

I beg to remain, Reverend Sir,

Your faithful Servant,

To the Rev. W. HICKEY.

S. G. COYLE, *Catechist.*

#### MELBOURNE DIOCESAN CONFERENCE.

THE importance of the following documents, which we extract from the *Melbourne Church of England Messenger* for May last, will justify their insertion in full:—

PROPOSED CONFERENCE OF THE MEMBERS OF THE CHURCH OF ENGLAND  
IN THE DIOCESE OF MELBOURNE.

*To the Members of the United Church of England and Ireland in  
the Diocese of Melbourne.*

MY DEAR BRETHREN,—The following Report of the Preliminary Committee, appointed to consider the subject of a General Conference of the Clergy and Laity of the Church of England, is printed at the request of the Committee with a view to its circulation among the

Members of the Church of England in this Diocese. In compliance with the suggestions which it contains, I have requested the several Clergymen and Laymen mentioned in the subjoined schedule, to invite the members of the Church in their respective districts to meet together on some day, to be appointed by them, in the ensuing month of May, for the purpose of electing representatives, according to the same schedule; the names of such representatives to be forwarded by the Chairmen of the several meetings, to E. Courtney, Esq., Secretary to the Diocese, Little Collins Street, Melbourne, on or before the 8th day of June next ensuing.

It will be observed, that I have added to the list furnished by the Preliminary Committee the following places and districts, viz.—Bacchus' Marsh and district; Flooding Creek and district; and Western Port district.

If there be still omitted any, the inhabitants of which are desirous of sending a representative to the proposed Conference, I would request that a communication may be immediately made to me upon the subject. I have further appointed Tuesday, 24th day of June, for the Conference. Divine service will be held in the Cathedral Church of St James, at nine o'clock in the morning, and the Holy Sacrament of the Lord's Supper will be administered; immediately after which, the Conference will be opened in the St. James' Boys' Schoolroom.

Inasmuch as the deliberations and decisions of this Conference will probably exercise a very important influence upon the future well-being of the Church of England in this diocese, I would earnestly request all the members of the Church to make their humble petitions to Almighty God, in the name of His Son Jesus Christ, that He would grant unto those who shall be called thus to confer together, such singleness of purpose, such sound wisdom, such patient consideration, and such meekness and mutual forbearance, as may, under the guidance of His Holy Spirit, lead them to a right conclusion upon each of the important matters which are to be brought before them; and so render their meeting conducive, with His blessing, to the establishment of true religion and piety, together with godly union and concord, among us for all generations.

That such may be the result is the fervent prayer and hope of your affectionate Brother, and faithful Servant in the Lord,

C. MELBOURNE.

Melbourne, April 17, 1851.

*Schedule referred to in the above Letter.*

Melbourne—St. James' . . . . .	Rev. A. Strong	3
„ St. Peter's . . . . .	Rev. D. Newham	3
Geelong . . . . .	Archdeacon Macartney	3
	Rev. E. Collins	
Heidelberg and district of the Plenty . . . . .	Rev. F. Hales	1
Brighton . . . . .	Rev. W. Brickwood	1
Pentridge, Brunswick, and district of the Darebin Creek . . . . .	Rev. E. Tanner	1

St. Kilda and South Yarra . . . . .	Rev. H. W. W. Liddiard	1
Richmond and district over the Yarra . . .	Rev. D. Newham	1
Kilmore and district . . . . .	Rev. W. Singleton	1
Kyneton and district . . . . .	Rev. J. Sullivan	1
Ballan and district . . . . .	Rev. W. Hall	1
Alberton, and the other townships of the Port, and district . . . . .	Rev. W. Bean	1
Burn Bank and district . . . . .	Rev. J. Cheyne	1
Portland . . . . .	Rev. J. W. Wilson	1
Belfast . . . . .	Rev. Dr. Braim	1
Warrnambool, Woodford, and district . .	Rev. P. T. Beamish	1
The Grange and district of the Wannon .	Rev. F. Cusack Russell	1
The Barrabool Hills and Wawne Ponds .	J. Hightett, Esq.	1
Indented Head . . . . .	J. Stevens, Esq.	1
Williamstown . . . . .	T. Somerville, Esq.	1
Moonee Ponds (Broadmeadows and district) .	L. A. Baker, Esq.	1
Ovens River (Wangaratta and district extend- ing to the Murray) . . . . .	F. Murphy, Esq.	1
Broken River (Benalla and district) . .	H. W. H. Smythe, Esq.	1
Seymour and district . . . . .	Rev. W. Singleton	1
Colac district . . . . .	J. Dennis, Esq.	1
Winchelsea . . . . .	T. Austin, Esq.	1
Bacchus' Marsh and district south of Mount Macedon . . . . .	J. Atkins, Esq.	1
Flooding Creek and district . . . . .	Rev. W. Bean	1
Western Port district . . . . .	A. M'Crae, Esq.	1

## REPORT OF THE PRELIMINARY COMMITTEE.

The Committee of the Geelong Branch of the "Melbourne Diocesan Society and Church of England Association" having addressed a letter to the Right Reverend the Lord Bishop of Melbourne, suggesting that he should call the attention of the Members of the Church generally throughout the Diocese to the following subjects:—

First—The best means of providing for the permanent endowment of the clergy of the diocese; and secondly—Church patronage; and that the Members of the Church should be communicated with, in such places where a Local Committee could be formed, requesting that each Local Committee would consider the subject, and delegate one or more of its members to attend a central Committee, to be presided over by the Bishop, at some stated time, as early as convenient, in order that, at such central Committee Meeting, the views and wishes of the Members of the Church generally throughout the Diocese might by such means be obtained.

His Lordship, in reply, proposed that they should select two of their members to confer with two members to be selected from the Melbourne Committee, who, with the Registrar of the Diocese, and any<sup>1</sup> Clergy who might choose to attend, should decide: First—How, and by whom, the Delegates should be chosen; secondly—In what manner

<sup>1</sup> When the subject was considered by the Committee of the Diocesan Society and Church of England Association, in Melbourne, it was thought preferable that only a select number of the Clergy should be members of the Provisional Committee, and accordingly the Venerable the Archdeacon and the Rev. Messrs. Collins, Newham, and Chase were appointed. C. M.

the proceedings should be conducted; and thirdly—What subjects should be brought before them for consideration.

The Preliminary Committee was accordingly constituted, and consisted of—

The Archdeacon of Geelong; the Rev. D. Newham, and the Rev. S. L. Chase; Mr. Palmer, Mr. Pohlman, Mr. Sladen, Mr. Wathen, as the Representatives of the two Committees; and Mr. Moor, the Registrar of the Diocese.

The Preliminary Committee met at Mr. Moor's chambers on Thursday, the 13th March, 1851, and continued their sittings for the three following days. The Archdeacon of Geelong having been called to the chair, the meeting was each day opened with prayer.

The Preliminary Committee met again on March 24th, 1851, when the Rev. D. Newham having been called to the chair and the meeting opened with prayer, this Report was finally adopted, and the following resolutions were definitively agreed to, viz.—

- I. That it is the opinion of this Committee, that the Members of the United Church of England and Ireland in Port Phillip should be invited to send representatives to a general Conference, to be summoned by the Bishop of the Diocese, to consider the following subjects:—
  1. The propriety of providing for the permanent endowment of the Church of this Diocese, and the best means of carrying out this object.
  2. The system and administration of Church Patronage, generally, throughout the Diocese.
  3. The constitution of the Church of England in Port Phillip, with regard to the following points:—(1) The mode of appointment of Bishops. (2) The expediency and mode of organizing Diocesan Synods and Conventions, acting either separately or collectively, and the functions with which they should be invested. (3) The expediency and mode of organizing Provincial Synods and Conventions, acting either separately or collectively, and the functions with which they should be invested.
  4. The expediency of appointing a Committee to inquire into, and report upon, the present state of the law, which regulates the temporal affairs of the Church of England in this District, and what provisions or alterations it may be necessary to make therein.
- II. That the general Conference should consist of all licensed clergymen in the diocese, and of not more than fifty laymen, being members of the Church.
- III. That the members of the Church of England, at the following<sup>1</sup> places, be invited to elect representatives to attend the general Conference, viz.—St. James' and St. Peter's, Melbourne and Geelong, three representatives each; Heidelberg, Brighton, Pentridge, St. Kilda, Richmond, Kilmore, Kyneton, Ballan, Alberton, Burn Bank, Portland, Belfast, Warrnambool, The Grange, The Barrabool Hills, Indented Head, Williamstown, Moonee Ponds, Ovens River, Broken River, Seymour, Colac, and Winchelsea, one representative each.
- IV. That, in regard to the above-named districts, the Bishop be requested to apply to the clergymen in their respective districts, and in districts where there are no clergymen, to such laymen as his Lordship may appoint; and invite them to call a meeting within such a period of time as his Lordship may name, of the members of the Church in their

<sup>1</sup> I understand the Committee to mean by these places, not simply the townships but the districts in which those townships are situated. C. M.

- respective limits,<sup>1</sup> to elect from the members of the Church a suitable person to attend the proposed Conference for each such district; and it shall be competent to the members of the Church of England who cannot attend at such district meeting, to forward their votes in writing to the Chairman.
- V. That the Bishop be requested to take such measures as he may deem requisite to procure the election of representatives for those parts of the colony not enumerated in the list.
- VI. That the Bishop shall preside over the Conference, and regulate its proceedings according to the rules which usually prevail in public meetings.
- DANIEL NEWHAM, Chairman.

March 24th, 1851.

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*Letter from the Clergy to the Bishop of Melbourne, in reference to the "Minutes of the Conference of the Bishops of the Australasian Dioceses," with his Lordship's Reply.*

Melbourne, 25th March, 1851.

TO THE RIGHT REV. THE LORD BISHOP OF MELBOURNE.

MY LORD,—I. We, the undersigned Clergy of the diocese of Melbourne, having had our attention directed by your Lordship's circular letter, dated December 24th, 1850, to a publication entitled "Minutes of Proceedings at a Meeting of the Metropolitan and Suffragan Bishops of Australasia, held at Sydney, from October 1st to November 1st, 1850," have in consequence taken into consideration the subjects on which the opinions of yourself and your Right Reverend brethren are therein stated, with a view to the expression of our opinions thereon.

II. We observe that in stating the objects of the Conference, you disclaim the exercise of any synodical authority, and we beg respectfully to express our opinion that the holding by your Lordships of a Synod for the authoritative decision of the questions mooted in the "Minutes" would have been inconsistent not only with the Queen's supremacy, but with the general constitution of our Church. With regard to the subjects treated of in the report, we have arrived at the following resolutions, which we desire to bring before your Lordship, as the simple expression of our opinions upon the points which we have thought it expedient to consider.

### III. THE FUTURE CONSTITUTION OF THE CHURCH.

#### 1. *Diocesan Government.*

##### (1.) *Diocesan Synods or Conventions.*

We are of opinion that one assembly, called a Diocesan Synod or Convention, should be duly constituted, that it should be presided over by the Bishop of the Diocese, and should consist of all the Presbyters of the Church, having cure of souls, or licensed by the Bishop, and of Lay representatives from the ecclesiastical parishes or districts.

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<sup>1</sup> I do not consider that the members of the Church in any district are bound to elect one of themselves to be their representative; but that they may, if they think proper, choose a person residing in another place, provided only that he is a member of the Church of England.

C. M.

(2.) The Appointment of Bishops.

While we would not propose any alteration in the manner in which the Royal prerogative has been hitherto exercised in the appointment of Bishops, we would submit that, should her Majesty determine to permit a recommendation to a vacancy to be made by any Colonial authority, then such recommendation should come from the Diocesan Synod or Convention constituted as above mentioned; that is, the election should be made according to ancient usage, by the Clergy and Laity of the Diocese over which the Bishop is to preside.

2. *Provincial Government.*

(1.) Provincial Synods or Conventions.

We are of opinion, that no advantage can be gained by the formation of any provincial assemblies whatever, so long as the present close connexion of our Church in the Australasian Colonies with the Church in England continues; and we would further state that it appears to us that such assemblies would have a direct tendency to weaken that connexion, and by the assumption of authority which belongs only to the Queen in Council, to interfere with the independence of the individual Bishops and their Dioceses.

(2.) Metropolitan Authority.

We are of opinion that in order to maintain and strengthen our union with the Church in England, it would be advisable for each Diocese in the separate and independent Colonies of Australasia in matters of metropolitan jurisdiction, to be subject to that of Canterbury only. We would therefore submit that no metropolitan should be hereafter appointed, but that the senior Bishop for the time being should be *ex officio* Primus of the Australasian Dioceses, without possessing any judicial authority over the same.

IV. CHURCH MEMBERSHIP.

We are of opinion that no persons should be elected to serve in any Diocesan Synod or Convention, or entitled to act as electors, except such persons as are members of the Church in full communion.

V. AND VI. DISCIPLINE AND STATUS OF CLERGY.

We are of opinion that it is desirable—

(1.) That every presentation to a permanent cure should be generally made by a Vestry or other body elected by the members of the Church in full communion in the parish or district to which the minister is to be appointed, and that the clergyman so nominated should be presented to the Bishop for induction to the benefice, according to the usage of our Church in England.

(2.) That all clergymen, not placed in subordination to an Incumbent, but entrusted with an independent cure, should be in the same position as Incumbents in England.

(3.) That no Incumbent should be deprived of his Incumbency who had not been duly convicted of a canonical offence.

(4.) That the Diocesan Synod or Convention, consisting of clergy and laity, should be the court for the trial of any presbyter or deacon, but



that there should be a direct appeal from it to the highest Ecclesiastical Court in England.

(5.) That no judgment should be passed upon any presbyter or deacon for false doctrine by any Colonial Court or authority; but that a statement of the case should be drawn up and transmitted for adjudication to the highest Ecclesiastical Court in England.

(6.) That the Bishop of each of the Australasian Dioceses should be perfectly independent of all the others, and that he should be subject only to the Archbishop of Canterbury, in the same manner as the Bishops of the province of Canterbury.

#### VII. LITURGY.

With respect to the various matters treated of in the "minutes" under this head, there are some on which we would offer here no opinion; but with respect to others, which relate to points in the performance of Divine Service, upon which there are either no rubrical directions, or those directions have been variously interpreted, we think that they should be left, as far as possible, to the discretion of each individual clergyman.

#### VIII. HOLY BAPTISM.

With reference to this important subject we strongly deprecate the putting forth of any authoritative decision upon the doctrine of our Church regarding it, beyond that contained in the "Articles agreed upon by the Archbishops and Bishops of both Provinces and the whole Clergy, in the Convocation holden at London in the year 1562, for the avoiding of diversities of opinions, and for the establishing of consent touching true Religion."

#### IX. EDUCATION.

We are decidedly averse to give our support to any system of Education, whether provided in schools or colleges, which would preclude giving to the members of our communion an education based upon the Holy Scriptures, and according to the principles of our Church. We think that some general system of common examination, at stated periods, might be established in this colony, which would encourage the improvement of education among all classes of the community, without interfering with the maintenance of the principle, that all education should be based upon the Holy Scriptures.

#### X. AUSTRALASIAN BOARDS OF MISSIONS.

We rejoice in the formation of these Missionary Societies as a symptom of spiritual vitality in our Church in these Dioceses, and we trust that they may be the means, in the hands of God, of converting not only the heathen Aborigines of Australia, but also those of the adjacent islands in the Western Pacific.

XI. We have thus endeavoured to express our conclusions upon some of the important objects, on which the opinions of yourself and your Right Reverend brethren are given in the Minutes; and we shall deeply regret should we appear to you, in stating our own views, to esteem too lightly the mature and well-considered opinions put forth

by your Lordships ; such we can assure you is not the case—we have acted throughout under the solemn conviction that faithfulness to our common Lord and Master required that we should candidly and deliberately state our opinions for your Lordship's information, and also with a view to their publication both in the Colony and in England. We would therefore request, that your Lordship will have the kindness to forward this letter to the Archbishop of Canterbury, and to sanction its publication.

We have the honour to be,

My Lord,

Your Lordship's faithful Servants in the Lord,

H. B. MACARTNEY, D.D., *Archdeacon*,

(Except that as regards clause (1) of Section V. and VI. I think that every alternate presentation should be made by the Bishop or other Patron.—H.B.M.)

S. LLOYD CHASE, M.A.  
DANIEL NEWHAM, M.A.  
AUGUSTUS STRONG, M.A.  
SAMUEL EDWARD BLOMEFIELD, B.A.  
WILLIAM MERRY, M.A.  
WILLIAM BRICKWOOD.  
EDWARD TANNER.  
FRANCIS HALES, A.B.

JAMES SULLIVAN, B.A.  
EBEN. COLLINS.  
JOHN HERBERT GREGORY.  
WILLIAM SINGLETON, A.B.  
THOS. HENRY BRAIM, I.H.D.  
JOHN CHEYNE, A.B.  
WILLOUGHBY BEAN.  
HENRY W. W. LIDDIARD, A.M.

#### THE BISHOP'S REPLY.

*To the Venerable the Archdeacon of Geelong, and other Clergy, &c. &c.*

Melbourne, April 22, 1851.

MY DEAR BRETHREN,—I have much pleasure in acknowledging your letter of the 25th day of March, 1851, containing a statement of your opinions upon many of the most important subjects which engaged the attention of my Right Rev. brethren and myself at our recent conference in Sydney. The conclusions at which we arrived, and which we have expressed in our minutes, are simply the opinions of so many comprovincial Bishops, and do not pretend to the character of "authoritative decisions," any more than if they were delivered by each individual Bishop separately, in his own episcopal charge. Most of them, indeed, relate to subjects which do not admit of any authoritative decision, and were intended merely to convey to the members of our Church both here and in England, our sentiments as to what ought to be the basis of our future Ecclesiastical Constitution. These subjects I was desirous that you should also carefully consider, and express your own judgment upon them, in order that Her Majesty's Government, and those prelates and others in England who have especially interested themselves in the Ecclesiastical affairs of the Colonies, might know the sentiments of the Clergy in general, as well as of the Bishops in particular; and inasmuch as the value of such a judgment must depend wholly upon its being the result of your own independent deliberations, there could have been no ground for complaint, however there might have been for regret on my part, if your views had very materially differed from those of my Right Reverend brethren and myself.

I am happy, however, to observe, that upon the establishment of a

Diocesan Council, to consist both of Clerical and Lay Members; (whether they shall constitute one chamber or two, is in my opinion a matter of subordinate importance,) for the management, in conjunction with the Bishop, of the local affairs of the Church; and also upon the placing of the Clergy in the same independent position with their brethren in England (the two most important principles laid down in our Minutes), we are all perfectly agreed. There is likewise very little, if any, difference between us upon the important subject of education; and none as to the formation of Australasian Boards of Missions.

Your objection to the union of a number of Colonial Dioceses into a Province, under the presidency of a Metropolitan, would have great weight with me, if such an union should, as you fear, tend in any degree to impair the connexion of our branch of the Church here with the Mother Church in England, or to encroach upon the authority of the Queen in Council. For I quite agree in the sentiment which manifestly pervades your letter, that this connexion is the great security, under God, against any corruption of doctrine, or any organic change of constitution in the Church in the Colonies. On this account, I feel it to be of the utmost importance that the supremacy of the Queen should be distinctly recognised, and that an appeal should always lie from every Colonial Court to the highest Ecclesiastical Tribunal at home.

While I quite concur with you in thinking that no benefit is to be gained by attempting to enforce a rigid uniformity in our services in those particulars which the Rubric has either left unnoticed, or on which its language has been variously interpreted; we must nevertheless remember that the Church has directed all doubtful cases to be referred to the Bishop of the Diocese, to whom the decision of them properly belongs.

No authoritative decision can be given upon any doctrine of our Church except by a legally constituted tribunal. Upon the doctrine of Holy Baptism it appears to be now decided, that the Church of England allows a certain latitude of opinion among her members, and of this latitude the Minutes themselves afford an example. While, therefore, the true interpretation of the Articles and Book of Common Prayer in respect to it, may form a very proper subject for temperate discussion, it ought, I conceive, to be permitted to every Bishop and other Clergyman, to retain and advocate, without hindrance or reproach, his own opinion, provided it be within the allowed limits.

I can have no objection to the publication of your letter; for there is no single word in it, so far as I can perceive, calculated to give just offence to any one. I shall also have much pleasure in forwarding it to the Archbishop of Canterbury.

That the grace of our Lord Jesus Christ may be with you all, and that the Divine blessing may abundantly rest upon your ministry, is the fervent and continual prayer of

Your affectionate Brother in the Lord,  
C. MELBOURNE.

### Reviews and Notices.

*The Primary Charge of AUGUSTUS, LORD BISHOP OF ADELAIDE, delivered at Adelaide, January 1851.*

*Report of the Formation of the Newcastle Church Society, to which is prefixed a Sermon, by WILLIAM, LORD BISHOP OF NEWCASTLE. Sydney: 1851.*

It will be unnecessary to remark that these documents are not prefixed to this article for the purpose of reviewing, in the ordinary sense of the word; that is neither our duty nor our wish. They are prefixed in order to draw the attention of our readers to the remarkable movement now going forward in the Colonial Church; and an extract or two from each will show how fixed is the determination of the Bishops of the southern hemisphere to absorb the *Laity* into the organization and practical working of their Church system. The Charge of Bishop Augustus Short opens thus:—

“ It is a season of solemn interest when the Ministers of the Church are assembled together, as we are this day, to give an account of our stewardship. . . . I might address you, indeed, as one having authority in the Church, to reprove, if need be, to exhort, and to rebuke; for the Providence of God follows the same course in the Church as in the world; and when things are to be done decently and in order, there must be authority to enforce that order; and however distributed may be that authority, yet there must be some head in which its ultimate force resides. . . . In claiming, then, for the office to which, by Divine permission, I have been called, the first place in the ministry next under the Divine Head of the Church, I must not be understood to assert for it either sole or despotic power. Neither the language of Scripture nor the usage of the Primitive Church, sanction any such view of the Episcopal office. The Canons of the Church of England expressly affirm the contrary. In legislation, in the enforcement of discipline, in some of the higher functions of her peculiar ministry—the examination, namely, of candidates for Holy Orders of Priesthood—the Bishop is instructed by the Canons of A.D. 1603, not to act without the assistance of Presbyters. Reference to the Canons 31, 34, 35, 122, will at once confirm this view; and that in legislative matters at least, such was the ancient principle of our Church, can be shown from the synod assembled at Hertford, A.D. 673, in which Presbyters were present and assisted. A brief comparison of the xv. xvi. and xxi. chapters of the Acts of the Apostles will further show how strictly, in this respect, our Church is in accordance with the form and practice of the Apostolic Church, as delineated in the Scriptures. I have dwelt more at length upon this point, because a different impression of the nature and duties of the

Episcopal office often prevails among strangers to our communion, and even among ill-instructed members of our Church. It is assumed, I know not upon what grounds, in the face of the documents to which I have alluded, that the Bishops of our Church claim to exercise a monarchical power, not only over the Clergy, but over the laity. . . . If I may presume to adopt the simple but emphatic words of the Bishop of New Zealand, when addressing his clerical brethren, as I am, in his primary charge,—‘I cannot delegate to any the power of government and coercion inherent in the Episcopate; but I can, and therefore desire to guard it from hasty and ill-considered exercise, by consulting the wishes, and eliciting the opinion of the general body of the Church.’ . . . . I have now the happiness of knowing that the principles thus propounded have found cordial acceptance with all the Bishops of this province. They have recorded their opinion that *the combined action of Synods of the Clergy, and Conventions of the Laity, is necessary for the development and efficiency of the Church in these Colonies.* An adaptation of the Ecclesiastical law of England, suited to the altered circumstances of Colonial Dioceses, seems to be absolutely necessary; and it is only consistent with the just claims of Churchmen who have settled in the Australasian Province, that in such adaptation their experience and wishes should be consulted. *The Imperial Government has, through its official organs, expressed its willingness to aid in the legislation necessary for such purpose.*—Pp. 1—5.

Bishop Tyrrell also writes to the same effect (*Report, &c.*, pp. 36, 37:)—

“It is the principle of the Church Societies in England, that the sums granted by them for the Colonial Dioceses should be placed at the disposal of the Bishop of each Diocese. . . . The principle, however, which should regulate the appropriation of all sums contributed by the members of our Church here is, I conceive, very different. I wish it to be distinctly understood, that in my opinion, those who contribute the funds should have the power of appropriation; and while I would impress on the laity of the Church the duty of their contributing, I would encourage them to give by placing the complete control of their contributions in their own hands. The principle of the laity having the real control over the funds contributed by them is fully carried out in the *Newcastle Church Society* by Rule XI.”

This Report also contains the avowal of a hearty resolution on the part of the Newcastle Churchmen to promote the conversion of the aborigines of New Holland, and to further the objects of the Mission to the islanders of the Western Pacific.

*A Catechism on Gospel History, for those who are desirous of implanting true Church Principles, &c.* By the Rev. S. KETTLEWELL. Rivingtons.

THIS is an excellent book, much better than most of its kind: the definitions generally are plain and lucid; its principal object,

besides that of harmonising the Gospels, is, from the Gospels, to unfold the distinctive doctrines of the Church, as laid down in the Prayer-book ; or, in other words, to show that the doctrines of the Church are but the collection of all Bible truth. It will be valuable to those who, from want of skill or of experience in the difficult art of catechising, are reluctant to engage publicly in that necessary portion of the pastoral functions.

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*The Young Drummer*, &c. (Rivingtons.)—We select this first out of the large number of juvenile books which have been sent to us this month, because it is an interesting story of the Russian campaign. The scenes are described in a very picturesque manner ; the hairbreadth escapes of the young hero will be read with eager delight by the little people for whom the tale is intended, and to whom improbability of incident is never an objection.

*Fortune-seeking in the Capital*, by the Countess Agénor de Gasparin (Rivingtons) ; another well-written story, founded on facts witnessed by the author, and intended for young people of all grades. There is a curious discrepancy between the title-page and the preface as to the gender of the writer : the former ascribes the authorship to a countess ; in the latter the author is designated by the pronoun masculine.

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We have not room for more than just to quote the title-pages of the rest of this minor literature, though they are nice little books :—*Outlines of English History*, by the Rev. C. H. S. Nicholls, (Rivingtons) ; *My Godmother's Letter*, (Mozley, London) ; *The Baptismal Vow*, (Harrison, Leeds) ; &c. &c.

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## Colonial, Foreign, and Home News.

### SUMMARY.

A CONFERENCE of the North American Bishops, with the exception of the Bishops of Nova Scotia, and Rupert's Land, took place at QUEBEC, on Tuesday, the 21st of September ; and was continued by adjournment for several days. Various topics intimately bearing upon the interests of the Colonial Church, were discussed at the Meeting ; and we are happy to add that a spirit of cordial unanimity characterised the deliberations. The results of the Conference have been transmitted to the Archbishop of CANTERBURY, as the Metro-

politan of the British American Dioceses; and we are informed that in due time they will be made public. The Judges of the Superior Court of QUEBEC have refused Mr. Christian Wurtele's application for a *mandamus* to compel Bishop MOUNTAIN to read the Burial service over the body of his son, who died on the 15th of July last. The decision was unanimous.

The Church Society of NEWCASTLE, under the presidency of the Bishop of that Diocese, advocate strongly the necessity of cooperating with the Australasian Board of Missions, in the design of spreading the Gospel among the Heathen races, both of New Holland, and the adjacent islands in the Pacific Ocean; and they have placed in Bishop TYRRELL's hands the sum of 200*l.* for the Mission to the Islands of the Western Pacific. Towards the end of the month of September, after three days consumed in voting, and eight separate ballots, in order to obtain the necessary majority of both orders, the Convention of the Diocese of NEW YORK elected Dr. William Creighton Provisional Bishop of that Diocese. This event, says *The New York Churchman*, will give heartfelt joy to thousands, not only because it ends a struggle that has continued to agitate and pain the Church for years, but because it elevates to the high dignity of the Episcopate, a man eminently qualified to discharge all of its functions and meet all of its responsibilities. Dr. Creighton has long been known as one of the most learned, able, benevolent divines in the American Episcopal Church. From the same source we also learn, that the Lord Bishop of FREDERICTON, on his way home from QUEBEC, attended a Meeting of the New York Ecclesiological Society; and delivered an address upon Church music and architecture. His Lordship also preached at the chapels of St. Paul and St. John, in the City of New York, on Sunday, the 5th of October, in behalf of the Church in the province of New Brunswick.

We are happy to announce that the Bishop of TENNESSEE has returned to the United States from Europe with restored health, and has again entered upon the duties of his Diocese.

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QUEBEC.—*Meeting of the North American Bishops.*—The Bishops of Toronto, Newfoundland, and Fredericton arrived at Montreal on a visit to the Bishop of Montreal on Saturday, 20th September. On Sunday, 21st, their Lordships attended Divine Service in the Cathedral both morning and afternoon; the Bishop of Toronto preached in the morning, and the Bishop of Newfoundland in the afternoon. In the evening the Bishop of Fredericton preached at St. George's Church, and the Bishop of Montreal at St. Anne's. On Tuesday the four prelates proceeded to Quebec, where they were met, on their arrival on Wednesday morning, by the Bishop of Quebec and some of the Clergy of the Parish. A peal of bells from the Cathedral welcomed their Lordships to the Rectory, where they became the guests of the Bishop of Quebec. During their stay of a week, the Bishops were engaged in deliberation upon different matters affecting the welfare of their several dioceses. The Bishop of Nova Scotia was prevented from joining them on account of his very recent arrival in his Diocese, and the distance of the Red River from Quebec rendered it impos-

sible to communicate with the Bishop of Rupert's Land (the only other North American Bishop who was absent) in time to admit of his attendance.

On Sunday, 28th, their Lordships all took some part in the services of the Cathedral in the forenoon. The Bishop of Fredericton preached in behalf of the Widows and Orphans Fund of the Church Society; and the sum of 41*l.* 1*s.* was collected at the Offertory. The Bishop of Toronto preached at the Cathedral in the afternoon, and in the evening at the Chapel of the Holy Trinity. The Bishop of Newfoundland preached at St. Matthew's, and the Bishop of Fredericton at All Saints' Chapel in the evening, both on behalf of the Widows' and Orphans' Fund. At the latter chapel the collection amounted to 2*l.* 18*s.* 1*d.*, and at the former to 12*l.* The Bishop of Montreal preached at St. Peter's Chapel in the afternoon.

On Monday, 29th, (Feast of St. Michael and all Angels,) Divine Service was again held in the Cathedral, the Bishops all officiating. The Bishop of Montreal preached the sermon, and the Holy Communion was afterwards administered by the Bishop of the Diocese, assisted by the Bishop of Newfoundland. On every other day during their stay, their Lordships attended the daily prayers at All Saints' Chapel.

On Wednesday afternoon, previously to the departure of their Lordships, the clergy of the Parish of Quebec waited upon them with the following address, which was read by the Rev. Official Mackie, D.D.

"To the Right Reverend Fathers in God the Bishops of Toronto, Newfoundland, Fredericton and Montreal.

"May it please your Lordships;

"We, the Clergy holding charge in the Parish of Quebec, beg permission to offer to your Lordships the assurance of our dutiful respect, on the occasion of this your visit to our esteemed Diocesan.

"Your Lordships will feel that it cannot be to us other than matter of devout gratulation that so many as five Prelates should meet in friendly Council, where, within the memory of living man, scarce five Clergymen of any grade of our Church could have assembled together.

"If we still long for the time when our Bishops may consult according to the due order of the Church, it is most certainly not because we attach little value to the rules which you may now suggest for our guidance and direction. We have not so learned Christ as lightly to esteem any admonition which proceeds from our Fathers in God.

"The language of eulogy would ill become us as addressed to your Lordships; we will only therefore add, that we regard with real and deep interest the labours in which you are respectively engaged, and that we earnestly pray that the God of all grace will pour down upon you, each and all, the abundance of His blessing.

George Mackie, D.D., E. W. Sewell, C. H. Stewart, B. A., George Cowell, M. A., Gilbert Percy, B. A., R. G. Plees, Armine W. Mountain, B. A."

The Lord Bishop of Toronto then read the following Reply:—

"Reverend and dear Brethren;

"We receive with great satisfaction your kind and brotherly address, and are thankful for the interest which you take in our respective labours.

"It has been a great comfort to us to communicate with you all, and with our esteemed Brother your Diocesan, at the Lord's Table, and to have the advantage of friendly conference on our mutual difficulties.

"Although we do not yet find ourselves in a position to communicate to you the result of our deliberations, having thought it our duty to forward



them in the first instance to his grace the Archbishop of the Province, we look forward with hope to the period, when no bar shall be placed in the way of our meeting in Synod with the Clergy and laity of the Church, to consult together on many matters of deep interest which affect the whole Body.

"We affectionately commend all your pious labours to the blessing of God, and trust that our dear Brother, your Bishop, may long be spared to be your guide and helper in holy things, and that you may cordially unite with him in promoting the objects nearest his heart; the salvation of souls, and the unity and well-being of the Church of God.—John Toronto, Edward Newfoundland, John Fredericton, F. Montreal.—Quebec, 1st October, 1851."

The Bishop of Newfoundland remained at Quebec till Thursday, 2d inst., when his Lordship proceeded to Bishop's College, Lennoxville, with the intention of going on from thence, through Montreal, to the Diocese of Toronto.

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TEXAS.—The Report of the Committee on the state of the Church to the last Convention, held on the first of May, shows that "there have been four new parishes organized during the past year, making a total of fourteen. Five parishes report forty-five baptisms, eighteen marriages, twenty-three funerals, sixteen confirmed in two parishes, the Bishop as yet having made no visitation of the others:—present number of communicants, 178; giving an increase, as reported by three of the parishes, of eighteen; amount contributed for Church purposes in four parishes is, \$3,874."

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WISCONSIN.—The President of the Nashotah Mission, in a recent letter, observes:—"We have now seventeen young men here, eleven of whom are candidates for orders. We are expecting two more (one a candidate) before winter sets in. We are very happy, and, if the severe pressure does not diminish our resources, shall pass through the winter successfully. Aid from the alms and offerings of the faithful, would enable us to begin a substantial building in the spring."

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THE MINNESOTA MISSION.—It was only a year ago last July, that the little band of devoted brethren went forth to plant the Church in our extreme western frontier of civilization; and what do we now behold there? Fifteen Missionary stations, where the Gospel is faithfully and regularly preached;—the corner-stones of three churches laid; one completed, consecrated and paid for; two nearly finished; the corner-stone of another about to be laid;—parochial and Sunday schools organized and taught by skilful catechists;—fifty persons, several adults, baptized;—the six communicants found in the young city of Saint Paul increased to twenty-eight;—and the formation of a Missionary Society, the principal object of which is to assist in the erection and completion of churches throughout the territory! During Bishop Kemper's late visitation of Christ Church parish, St. Paul, he confirmed thirteen persons, of whom ten were heads of families, and two other married persons who were to have been confirmed were unable to be present. Other adults are now preparing for baptism and confirmation, and indeed a new class of catechumens for another year was begun before the Bishop had left the place.

Such facts need no comment.

RED RIVER MISSION.—(From the *Galena Advertiser*).—GALENA, July 22, 1851. Sir,—In your paper of yesterday I saw a paragraph in which it was stated that I preached at the Episcopal Church on Sunday, but gave no account of the Missionary station at Lake Winnepeg, where I had been a resident for the last twelve years. It is not usual in the English Church for matters of that sort to be introduced in sermons, but should any of your readers be desirous of knowing what has been done among the Indians of Rupert's Land, the following particulars are at your service.

The Missionary station of which I had charge is one of those belonging to the Church of England Missionary Society, and was commenced in the year 1832. During the first seven years, it was in charge of a native schoolmaster, and under the superintendence of a clergyman living at the distance of fourteen miles. In 1839, it was deemed necessary that there should be a resident Missionary, and I was appointed. I found about 350 baptized Indians, of whom one-third were Chippeways and two-thirds Crows. There were forty-four communicants at the Church, and about sixty children in the day-school. The Indians were mostly living in small cottages, with a plot of ground varying from one to five acres, upon which they grow wheat, barley, and potatoes. Such was the state in which I found things in 1839.

During the twelve years of my residence, I have baptized somewhere about three hundred, and the communicants now number one hundred and twenty-one. The school has also increased in proportion to the population. The houses and farms have been a good deal improved, but not to the extent of my own wishes. In order to encourage agriculture, I had a large farm on which I employed all the elder school-children, and gave them such instructions as became requisite to fit them for managing their own farms. In dealing with the Indians, we have not only to evangelize, but to civilize, and agriculture becomes indispensably necessary in effecting the latter object. Such, however, is the want of energy and forethought of the Indian, that he does not get on as white men would do in the same circumstances. Instead of trying to accumulate property, he is satisfied if he can barely keep starvation from his door; but, between indolence and mismanagement, very frequently fails in attaining even that. The Christian Indians of my charge were, I believe, most of them sincere in their religious profession, and wished to live in accordance with the same, but their temporal affairs were, both to them and to me, a source of difficulty. If, however, the Indians of my charge were not all I could have wished, there was much cause for thankfulness on account of the progress which had been made, and we may hope that the good work will, though slowly, advance steadily.

The Church and station of which I had the charge, is the most northern one in the Red River Colony, and is situated a few miles above where the river empties itself into Lake Winnepeg. The congregation was entirely Indian, two-thirds of whom, however, can speak English, having been educated in the Missionary school. The Sunday morning service was always in English, and the afternoon service in Indian. The population is about 600.

There are three other churches belonging to the Church of England in the Red River Colony, the congregations of which are all European or half-breed, and speak English. The Bishop of Rupert's Land resides at one of the three—that in the Selkirk district. A fifth English church is to be erected; at present there is no other Protestant place of worship, except those of the Church of England. The whole Protestant population, including those of the Indian settlement, amounts to about 2,500.

The Roman Catholic population of the Colony amounts to about the

same number, and are all of French origin, and speak the French language. They have a large cathedral, at which their Bishop resides, with one and generally more priests; and have a church eighteen miles from their cathedral. They have also a convent of "Les Sœurs de Charité," where a school is kept for young ladies.—I am, Sir, your obedient Servant,

J. SMITHURST.

CAPETOWN.—Extracts of a letter from the Bishop of Capetown, dated Sept. 23d, 1851:—

"The distress of the frontier is very great. Our subscription towards the relief of it now amounts to upwards of 2,000*l*.

Last Sunday I preached for the Jubilee Fund for the *Society for the Propagation of the Gospel*; and sermons were, I hope, preached in every church in the Diocese. We shall, I hope, be able to send the Society 150*l*.; which, considering that half the colony is ruined—really ruined, by the war—that the necessities of life are more than double even here, and treble in the east, what they were a year ago; and that we are everywhere struggling amidst many difficulties and trials, to plant our Church in this land, is a very fair offering from this poor Diocese. I have not, however, yet heard what the collections are, and they may, very possibly, fall short of this."

*Archdeacon Welby*.—A few friends of the Rev. Thomas Earle Welby, M.A. (who, after serving as a Missionary in Canada West, under the auspices of the *Society for the Propagation of the Gospel*, became, on his return to England, rector of Newton, Lincolnshire, and subsequently rector of George Town, and then Archdeacon of George, in the Diocese of Capetown,) having heard that he was making great efforts to erect a convenient parish church at George Town, determined to show their affection and regard for him by offering a service of Communion plate for his proposed Church of St. Mark. They accordingly procured a set of holy vessels from the manufactory of Messrs. Keith, and forwarded them to the Archdeacon. The accompanying letter—the contents of which are at present unknown to Archdeacon Welby—has been transmitted to England by the Churchwardens and Sidesmen. It may interest some of our readers to know how the services of Clergy are appreciated in foreign parts; and may serve to point out how easily a few persons, by a combined effort, may benefit the Colonial Churches by offerings, considered very valuable and costly in distant lands, but procured at small individual expense by Churchmen at home.

"George Town, South Africa, Sept. 19th, 1851.

The Churchwardens and Sidesmen of St. Mark's, George Town, in the name of the whole of the Communicants, beg to offer their grateful thanks to those who have contributed to the costly gift of Communion plate by which their Church has been enriched; a gift upon which they set a high value, not only for its intrinsic worth, but as evincing the affectionate interest with which the mother Church regards the progress and welfare of her offshoots in distant lands.

For many years the members of the English Church in this town had no opportunity of uniting in public worship in their own tongue, or in the Liturgy of their forefathers; and neither for themselves nor their children could the ministrations of their Church be procured. At length a Clergyman was appointed, but they continued still without a building dedicated by themselves to the service of their God, and thus without one strong bond of union. They have now a stone-built Church, designed from one

of the hallowed structures in their own land. A large building for a school, and chapel for a numerous congregation of coloured people, is nearly finished; and a Grammar School in connexion with the Church is in course of formation.

But while thus enumerating these blessings for which thankfulness is due, it must not be forgotten, to whose exertions, under Providence, it is owing, that the English Church has a name, or a place in this town, or that the good work has been aided by the costly gift which has been just received. It is to the unwearied labours and high personal character of Archdeacon Welby that the Church owes its existence here. He found its members few and divided, without strength or influence. They are now a numerous and united body, for whose number the church they have built is already too limited, and that number is steadily increasing. In every relation of life—as a faithful minister to his flock, as a kind friend and neighbour to all, he has been a blessing to this place; and the communicants of the English Church gladly avail themselves of this opportunity of assuring his friends in England, that his exertions are neither wasted nor unappreciated in the remote sphere of action for which he sacrificed so much higher prospects.

The perseverance and zeal of Archdeacon Welby, added to his past experience, have overcome all difficulties; but it is not too much to say, that many good men might have failed, where he has succeeded. His talents and energies would appear peculiarly fitted for the great work he has undertaken; and he has been mainly instrumental in opening a wide field for ministers of the Church in this central and important portion of the Colony.

In conclusion, the Churchwardens and Sidesmen, for the communicants of the Church, beg to repeat their sincere thanks to those who have contributed to the munificent gift they have received, and to assure them that they will ever retain a grateful sense of their most unexpected kindness.

J. PAWLE,	} Churchwardens.
J. A. DWYER, M.D.	
SAMUEL GADSBURY,	} Sidesmen."
L. NIEPOTH, JUN.	

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NEW ZEALAND.—Extract from a letter of the Bishop of New Zealand, dated St. John's College, 23d May, 1851:—

"I am daily expecting the Bishop of Newcastle to arrive in the new Mission vessel; and we hope to send you a favourable report of our cruise. This time I shall not have an escort, which will oblige me to be a little more cautious: but the larger vessel will afford greater protection; as the 'Undine' is so low on the water, that it would be impossible to keep out boarders. The trade-wind is my great friend, as I need not near the shore, except with a commanding breeze; and so communicate with the people as much or as little as may be found prudent. You must not expect speedy results in this work, for even the soft Tahitians stood a siege of sixteen years, and the New Zealanders the same time, before they yielded to the Gospel. Among these 'mingled peoples,' we must expect even slower progress; but I am full of hope that they also will at last be numbered among the heathen for whom the prayers of Christ have been heard and granted.

I have just returned from a four months' voyage to the South, of which the following are the dates. The little 'Undine' met with worse weather than usual off Stewart's Island, in the attempt to reach the Auckland

Islands; but God was merciful, and preserved us through some dreadful gales, and 4,000 miles of sea.

1850.

Dec. 21. Left Auckland.  
27. Wellington.

1851.

Jan. 1. Left Wellington.  
3. Port Cooper.  
7. Left do.  
11. Moerangi; walked to  
13. Waiko Waiti; boat to  
14. Otakou.  
20. Left do.  
25. Ruapuke, Foveaux Straits.  
27. The Bluff, do.  
28. Half-moon Bay, do.  
29. Port William, do.  
30. Patteson's River, do.  
Feb. 1. Port Preservation.  
4, 5, 6. Great storm.

1851.

Feb. 7. Fire at Melbourne, Port  
Phillip. Enveloped in the  
smoke, about 1,000 miles  
distance.  
11. Akaroa.  
13. Pigeon Bay.  
14. Port Cooper.  
21. Left do.  
28. Chatham Island.  
March 10. Left do.  
21. Wellington.  
26. { Porirua }  
27. { Otaki } rode by land.  
29. Nelson.  
April 7. Left do.  
9. New Plymouth.  
17. Auckland.

Τῶ Θεῷ Χάρις.

Thus end the macronectic voyages of the dear little 'Undine,' which may be thus roughly estimated :—

	MILES.
1847. Round Northern Island . . . . .	1,500
Poverty Bay, and back . . . . .	600
1848. Round Northern Island . . . . .	1,500
Do. with Chatham Island, Otakou, and Akaroa . . . . .	2,500
1849. Do. do. . . . .	2,000
New Caledonia, &c. . . . .	3,000
1850. Do. do. . . . .	3,000
1851. English Settlements—Chatham Island, and Stewart's Island . . . . .	4,000
Short Voyages—Home Circuit . . . . .	1,500
Contrary Winds, &c. . . . .	400
	<hr/>
	20,000
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In which the damages have been only one jib-boom and one main-boom. All damages under 5% in amount.

In thus closing the log of the 'Undine,' I hope that you will accept my warmest thanks, and convey them to any other of the subscribers, for their prompt efforts in 1847, which furnished me with the means of so much comfort. I should be sorry that my gratitude for the past should seem to be swallowed up in the more recent and larger effort. I shall be really sorry to shift my flag from the 'Undine' to the 'Border Maid,' which I hear is the name of the new schooner; but among ourselves we mean to call her the 'Lady Margaret.'"

BOMBAY.—*An Indian Ecclesiastic*.—Our excellent contemporary, the *Bombay Times*, Oct. 3d, contains the following announcement under the head of Ecclesiastical Appointments :—

MADRAS.—Lieutenant-Colonel M. W. Smith, H. M.'s 15th Hussars, to be lay trustee of Trinity Church, Bangalore.

THE  
COLONIAL CHURCH CHRONICLE

AND  
*Missionary Journal.*

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JANUARY, 1852.

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THE FOUNDERS OF THE ENGLISH PROPAGANDA.

No. IV.<sup>1</sup>

NEXT after the actual Founders of the Society at home, the names of some of the Governors of the North American Provinces, and of the earliest Missionaries, deserve to be recorded. A few other names will also occur in connexion with their exertions.

Colonel Morris, Governor of New Jersey, and Colonel Dudley, Governor of New England, went out in the same ship, in 1702, with the Rev. George Keith, and the Rev. Patrick Gordon, the Society's first Missionaries; to whom was soon added, as a Missionary, the Rev. John Talbot, Chaplain to the ship in which they sailed. We find that they had daily prayers on board the ship, according to the English ritual; and the same circumstance is mentioned a few years later by Mr. Hasel, another Missionary, who went out on board "the Friends' Adventure," in 1711. Governor Morris had memorialised the Society in 1701, for Missionaries, and coming home to England had promoted the same object. Mr. Keith records, on his first arrival at Boston, the kindness and religious principle both of himself and Governor Dudley. Keith was a man of much learning, educated with Bishop Burnet at Aberdeen, who having for a time joined the Quakers, was led by conviction of their errors to the more sincere devotion to the Church of England. His labours and success, and that of Talbot, are recorded in the pages of Mr. Hawkins, the present indefatigable and faithful Secretary of the Society.<sup>2</sup> But there is yet another Governor still more deserving of grateful remembrance.

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<sup>1</sup> Continued from p. 173.

<sup>2</sup> "Historical Notices of the Missions of the Church of England."

Colonel Francis Nicholson, Governor of Virginia, was elected a member of the Society at the same time with Robert Nelson, 1701, and was a kindred spirit. In Mr. Talbot's report of a number of new churches erected in 1703, he says that "the Governor, his Excellency Colonel Nicholson, was the prime benefactor and founder in chief of them all." And he afterwards mentions that "he has exhibited to the churches in these Provinces about 100%, besides what he has given to particular persons and the poor."<sup>1</sup> But that for which he deserves the more especial honour is the interest he took in the conversion of the Indian tribes. It appears that there was a considerable number of American Indians professing Christianity at the time of the foundation of this Society. These were originally converts of Eliot and his associates, and were accustomed to the Presbyterian rites. But a "Corporation for the Propagation of the Gospel in New England" having been founded by Charles II., of which Robert Boyle was the first Governor, a Report was submitted to Sir William Ashurst, the Governor, in 1705, in which it was affirmed that there were thirty congregations of Indians, with thirty-seven Indian preachers, and seven or eight English (Presbyterian) ministers, who have learned the Indian tongue, and visit their assemblies and pray and preach among them. Into this field, thus occupied, alas! not first by her own sons, the Church now entered zealously. The first Missionary, the Rev. Thoroughgood Moor, was sent among the Iroquois in 1704. But in 1710 four Indian *sachems*, or chiefs, who had been sent to England to treat for peace, were formally introduced to the Society, April 28, by Governor Nicholson, who, it seems, was then in England, in the presence of the Archbishop and several of the Bishops, when "the Lord Bishop of Norwich informed them by their interpreter, that this was the Society to which the Queen had referred the care of sending over ministers, to instruct their people in the Christian religion; and the resolutions taken by the Society in relation to them were read and explained to them by the interpreter; at which the said sachems professed great satisfaction, and promised to take care of the ministers sent to them, and that they would not admit any Jesuits, or other French priests, amongst them." There is a mournful interest in this solitary instance of a personal communication between some of the Fathers of our own Church and these dusky sons of the far western forests. It was on this same occasion that the Resolution was adopted which has been before referred to, "That the design of propagating the Gospel in Foreign Parts does chiefly and principally relate to the conver-

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<sup>1</sup> "Historical Notices of the Missions of the Church of England," p. 142.

sion of Heathen and Infidels, and therefore that branch of it ought to be prosecuted preferably to all others." Many and earnest were the endeavours now made to supply them with Missionaries. The labours of the first Missionary who went among them, the Rev. William Andrews, were not particularly successful, but those of the Rev. John Miln among the Iroquois a few years later, and of Barclay among the Mohawks, were much more prosperous. Barclay preached to them in their own language, and was so beloved by them that they shed tears of joy on his return from a short absence. There is a letter from him dated Albany, 1711, "importing the great success he had had in catechising the Dutch youth, and bringing over the Indian proselytes to the Church, to the number of fifty; that he had baptized a child of one of their sachems, and has above eighty catechumens."

The efforts of the Society's Missionaries among the Negroes seem to have been even more successful. But as they are recorded by Mr. Hawkins, it is sufficient to refer to his book. On the same authority it may be stated, that the operations of the Society among the heathen were not altogether confined to the American Colonies. "In 1732 a Missionary was sent to the Bahamas, and a second in 1739. On the Mosquito shore, both a Missionary and a Catechist were supported for several years. In 1752, an Itinerant Missionary was sent to the Negroes in Guinea; and a native African, educated and ordained in England, the Rev. Philip Quaque, was stationed on the Gold Coast, where he continued for above fifty years."<sup>1</sup>

At a meeting of the Society in February, 1711, at which Colonel Nicholson reported the Archbishop's answer to a further memorial for a Mission to the country of the sachems, the Archbishop of York is mentioned as presiding. This was Dr. John Sharp, before mentioned as having incurred the displeasure of James II. by upholding the faith of the Church of England, when Rector of St. Giles's. In the same year, the name of the Primate of Ireland occurs, as contributing a second donation of 300*l*. Narcissus Marsh was a remarkable man, of much learning, piety, and charity: educated at Oxford, he became Archbishop of Cashel in 1690, and Primate from about 1702 to 1713, having been first of Magdalen Hall, then Principal of Alban Hall, and afterwards Provost of Trinity College, Dublin, and Bishop of Leighlin and Ferns.

In 1711 the name of Dr. Atterbury, at that time Prolocutor of the Lower House of Convocation, and afterwards the celebrated Bishop of Rochester, occurs at a meeting where it was

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<sup>1</sup> "Historical Notices," p. 433.



proposed by Archbishop Sharp to bring the question of the Colonial Episcopate before the Convocation itself. But the design was suspended from deference to the Bishop of London, in whose jurisdiction the Colonies were deemed to be."<sup>1</sup> Bishop Sherlock, also, whose election as a member, when he was Master of the Temple, took place in 1711, on the nomination of Robert Nelson, wrote long afterwards to Dr. Johnson, the celebrated Missionary, whose labours were perhaps greater and more successful than those of any other, that he had been soliciting the establishment of one or two Bishops to reside in proper parts of the plantations. "I am sensible," says he, "that I am capable of doing but little service to those distant Churches; and I am persuaded that no Bishop residing in England ought to have, or willingly to undertake, the province."

It is in vain now to record the constant endeavours towards the accomplishment of this object, or the fatal refusal of the Government to grant so necessary a demand. The hopeful entreaties of Keith, recording the readiness of the dissenting ministers to receive episcopal ordination—the bitter despair of Talbot—the urgent representations of Governor Nicholson, were all in vain. At the moment when it was about to be granted, the death of Queen Anne brought men to the head of affairs who thought it policy to court the dissenters, and this boon was systematically denied to the Church for political purposes—with how fatal results it avails not to record. But it may be well to close this account with the original Memorial of the Society on the subject, extracted from the Journal of Nov. 17, and Dec. 15, 1704.

*"The Case of Suffragan Bishops for Foreign Parts briefly proposed.*

*"Journal, Nov. 17, Dec. 15, 1704.*

"That there were in the primitive times ecclesiastical persons appointed for the assistance of the Bishops of larger cities, endued with episcopal powers and jurisdiction, but determined in the exercise of those powers and jurisdiction by the Bishops to whom they were either Subject Coadjutors or Vicars, is plain from the current of antiquity.

*"Vid. Beveregii Annot. de Chorep. in Can. Conc. Ancy. Caroli Mag. Capit. l. vi. c. 119. Syn. Neocæsar. Can. 13. Conc. Nic. I. Can. 8. Conc. Antioch. I. Can. 8, 10. Conc. Ancy. Can. 13. Conc. Chalced. Can. 2. Syn. Laod. Can. 517.*

"That after a long disuse of such ecclesiastical persons in several parts of the Western Church, it was thought requisite to receive them in the Church of England in the beginning of the Reformation, appears from the Statute of 26 Henry VIII. cap. 13.

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<sup>1</sup> "Historical Notices," p. 379.

"In which provision is there made for twenty-six, there named as Suffragan Bishops, for the more speedy administration of the sacraments, and other good, wholesome, and devout things, and laudable ceremonies, to the increase of God's honour, and for the commodity of good and devout people, each Archbishop and Bishop of the kingdom of England and Wales and elsewhere within the King's dominions, being disposed to have a Suffragan, is allowed to present two honest and discreet persons, being learned and of good conversation, to the King, by writing under their seals, of which His Majesty is to choose one.

"The person so chosen by His Majesty, upon whom is to be conferred the style, title, name and dignity of a Bishop, is to be consecrated by the Archbishop of the Province in whose jurisdiction his See is, and two other Bishops, upon the King's letters patent for that purpose produced, after which consecration he is to have further capacity, power and authority, honour, preeminence and reputation, in as large and ample manner in and concerning the expectation of such commission granted him by letters patent from the King, as by any Archbishops or Bishops within their Diocess have heretofore been used and accustomed towards Suffragans of this realm. Provided always that no such Suffragans which shall be made and consecrated by virtue and authority of this Act, nor shall take or receive any manner of profits of the places and Sees whereof they shall be named, nor use, have, or execute any jurisdiction, or episcopal power or authority within their said Sees, nor within any Diocess or place of this realm or elsewhere within the King's dominions, but only such jurisdiction, profits, power and authority, as shall be licensed and limited to them to take, do and execute by any Archbishop or Bishop of this realm within their Diocess, to whom they shall be Suffragans by their commission under their seal. And that every Archbishop and Bishop of this realm, for their own peculiar Diocess, may and shall give such commission or commissions to every such Bishop Suffragan as shall be so consecrate by authority of this Act, as hath been accustomed for Suffragans to have, or else such commission as by them shall be thought requisite, reasonable, and convenient.

"Q. I. Whether by these last words, *or else such commission as by them shall be thought requisite, reasonable, and convenient*, the Bishop of London, for instance, may dispose of his Suffragan of Colchester for the service of the Church in Foreign Parts; the Archbishop of Canterbury his Suffragan of Dover; the Archbishop of York his of Nottingham or Hull on the same service, by the words mentioned, or any other words in this Act, such as 'elsewhere in the King's dominions?' &c.—If not,

"Q. II. Whether the Archbishops or Bishops of this realm are liable to any inconveniences or penalties from the Statute or Ecclesiastical laws of this realm, should they consecrate Bishops for the service of Foreign Parts, each of which should be in the nature of an Ἐπίσκοπος ἐν χώρα, endued with no other jurisdiction but that of a commissary or the like?—If so,

"Q. III. Whether by the Act 1 Edward VI. cap. 2. intituled 'An Act for the Election of Bishops, and what Seals and Style they and other Persons exercising Jurisdiction Ecclesiastical shall use,' the Queen by her sovereign authority may not appoint new Suffragans for Foreign Parts within her own dominions."

### BISHOPS, AND "GENERAL SUPERINTENDENTS."

PROBABLY many of our readers have already become acquainted with the Pastoral Letter<sup>1</sup> of the Bishop of Montreal. Calm, dignified, persuasive—it is a document in every sense becoming a Bishop. Strange, indeed, to the ordinary Christian it must seem, that, in a Diocese so inadequately supplied with Clergy and teachers as Montreal, it should yet become the painful duty of a Bishop to decline the assistance of a Society which offers, in some measure, to supply the deficiency. Those, however, who read the brief and candid statement of Bishop Fulford, will, we doubt not, acknowledge that he has done no more than his office demanded of him in peremptorily refusing the cooperation of the "Colonial Church and School Society."

"My objections," he says, "are threefold.

"1. I object to the Rules of the Society, as being in opposition to the principles of the Church.

"2. I object to the conduct of the agents—to the manner in which the Society's operations have been introduced and conducted.

"3. I object to the introduction of the Society into this Diocese, as being calculated to create disunion amongst us, where we were united; and therefore producing weakness instead of strength."

What, then, it may be asked, are the terms and conditions of the Society? They do not say to the Bishop, We are sorely grieved at the reports which reach us of the spiritual destitution of your diocese, and desire to bear our part in sending relief to those districts which you may judge to be in most need of it; but they despatch an agent of their own to report upon the subject, and reserve to themselves the right, not only of appointing the clergyman, and fixing his sphere of duty, but also of removing him. Now, if these several functions are usurped by a home Committee, what remains to the Bishop? and how are his rights to be reconciled with the claims of the "General Superintendent?"

A further question still may be asked—What clergyman who values the principles of his Church, or even his personal

<sup>1</sup> "A Pastoral Letter addressed to the Clergy of his Diocese, by the Right Rev. Francis Fulford, D.D., Lord Bishop of Montreal." Pp. 16. London: Rivingtons. 1851.

independence, will commit himself to a system so arbitrary and tyrannical?

Well does Bishop Fulford remark: "If I withdraw a licence from any of the Clergy, they have, as a protection, a right of appeal under my patent; but against the decisions of this Society there is no appeal—they are final and absolute." The Clergy surely must know that there are difficulties enough, under the most favourable circumstances, to contend with in the Colonies, without subjecting themselves to the ignominious contingency of being summarily removed from their Mission on the report of a "General Superintendent;" or, still worse it may be, on the imputation of teaching doctrines distasteful to their paymasters. The Bishop of Montreal has the sagacity to see that this new Society is based upon a principle incompatible with the just claims of the Episcopate, and with the acknowledged rights of the Clergy; and seeing this, he wisely, yet most temperately, states his decided objections to its interference in his diocese. In answer to the Society's agent, Mr. Dunn, he said, (p. 10,) "I had no intention of placing the Episcopate in commission, and handing its duties over to any Society whatever. That I should be most happy to be relieved from much of my present individual responsibility; but that it must be, not by handing over my duties to a private Committee in London, but by acting with the Church synodically here; and therefore I must entirely decline having anything to do with his Society's operations."

The sum of the whole is this. A Society—consisting nominally of members of the Church of England—ignores, as far as possible, the rights of Bishops and Clergy, and ostentatiously proclaims its preference of a mixed Committee for the selection, appointment, and removal of its Missionaries. Its proceeding is justified by the plea that Bishops are not infallible, which we admit, and the assumption that Committees are, which we as plainly deny. But as we must repose confidence somewhere, we, for our part, prefer reposing it in those whose office it is—in dependence upon the Divine Head of the Church—to call and send forth labourers into His vineyard.

We are happy to add, that in the modest but firm assertion of the rights of his order, Bishop Fulford is supported not only by the Clergy and laity of his Diocese—but also by the Colonial press.

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## Correspondence, Documents, &amp;c.

THESSALY, ALBANIA, AND MOUNT ATHOS.<sup>1</sup>

THE hero of the last scene of the defence was Samuel the Caloyer—a priest surnamed “the Last Judgment,” (Ἡ τελευταία κρίσις,) who retired with the surviving Christians to the tower in which they kept their powder, where they blew themselves up, involving in their own destruction the foremost of their assailants. Many of the women threw themselves from the rocks rather than be taken alive. It was indeed “the cliff of Acheron dripping with blood” of Aristophanes.

While we were eating our breakfast, a soldier was sent down by the commandant of the fort above to see who we were, and to invite me to pay him a visit. The rock of Trypa rises 1,200 feet above the river, and its north-western peak is called “the Ridge of Lightning,” (Ἡ Πάγος τῆς Ἀστραπῆς,) because in stormy weather it is often struck by the thunderbolts. A fatiguing scramble brought me up to the fort, which consists of a rampart about twenty feet high, with flanking towers, enclosing a few half-ruined houses; now garrisoned by thirty Albanian palikáris, or irregular soldiers, and ten regular Turkish artillerymen, though there is only one small cannon that I saw. In a dark room, patched up with boards, but still quite pervious to the wind and rain, sat the commandant—a very handsome young Albanian Agá from Berat, a town to the north of Joánnina. He was richly dressed, and armed in the national costume. He was very civil, but spoke Greek imperfectly. He pressed me much to pass the night in the fort, and proceed to Parga the next day; but his accommodations seemed so miserable that I determined to press on to one of the villages in the plain below. He gave us one of his palikáris as guide through the gorge of the Acheron, which is the most difficult and dangerous mountain-pass I have ever seen. Of course we dismounted; and our horses, urged by the cries of their owners, scrambled without injury after us over places where we had required the assistance of our hands as well as of our feet. Our path lies sometimes in the bed of the foaming and roaring torrent, where we have to spring from rock to rock; sometimes it hangs on the face of the cliff 500 feet above the river, and looks as if suspended in air. I thought of—

“Felix! qui potuit rerum cognoscere causas,  
Atque metus omnes et inexorabile fatum  
Subiecit pedibus, strepitumque Acherontis avari!” —

the last line of which is *literally* applicable to the traveller in the gorges of Suli. It was a great comfort when, after fording the Acheron just where it issues forth on the marshy plain—the old Palus Acherusia—we at length stood amid the ruins of the village of Glyký (Γλυκί), which still preserves the ancient appellation of the Sweet Harbour (Γλυκὸς Λιμὴν) at the mouth of the river. Glyký was once the seat of the Bishop of this district, and affords an instance of the

<sup>1</sup> Concluded from p. 180.

manner in which the names of classical history have often been transferred to ecclesiastical localities. Down to the time of Alý Pashá, there was almost constant war among these neighbouring townships, the Suliotes taking either or both sides, as they were best paid and fed; the poorer warriors disregarding the treaties made by their chieftains, and descending from their starving mountains to sell their blood to the highest bidder.

The Acherusian plain produces rice, Indian corn, flax, and wheat. Rice is sown in April or May, and reaped in August, often making a return of 150 to 1. The view of the castle-rocks of Suli, through the gorge of the Acheron, backed by the high barren mountains behind, is very striking. The river, which flows from the north, and joins the Achéron about three miles from the sea, is probably the Cocytus. Paramythia (Παραμυθία, i. e. *Consolation*) is a small town situated on a hill at the northern extremity of the Acherusian Plain; and its name was probably suggested by the beauty, richness, and fertility of the situation.

We floundered with some difficulty across the marshy plain—(there is capital shooting here in winter)—and took up our quarters for the night in Turcopáli, a mixed village of Moslems and Christians, placed on its western edge, and clinging to the roots of the low ridge of hills which here line the sea. Before reaching it we were attacked, with more than even their usual ferocity, by a whole pack of the descendants of the far-famed Molossian dogs—huge hairy brutes, looking like a cross between an English mastiff and sheep-dog.<sup>1</sup>

We had some slight difficulty in procuring a lodging in Turcopáli. Two old Greek women, on whom we were quartered by the Proestos, successively pleaded the pretended illness of a child to avoid receiving me; so at last I applied to the Agá, or Squire, a very polite old Turk, who soon overruled all objections. It is only in mixed villages of Christians and Moslems that there is anything of this mistrust and want of confidence towards strangers; the Greeks in general are eminently of a social character, and though the higher classes, from having lived in civilized Europe, have lost something of the barbarous virtue of hospitality, it is still practised by the peasants to a degree which could be hardly expected from their poverty. Without this advantage, travelling in Turkey would hardly be tolerable, for although the traveller may, by the power of his firmán, force his way into the Christian houses, he would be disappointed in his objects of inquiry, if he were not generally met by a disposition to hospitality. This indeed is the most agreeable characteristic of Oriental travelling, as it gives the tourist a better view of manners than can possibly be obtained by moving from one inn to another in civilized Europe, and thus more than compensates for the inconveniences arising from the want of public accommodation. In point of expense there is no saving; or rather, notwithstanding the greater value of money in Turkey, the Oriental mode is the more expensive of the two, the traveller's attendants being more numerous than are necessary in

<sup>1</sup> See "Ithaca in 1850," published by Ridgway.

civilized countries, and the presents which he makes at departing to the poorer class of householders with whom he lodges, or to the servants of the rich, amounting generally to as much as would pay the bill at the dearest hotel in Christendom.

Taking a stroll through the village at sunset, I observed two women grinding at the hand-mill, as mentioned in a very solemn passage of Scripture. In the evening the Agá and the other potentates of the village came and squatted round the fire in the cottage where we were lodged, listening with immovable Oriental gravity to my servant's often-told budget of news. A storm came on at night, and awful thunderclaps—such as are heard only in the neighbourhood of those

“thunder-hills of fear,  
The Acroceraunian mountains of old fame”—

seemed to shake our frail tenement to pieces; while the lightning was so near and so vivid, that its flashes, glimmering through the rafters, seemed to set it on fire. I went out several times to watch them playing among the rocks of Suli; each flash showing for an instant the gorges of the Acheron, and the dark outline of the mountains around.

*Nov. 16.*—We started later than usual this morning, as we had to await the return of the kharidjis, who had taken their horses out to graze, (there being no fodder for them in the village,) and had passed the late dreadful night under some trees. Five hours' riding over low hills brought us to the brow of the ridge which looks down on Parga, and the little territory surrounding it, once the property of its Christian inhabitants. This, like Corfu, is one great grove of olives, but the trees are not so old or so picturesque. They are interspersed with churches and villas now in ruins, and the crumbling walls of a monastery form a striking object on a promontory to the north of the town. Winding down through the olives, we gained the beach, where a beautiful view opened upon us. On a steep rock projecting into the sea stands the old Venetian castle of Parga, on which the red flag of the crescent has replaced the cross of St. George, and where sixty ragged Albanians and a few artillerymen now keep garrison, in the room of a detachment of English soldiers. The approach to the castle-gate and the slopes all around are clustered with excellent houses, now nearly all in ruins. Encircling the town are beautiful gardens of figs, oranges, and lemons, now running wild from neglect. The little port below is formed by a rocky islet, with a chapel on it. I cannot add another stroke to the picture painted by Virgil of such another harbour:—

“Est in recessu longo locus; insula portum  
Efficit objecta laterum; quibus omnis ab alto  
Frangitur, inque sinus scindit sese unda reductos.”

The civil governor, an Albanian in his national dress, was remarkably polite; but it was not until the return, towards evening, of the military commandant—an intelligent young artillery-officer—that I was permitted to enter the crumbling walls of the fortress, which still mount seven or eight long Venetian cannon, and one or two

with the broad arrow of the English ordnance upon them—left by our troops when they evacuated the place. Here stand the bare walls of many large houses, as fine as any in Corfú, and once the residence of the principal families of Parga, who, having fled from their country, like the Phocæans of old, rather than submit to the yoke of the Infidels, are now scattered throughout the Ionian Islands. There are also the ruins of a handsome church: the Turks have amused themselves by disfiguring the frescoes of saints and martyrs on its walls, and with a portion of its materials they have constructed a white staring mosque and minaret in the town. No difficulty is made in the provincial towns of Turkey, as at Constantinople and other large cities, about Christians visiting the mosques, if attended by any of the local authorities. At least, no open molestation is offered; though now and then a white-bearded old Turk of the *ancien régime* will rise up from his prayers, and regard the intruding giaour with one of those fixed glassy looks of wonder and hatred, which have been well described to mean, "God is good and great; but how wonderful and unsearchable are His ways, that He thus allows this white-faced dog of a Christian to hunt through the paths of the faithful!" On the beach below the castle, I observed this evening a striking example of Mahomedan devotion. At sunset, a respectable old Turk spread his praying-carpet on the shore, apparently beyond the reach of the sea which a strong west-wind was driving on it. But he had only just begun the usual prayers and prostrations, when a huge crested wave drenched him with its spray. I watched him narrowly; and saw that he suffered not a muscle to move or an eye to open; with his face fixed in the direction of Mecca, he finished, though often again covered with the brine, the devotions prescribed by the Koran; then at last arose, shook his dripping garments, and slowly retired with his arms meekly folded on his breast.

I was quartered on a Christian family of the poorer class—one of the very few which remained in Parga after the departure of their countrymen. Here I enjoyed, for the first time after a long interval, the Frank luxury of a huge, wide bed, like those used by the Corfuotes. My host's family, and the few other Christians I saw to-day, give striking signs of the personal beauty and classical features for which their countrymen were famous:—for

"By Sull's rock, and Parga's shore,  
Exist the remnants of a race,  
Such as the Dorian mothers bore;  
And here perchance some seed is sown,  
The Heraclidan blood may own."

The history of Parga is soon told. When the Venetians became possessed of Corfú in the fourteenth century, its Christian inhabitants sought and procured the protection of the powerful Republic, when their town was fortified and garrisoned like Butrinto, Prevesa, and Vonitza, the other Venetian dependencies on the mainland, and their government assimilated to that of the Seven Islands. On the fall of Venice in 1797, all these possessions were occupied by French troops, which were, however, after an occupation of twenty



civilized countries, and the presents which had Russian and Turkish the poorer class of householders with whom himself master in the name wants of the rich, amounting generally and Vonitza—leaving Parga bill at the dearest hotel in Christopolis, 1800, a treaty between the

Taking a stroll through the village, erected the Ionian Islands into a grinding at the hand-mill, as sovereignty of Turkey, like Wallachia Scripture. In the evening the village came and squatted at the same time that the four *ci-devant* lodged, listening with often-told budget of thunderclaps—such as to Prevesa, Butrinto, and Vonitza, no further

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As to Prevesa, Butrinto, and Vonitza, no further seemed to be raised; but when, in 1807, the treaty of seemed to be raised; but when, in 1807, the treaty of so near seemed to be raised; but when, in 1807, the treaty of plac th seemed to be raised; but when, in 1807, the treaty of

On the strength of this interpretation, the Porte claimed the surrender of Parga. It is said that the English statesmen were partly actuated by a desire to procure, in return for this cession, a formal renunciation on the part of the Sultan to the rights of sovereignty over and tribute from the Ionian Islands, secured to him by the treaty of 1800. However this may be, the Parghiotes were commanded, early in 1819, either to submit to the Turks, or to quit their country for ever—an asylum being offered them in the Seven Islands—and the Lord High Commissioner<sup>1</sup> promising to procure for them full compensation for all the private property they should abandon. They chose the latter alternative, for they knew that, though nominally ceded to the Sultan, they would be really given over to Alý Pashá, who was their bitter enemy, both as being the last Christians in Epirus who had successfully opposed his power, and because they had assisted the Suliotes in their wars against him. The compensation which Sir T. Maitland accepted in their name, and in spite of their remonstrances, did not amount to one-third of the sum at which they estimated their property. When this circumstance and the harshness with which all the decrees against a brave but unfortunate people were executed, are taken into consideration, it cannot be a matter of surprise that the whole continent rang

<sup>1</sup>His private letters and despatches show that Sir T. Maitland was not the author of the cession of Parga, only the instrument of the ministry in England.

clamations against the policy of the British Government. length it was signified to the unhappy Parghiotes, that by of their expulsion, the 10th May, 1819, was arrived—merous bands of the Infidels were crowding the hills to seize on their territory—they solemnly declared Turk should pass their borders before they all had a duty of quitting their country, they would instantly put lives and children to death, and defend themselves against force, British or Turkish, to the last extremity.

This was no idle menace; the history of Greece affords numerous instances of such self-devotion. Notice of their determination was sent to the Lord High Commissioner, who immediately despatched some British officers to expostulate with them. They found the Parghiotes digging up the bones of their ancestors, and burning or burying them in secret places, to prevent their profanation by the Turks; still it was declared that the meditated sacrifice would be perpetrated, unless the advance of the Albanians, who had already got close to the frontier-line, could be stopped. On the arrival of an English frigate, means were found to effect this object. Then the embarkation began, after the whole people had solemnly knelt down to kiss, for the last time, the land which gave them birth, and had watered it with their tears: some of them carried away a handful of the soil to comfort their exile; others, a small portion of those sacred ashes, which had been once animated by the spirits of their forefathers. When the bands of Alý Pashá reached the walls, all was silence and solitude: "the city," as it has been observed, "received its infidel garrison as Palmyra salutes the traveller in the desert: nothing breathed, nothing moved; the houses were desolate, the nation was extinct; the bones of the dead were almost consumed to ashes; while the only sign that living creatures had been there was the smoke slowly ascending from the funeral piles."<sup>1</sup>

Whatever may have been the *diplomatic* justice or policy of the cession of Parga, it is certain that the shock given by that lamentable transaction to every Christian in the East, lessened the influence of England far more seriously than could be compensated by any gratitude on the part of the Turks. It cannot be defended, like other questionable acts of our Government, on the ground of economy; for the English flag and a subaltern's detachment from Corfú were amply sufficient for the protection of Parga; while the possession of such a point on the mainland was highly valuable for the supply of the Commissariat. At all events, no Englishman can wander among the ruined houses and deserted gardens of that beautiful spot, without a feeling of shame and regret that *his* country should have abandoned to the Infidels a gallant Christian community, which had defended against them for 400 years its liberty and its religion.

*November 17th.*—As I found I could engage fresh horses for

<sup>1</sup> A good many of these details are derived from M. Pouqueville, whose Gallican animosity to England makes him a doubtful witness.

Sayada, the landing-place, or *scala*, opposite Corfú, I dismissed my *pressed* kharidjís, so that they might return at once to their own country. As they had been most cheerful and attentive, I gave them such a *backshish* as fully reconciled them to the forced change in their destination. After crossing the ridge which surmounts the olive-groves of Parga, we descended into a broad, fertile valley, leaving on our right the large Turkish village of Margaríti. We made our mid-day halt in a small Mahomedan hamlet—there being no Christians near. Neither my servant nor our guide seemed to relish much throwing themselves on the hospitality of an Infidel, but I felt so hungry, that I would hear of no such fears or scruples. So I rode up to the first peasant I saw, and asked leave for us to go into his cottage to boil my coffee at his fire. He readily consented, after making me wait for a few minutes, while he removed his wife behind a loose partition of planks, through the chinks of which I could, however, see her black eyes watching us as we lay by the hearth.

At its northern extremity, the valley of Margaríti contracts into a gorge, which turns to the east, and ends on the shore of the Bay of Gomenizza in the channel of Corfú. As we rode down the ravine, I had before my eyes, framed as in a picture by the rocks on either side, the “*aeriæ Phæacum arces*,”—that stern old Corcyræan Acropolis, so long a chief outpost of Christendom, on which, after so many vicissitudes of fortune, England has at length laid her iron grasp. Near the shore of the bay, we passed through the large village of Gomenizza, inhabited chiefly by Mahomedans, whose houses are scattered among large groves of olives. At the *scalu* on the beach we found several boats from Corfú, and I would have crossed at once if the weather had not looked so threatening that none of the sailors would put out. I learnt, too, that the late floods had carried away the bridge over the Kalamás, and that it would be impossible, consequently, to proceed to Sayada ; so there seemed no help for it but to pass the night in a shed close by the landing-place,—

“*Differtum nautis, cauponibus, atque malignis*,”—

like one of Horace's resting-places on his way to Brundisium. My difficulties were ended by a visit from Omer Agá and Mustafa Agá, two Albanian gentlemen to whom much of this district belongs, and who invited me to come and stay with them “a week, a month, a year, if you choose it” —(*μίαν εβδομάδα, ένα μήνα, ένα χρόνο, αν αγαπήσει*)—in their house, which is built on a hill not far from the sea. They gave me an excellent dinner, *à la Turque*, dining with me themselves, but, of course, drinking no wine, of which, however, they offered me some bottles of very fair quality, made from their own vines, as well as some capital tobacco grown by themselves. Their cattle and the produce of their land are sold at the Corfú market. These two brothers are the proprietors of the plain at the mouth of the Kalamás, so much resorted to by English shooting-parties, as excellent ground for woodcocks, snipes, and wild fowl. They have, in fact, three separate houses at Gomenizza, all enclosed by the same court-yard wall. In one they live themselves, in another they keep their wives, and in

the third they receive their friends. At night they had a bed made up for me of soft *σπρώματα*, by the side of a roaring wood fire. I had slept for some hours, when I was awakened with a start by a thunder-clap, which sounded like an earthquake. At the same time, a gust of wind blew open the shutters of the unglazed window near me, and hail-stones, each as large as a pistol-bullet, battered me most unpiteously, extinguishing the fire and light. However, a whole crowd of Albanians, roused by the tumult, rushed in, and set all things straight again.

*Sunday, Nov. 18.*—The weather having moderated, I took leave of my hospitable friends, promising to send them some English gunpowder, the most acceptable present I could offer, and embarked about 9, A.M. in a boat laden with cattle for the Corfú market. We were nearly four hours in crossing the channel, during which time I strove to bring to mind the varied and most interesting scenes through which I had passed since I left Corfú in the middle of last August. I recalled the thrilling sight which I had beheld at Vienna, in the triumphal entry of Radetsky and Jellachich into the capital of that grand old Austrian Empire, which their gallant arms and brave hearts had saved after a year's death-struggle; then the day which I had spent in the imperial camp before Comorn—the vast masses of the regular troops of Russia and Austria, blended with the Cossacks, and with the Croats and Pandours—those wild warriors from the military frontier, that bloody “debatable land” between Christendom and Islam—who have twice, in 1742 and 1848, rescued the house of Hapsburg from deadly peril; then the lonely plains and silent villages of southern Hungary, desolated by the recent war; then the rapids of the Danube, and the fine scenery on its banks; then all the pride and pomp of Constantinople, and the lovely shores of the Bosphorus; then the lordly monasteries of Athos, the beautiful gorge of Tempe, the rich plains of Thessaly, the stern mountains of Epirus, with the sweet features of many a famous valley, and the grey ruins of many an ancient city, “half as old as Time.” All the striking contrasts of my life for the last three months passed before my mind's eye—from the brilliant reviews of Vienna, where I had seen the young Emperor ride forth, surrounded by all the most famous defenders of his throne, to the wild moors of Turkey, where the wandering Wallachians pitch their camps—from the bazaars of Constantinople, humming like beehives with the crowd of buyers and sellers, to the lonely convent in the mountains of Suli, where I listened the live-long night to the howling of the wolves. I had stood under the dome of the Walhalla, that national shrine of the great Teutonic family; and I had sought for the site of Dodona, that primeval oracle of the first nation of antiquity. From the cloudy skies, chilly climate, well-known foliage, and accustomed dresses of the North, with its stately cathedrals and gorgeous palaces, my memory passed far away over broad rivers, vast plains, and barren mountains, to the bright sun, the balmy air, and the rich vegetation of the East—the spreading planes, older than the Ottoman Empire, which had sheltered me at noon; the rich tracery of

the mosques; the tall slender minarets, where the Imaum prays with his face to Mecca; the turbans and the flowing robes of every colour, which make a crowd of Orientals resemble, in the words of one of their own poets, a garden of tulips—in short, to a strange people, holding a strange faith, and writing strange characters from right to left.

And it is a delightful feeling for an Englishman, after thus passing through countries restless with revolutionary excitement, or degraded by long misgovernment, to find himself once more under the strong arm and gentle influences of his own glorious country. England's flag is flying on the citadel; England's martial music is re-echoed by the grey rocks of the Corcyraean Acropolis, as the soldiers are marching back from church; and, after having passed my quarantine, diminished to two days, at the Lazaretto, on

*Wednesday, Nov. 21*, English hands and familiar English faces welcome me back to Christendom and civilization. I cannot wind up my journal better than by quoting a stanza written on arriving at Gibraltar, under the influence of sentiments akin to what I now feel:—

“England! we love thee better than we know;  
This did I learn, when after wanderings long  
Mid people of another stock and tongue,  
I heard at length thy martial music blow,  
And saw thy warrior children to and fro  
Pace, keeping ward before those mighty gates,  
Which, like twin giants, watch the Herculean Straits.”

*Trench's Poems.*

#### TRISTAN D'ACUNHA.

WE have been favoured with permission to make use of a letter from the Rev. W. F. Taylor. The following extracts will, we doubt not, be acceptable to our readers. The letter is dated from Tristan, 22d April, 1851.

“I have deferred writing to you till now, as I wished to be able to send you some account of the success of my Mission; and besides, at this season of the year, scarce any vessels call here, though many do at other times. Four touched here during the first three weeks after my landing; but since then we have not been visited by one. But now, having good tidings to tell, I begin to relate them, in readiness to despatch them the first opportunity. The hasty note I was enabled to write to you before I left the vessel, (I hope you forgave me, knowing the cause,) informed you that, by God's good providence, I was safely landed here on the fifth Sunday after Epiphany. Our voyage was rather long, and not very agreeable. We had very rough weather in the mouth of the Thames, where we lost an anchor, and were obliged to put back for another. This delayed us a week. We had another severe gale, in the mouth of the Bay of Biscay, and a nine days' calm on the line, with very light winds afterwards. All

this made our voyage rather tedious, but it was highly beneficial to my health. I proved myself a good sailor, escaping, except for one half-hour, all the unpleasant symptoms which usually attend a sea voyage. Our captain was what is called a good-natured man. Two of my four fellow-passengers were young men of the world. There was a young Romish student, (he was not ordained, but going to the Mauritius to be so,) deeply tinged with German theology, who seemed utterly regardless of any external strictness of life, considering swearing and singing songs on Sundays as harmless things. Yet he was very proud of his own infallibility. One, a young Free-Kirk man, was rather a pleasing, earnest character. All tried their best to be agreeable. Of course, all attempts at having anything like public worship were vain; though I longed for it, for the poor sailors' sake. They are a sadly neglected set of men; but it does indeed seem very difficult to find any way to effectually relieve them. The only hope seems to lie in obtaining a better class of captains,—in the efforts of religiously disposed passengers,—and, above all, in trying to obtain an influence over them when on land. From the conversations I had with some of them, I think Sailors' Homes might be made of great use, if conducted on Church principles (for the Church's rites have great influence over sailors),—and if not too strictly ruled; otherwise only the really well-disposed men will resort to them; while the thoughtless, who most require protection, will be frightened away. I fear I am wearying you with this; but I found the evil so crying, that I thought you would forgive my naming it. Surely something ought to be done by the English nation, to bring those men, to whom she owes so much of her greatness, somewhat within reach of our Church's holy teaching.

To return. Our captain, with all his faults, took some pains to land me. The winds were not favourable for making the island, and it was wrongly marked in his chart. It delayed him nearly two days to make it. I cannot but be grateful for his perseverance; for it doubtless saved me much delay. However, I was obliged to urge him on with a promise of 25*l.* as a compensation for his delay; but it was money well spent; for had I gone on to the Cape, it is most probable I should have had to go back to St. Helena, and so get a passage here in some whaler. It is very difficult to get here from the Cape, as no vessels go in that direction; for the wind would be generally dead against them.

I found the people very glad to receive me, though fearful at first that they should not be able to entertain me well enough. They are intelligent. They had not a spare room; but the Governor gave up to me his sitting-room; and that has served us hitherto as church, parsonage, school-room, government-house, town-hall, and hall of commerce. The only kind of wood on the island is utterly unfit for building purposes, being very short and crooked. All their houses, therefore, they are obliged to build of stone; there is a soft kind, which does very well for the purpose, being easily worked, but very porous. But it is hard work getting it out of the rocks, gunpowder for blowing being very scarce. However, they have just contrived to

build me a comfortable little room, the same size as this, 16 feet by 12. I expect it will be finished off by to-morrow. It has taken all the men on the island full a month to build that. They have promised to try and build as large a school-room as they can, soon. As to the prospect of a church, I must leave that for the conclusion of my letter. They manage to get glass windows and wood floors; and altogether their houses are very like those of the working men in our manufacturing districts. All such things as wood and glass, as well as clothes, tea, coffee, and suchlike little luxuries, they obtain from American whalers, a good many of which call here every year, and exchange such things for fresh provisions. They have abundance of cattle, poultry, and potatoes, a little wheat, and they raise a few other vegetables; so that we have plenty of good, though plain food; and a ship, now and then, supplies us with a luxury or two. There are a few fruit-trees, in sheltered spots on the island, which bear well; but our great enemy is the severe gales that blow here continually. The people seem willing to do all they can towards my support. I see no reason why a Mission might not always be maintained here, with a very little help from home, if only he who is sent would be content to live in the simple way in which all live here. As an instance of their willingness, they not only supply me with the best of what they have, for food, but they have turned out every piece of wood they could find, to fit my house up comfortably. There are eighty-five on the island, altogether, including myself; some having left since the Rev. J. Wise was here; the principal being a woman, with several children, whose husband was drowned by accident, or as some suspect purposely, he having been not a very good character. I do not expect the population will ever greatly increase. The spot being so lonely, and the people being so well trained in the management of their whale-boats, the boys are easily tempted away by the captains of the whale-ships, as soon as they are old enough. Yet a small population there will always be here; for to a few people the island can always afford an easy livelihood. And there will always be a good supply of the rising generation; for the island is prolific enough of them. One has been born since I landed; and several more are expected. And for such a little flock a teacher must be always sadly wanted, as I have already found.

I must now tell you of my proceedings. The day I landed was, unhappily, too busy a day to allow of my having divine service; the roughness of the day making it very difficult to get me and my goods on shore; and all the week being much occupied, and being also desirous beforehand to know something of my little flock, I delayed assembling them for that purpose till the next Sunday. I found there were nine married couples. Of the men, three were English, three American, one Scotch, one Dutch, one Danish; Mrs. Glass is a Cape creole; of the other wives, three are her daughters, and the remaining five half-castes from St. Helena. There is one widow (another daughter of Governor Glass), an Irishman, left ashore here sick, and sixty-four children of all ages, from twenty under. The girls can spin and knit; all above six or seven years

could read a little; some six or seven of the eldest could read the Bible fairly, though they did not seem to understand much of what they read. Writing and arithmetic they were almost totally unacquainted with. The greatest faults with them all are swearing, and occasionally, when they have an opportunity, drinking. Even the children have got into a very bad way of swearing. One man especially, and he one of the oldest settlers, was much addicted to it. Even his youngest children have followed his example. I have heard one or two things already about old times, that make me think they have rather improved than fallen off of late years.

On the Sunday, I had service at 10 o'clock, at which all, except the youngest children, made their appearance; and a more neat and orderly looking congregation you would hardly have seen in an English village church. As our room was only sixteen feet by twelve, encumbered with one or two heavy pieces of furniture, and a number of my packages, and as from sixty to seventy were present, there was very little spare room. My seraphine served as a desk; a few planks served for seats. All were very attentive. All sat quietly and silently, though evidently very attentive, while I and the Governor proceeded with the service as far as to the *Venite*. I then thought it time to make an alteration; so I paused,—made those few who could read and had books, come round me,—helped them to find their places in the book, and bid them join with me. This they did very heartily, and we got on very well after that, though I was obliged at every change in the service to pause and direct them. The rest sat and listened till we knelt; then they all knelt too. In the afternoon, I gave them a few directions before service, which they attended to, and all went on very well. Since then they have improved every Sunday; and now I have such an attentive congregation as might put to shame one-half of our English parishes,—all who can, joining heartily in the service, and the others doing so as far as they are able, as in the Lord's Prayer, Creed, &c. On Quinquagesima Sunday I baptized ten children; one or two older ones, who were at a distant part of the island when Mr. Wise called here, and the rest born since. The people were much interested in the service. I have service at 10 A.M., and 4 P.M., on Sundays; and on the first Sunday in Lent, I began catechising in the afternoon, which I have great hope will be very beneficial to all, both old and young; especially as I intend to follow my good friend Mr. Moody's plan of going through the whole Catechism once every year, adapting it, as far as possible, to the Church's seasons. On Ash-Wednesday I had service at 7 A.M., and 7 P.M., and all were present at both services. I had service every Wednesday evening during Lent. During the last Holy Week, I began daily service at the same hours as on Ash-Wednesday. I had about thirty every morning, chiefly women and children; and all were very regular in attending every evening. I shall now have service at 8 every morning, and at 4 in the evening. I had about twenty present this morning, and several of those, I hope, will continue to attend regularly. I shall let all the school-



children who can read the Psalms attend. I have already marked a decided improvement in many of my little flock. One family, Peter Miller, the Dane, with his wife and five fine boys, with a sweet little girl just added to the number, is a very pleasing one. The eldest boy, a fine little fellow about twelve years old, promises to be my best scholar, both in Christian and profane learning. The wife, though her whole learning consists in being able to read the Bible indifferently well, is a true, simple, earnest Christian. I look towards them as my greatest comfort and support ; for I cannot hope that all things should go on appearing always as prosperous as they do now. First impressions will, I fear, fade away from many here, as elsewhere. Governor Glass is a good old man himself, but his children, though they behave very fairly, are less pleasing characters. They need much teaching.

Sunday was one of the happiest days I ever spent ; and as I consider it the day on which the Church of God was really established in Tristan, you must excuse my giving you a particular account of how we spent it. By the aid of one of the men, who is a pretty fair carpenter, I contrived to get a rude but neat table constructed ; and placing this at the east end of the room—(our room is due-east and west)—thereby covering the fire-place, I had my seraphine placed on the south side, and in the corner on the other side a small stand, which I had had constructed to serve as something like a pulpit. When this was done, and every other piece of furniture removed, and the forms ranged all one way, the Holy Table covered with a cloth of crimson damask, and the seraphine and the other stand covered with red moreen, and a few green boughs scattered about the room, the place looked quite church-like, and cheerful for our Easter festival ; and I dare say, to the eyes of most of my congregation, it was the brightest sight they had ever seen. This I had done, ready for our evening service, on Saturday. We took our meals in my new room, though it was windowless and doorless. I have already found a few good ears and voices. At seven o'clock on Easter-morning, my little choir assembled, and we welcomed in the day with joyful songs. They chanted the Easter Anthem very fairly, and sung the old Easter Hymn right heartily. Of course we did the same afterwards, during divine service. At 10 o'clock, we had morning prayer, and the Litany ; and at half-past 11, I celebrated the Holy Communion, for the first time, on this little speck in the midst of the vast ocean. I had devoted all my spare time, during Lent, to preparing several of the most promising of my flock ; and I had now the joy of admitting seven of them, all except one, for the first time, to that heavenly banquet. Glass and Miller, with their two wives, and a very amiable and promising young woman, Mary Riley, were among the number. I think, without prejudice, I have never seen a more simply affecting scene. The little common room ; the Holy Table, with bright green boughs above it ; the snow-white cloth, and those beautiful vessels which our good benefactor had offered upon it ; and before me seven humble, and, as I had a good hope of all, true Christian souls ;

—the women (five of the number) having clothed themselves unbidden in their lightest yet neatest attire. It was to me a most delightful scene, and one that called for deep and heartfelt gratitude. It carried me, in thought, back to that first upper room. Two of the Americans, I found, had never been baptized. One of them, who seemed well disposed, and desirous, I admitted to that Holy Sacrament on Sunday afternoon; I have a good hope that it will prove a joyful resurrection-day to him. To his having joined in the service on the two occasions that I have administered baptism here, I mainly ascribe the deep impression evidently made upon him. He had never before had an opportunity of witnessing the services of our Church; and their devotional character much struck him. He had always borne a good character, but for an occasional free use of the bottle; and he now seems bent to try a true Christian life. He began the same evening to have family prayer. Five other of the families have already adopted the same practice. I have not, as yet, found one really vicious character among my little flock, and all seem very teachable at present. Though scarce one has ever been accustomed to our Church's teaching, yet all seem desirous to become so.

I began school on the eighth day after my arrival, and have now all the young people above five years old under instruction. I find them very intelligent, and desirous to learn. They get on very well, and prove very tractable,—more so than could have been expected. I was obliged to have the boys of a morning, and the girls in the afternoon. The room was too small to hold more with comfort; but now I mean to have the girls in my new room, and the boys in this, and so have them all twice a-day. Mary Riley, my young communicant, will act as schoolmistress to the girls. I must teach the boys till I can get them to teach themselves. Besides this, I have an evening school for the elder boys and girls, four days a week; and I catechise those who are too old to stand up in church, for an hour on Sundays. But we are in sad want of a few elementary school-books, the box from St. Helena not having as yet reached us.

And now to speak of that most important, and to us most difficult matter, church building. I regret to say, that it is utterly impossible for us to avail ourselves of Mr. Carpenter's beautiful designs, which our good benefactor procured for me. There is no wood on the island, and no money to procure any from elsewhere; what little spare produce the people raise on the island is only sufficient to exchange for a few of the necessary comforts of life. Even to get a sufficient quantity of wood by a whaler, from America, where wood is cheap, would cost, as I calculate, nearly two hundred pounds; this is utterly beyond our power; and I dare not ask so great a sum from the munificence of others, when so much has already been done for us. The plan that I propose, therefore, is to erect a small plain building of stone, about 18 feet by 30, which might serve us, at present, both for schoolroom and church. The windows and door might have a plain Early English arch, and we might contrive a small three-light window at the east end. This would give the building somewhat of an ecclesiastical appearance. I would have about 10

feet, at the east end, parted off by a low screen, and the flooring raised about 8 inches; the altar to stand on a small dais, raised another 6 inches. The roof, of course, would be open. The remaining space would be filled with short forms, ranged on each side, leaving an open passage up the middle, from the west door to the altar. Within the Sacramentarium would be placed a small lectern on the one side, and a pulpit on the other. The whole might then be shut off, at pleasure, from the rest of the building by a curtain running across, and the forms being movable, the western portion might then be used for a schoolroom. This is the best plan I can contrive for our present wants and means; and even this little cannot be done without some expense. We shall require a considerable quantity of timber for the roof, floor, fittings, &c.; some gunpowder, to blow sufficient stone out of the rocks, and even tools, of which they have here a very small supply. All that the people themselves can give is labour; and this they will give most readily. I have devoted £50 out of my first two years' stipend to the good work, it being all I could, in justice to others, spare; I trust this will *almost* suffice for our wants.

One word about the looks of our little island, ere I conclude my long, but I trust not quite uninteresting account of my mission. The whole appearance of the place is very singular, and not destitute of grandeur. The cliffs rise perhaps about 200 feet; then a narrow plain, about three-quarters of a mile wide, extends to the foot of a rock, which rises almost perpendicularly for 2,000 feet, then forms another table land, with a lofty peak in the centre. Our settlement is on the first narrow platform. On the side where we dwell not a tree is to be seen, nothing but grass and large stones, and our nine houses scattered here and there, but lying pretty near to each other. It was once covered with the small trees of the island; but they have all been destroyed or burnt, and even on the western side where many yet remain, a kind of insect is fast destroying them. This platform extends round the greater part of the north and west sides of the island; on the west side they cultivate their corn and potatoes. There is plenty of good pasture for sheep, which are very abundant."

In a postscript, Mr. Taylor states that he received, on June 20th, the parcel of books from the *Society for Promoting Christian Knowledge*.

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#### RED RIVER MISSION.

SIR,—Having seen in the last number of the *Colonial Church Chronicle* a letter, which had been addressed by Mr. Smithurst to the Editor of the Galena Advertiser, relating to the Red River Mission; I am anxious to bear my testimony to the truth of the statement he gives of the religious condition of his station, and I also wish to speak of his untiring energy.

His labours have been most successful among the Indians. I

believe he has been, under God, the happy means of bringing many poor benighted souls to a knowledge of salvation. I can speak to the outward decorum and orderly behaviour which characterise the people under his care.

But I should be doing injustice to Mr. Smithurst were I to abstain from recording his conduct on one occasion, which may give your readers some idea of the zeal and energy of this good missionary.

In the summer of 1846, a detachment was sent out to the Red River settlement, consisting of about 300 of the 6th Foot, 30 of the Royal Artillery, and some of the Royal Engineers. Half of the detachment were stationed at Upper, half at Lower Fort Garry.

No measures had been taken to provide for the spiritual necessities of the troops. But Mr. Smithurst, though residing seven miles from Lower Fort Garry, volunteered his services, and performed Divine service at the Fort every Lord's-day, in addition to his usual duties; and also occasionally visited the sick on week-days. This he did without any expectation of remuneration; but I believe that, afterwards, some allowance was made him by Government.

Those who know the inclemency of the winter at the Red River, and who are aware of the laborious duties of a missionary, will give him full credit for this zeal in his Master's service.

I am, Sir, your obedient Servant,

N.

December 15, 1851.

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#### PAROCHIAL MISSIONARY ASSOCIATIONS.

SIR,—Your last number contains the reply of “a Layman” to the request of “a Young Clergyman” for information on the subject of parochial work in aid of missions. Perhaps you will be disposed to add to the contribution of a layman that of a clergyman; my object being not to disparage his suggestion, but to give the result of my own experience. About fourteen years ago I became the Secretary to the *Society for the Propagation of the Gospel* for a district, comprising two deaneries. Great exertions were at that period being made to obtain for the Society *parochial* aid, as distinguished from the guinea, or two guinea subscriptions, on which alone it had, previously, for the most part depended. It became my duty, as a District Secretary, to assist those exertions; and with the aid of three well-known valuable cooperators in this cause, Mr. Campbell, then the Society's Secretary, the late Bishop of Nova Scotia, and the present Bishop of Moray and Ross, parochial associations were formed in several parishes in the two deaneries. About the same time I established an association in my own parishes, my schoolmistress being the collector of the quarterly, monthly, and weekly subscriptions. This plan, aided by the distribution of the Society's quarterly papers, and by an annual sermon, worked successfully for two years; at the end of which my excellent collector married and left us. These two

years had afforded me some experience of the working of this method, both in my own, and in several neighbouring parishes; and for reasons, to which I will briefly allude presently, I determined, my collector having failed me, to try what had for some time commended itself to my mind as a more excellent way. I proposed to my churchwardens that I should read the Offertory sentences every Sunday morning; that the alms and offerings of the congregation should then be collected; and that, excepting when special notice was given to the contrary, the money collected should be allotted thus:—one-half to the poor of the parish; and of the other half, two-thirds to the *Society for the Propagation of the Gospel*, and one-third to the Society for Building Churches for the Poor, in our own diocese. I had, happily, churchwardens who acquiesced in my proposal. I explained to the people, in a sermon on 1 Cor. xvi. 1, 2, the principle upon which I was acting, and also the manner in which I proposed to deal with their alms: and we began. And as we began, so (with deep thankfulness I say it) we have gone on for now more than eleven years with no change, except in the way of *addition*. And the result is this—I will state it only as regards the *Society for the Propagation of the Gospel*—that though I thought we were doing *well* previously, we have done *better* by the offertory; and while I have seen several contemporary associations fall off in their annual collections, and some altogether cease, the fruits of our weekly offertory have continued steady, showing both an increase on what we previously raised by our collector, and also an increase in the last five years upon the proceeds of the first six years. I am thus led to give the preference to the weekly offertory over other plans, for these reasons: 1. Because it provides a machinery which changes not, but recurs *regularly*; 2. Because it obviates the costly system of deputations; and, 3. Because it seems the best mode of fostering the true spirit of alms-giving.

At the same time let me guard myself from being supposed to be unfriendly to deputations, or to have any repugnance to the plans suggested by your last correspondent. I have done my best in my own small sphere to encourage the use of deputations, because I have seen that many parishes will do little or nothing without them; but the system of that parish which leans upon an annual deputation appears to me to be an unhealthy one, though at the same time more healthy than that of the parish which has no deputation and does nothing. Neither have I any repugnance to the plan of quarterly and monthly meetings recommended by “a Layman.” On the contrary, if wisely conducted, they must, I think, be a most useful means of teaching people both to care for the souls of others, and also more truly to appreciate their own privileges.—I am, faithfully yours,

RICHARD SEYMOUR.

*Kinwarton Rectory.*

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## PAROCHIAL MISSIONARY ASSOCIATIONS.

SIR,—Perhaps your correspondent L. may be glad of the information I can give him about the working of Parochial Missionary Associations.

My parish is a most secluded one ; the population exclusively agricultural, and (with the exception of the children, who have latterly had the usual advantages of Sunday and day schools) as rude and uneducated as any that could be met with in the rural districts. There is no squire—the farmers are not in easy circumstances—the labourers all poor, and on a low scale of wages. I conceive, therefore, if a Missionary Association would succeed here, it would anywhere. In the year 1847 my Bishop issued a most valuable recommendation to the Clergy of the Diocese, to take up the Missionary cause energetically. It was this set me to work. I preached on the subject, and put notices on the church doors, that a meeting would be held at the school-room, to form a Parochial Association in aid of the "*Society for the Propagation of the Gospel*," and "*Church Missionary Society*," inviting all the parishioners to attend, and particularly stating that no collection would be made. I made a point of speaking much of it in parish visits, and promised interesting information from a valued friend who kindly agreed to come.

The consequence was that the school-room was filled to overflowing, by 200 adults out of a population of only about 500; and the clergyman I have alluded to was listened to, in a very plain but striking address, with the most marked attention. No collection was made—I said I would call, and take the names of all who were willing to be regular subscribers.

Within a few days I had the names of about fifteen subscribers, in the farmers' class, for sums of from one shilling to two shillings per quarter each ; and no less than fifty adults and twenty juvenile subscribers in the labouring class : the adults either 3*d.* or 6*d.* per quarter—the children smaller sums still.

We have now gone on four years—the interest has never flagged. This year I have more subscribers than ever—ninety-one names in all, which, considering the population, I think most remarkable.

Meetings have been held, similar to the first, every quarter, with some accidental and unavoidable omissions. The school-room is always crowded. I begin with a hymn and prayer, which I drew up: one, or at the most two; then speak ; we end with singing and the blessing, never making the meeting more than an hour and a half long.

Several pounds are thus collected and divided every year between the two Societies, from a parish which before gave nothing.

Amongst many parochial disappointments, I consider this, altogether, a very successful and prosperous work. I think it has helped to make my people value their own privileges ; and I know some cases in which it materially assisted to bind to us persons who were wavering between Church and dissent.

The points I would, from my experience, recommend particular attention to, are—

1. Energy in getting up a good *first meeting*: I am sure, the successful commencement has told all along in my parish.

2. The procuring the attendance of one or two neighbours who can really speak *well*: no need of eloquence, but plain and interesting earnestness is indispensable.

3. The clearest understanding that no collection is ever made at any meeting. The result of the meeting should be looked for only in the quickened interest of the previous subscribers, and the subsequent coming in of new.

I am, your obedient servant,

E.

A JUBILEE HYMN,  
FOR THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL  
1851-2.

SING we aloud to the Lord of Hosts  
A joyous song of praise;  
Sing, for the Lord hath triumphed,  
As He did in elder days.

Not by a band of steel-clad men  
With pennon, lance, and plume;  
Not by the crash of the thundering gun,  
Hath the foeman met his doom.

But a high-souled, earnest few, went forth  
To obey their Lord's behest,<sup>1</sup>  
From the chilling gales of the icy North  
To the burning East and West.

Far into many a heathen land  
Where never Christian trod,  
Their sole defence the shield of faith,  
Their sword the word of God,

Right to the heart of idol fanes  
They won their conquering way,  
And the people, freed from Error's night,  
Now live in Truth's bright day.

But oh! not yet is their labour o'er,  
Not yet is the victory won,  
Not yet may we cease to pray for them,  
At rise and set of sun;

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<sup>1</sup> "Go ye and teach all nations, &c." *Matt. xxviii. 19.*

Not yet may they lay their armour by,  
 Or of peace or slumber dream,  
 Till from earth's furthest bounds they cry  
 That Jesus reigns supreme ;

Till every tongue confess his name,  
 And own him God alone ;  
 Till every knee bow humbly down  
 Before Jehovah's throne.

Sing then aloud your song of praise,  
 Glory to God belongs !  
 Sing, and those far-off lands shall raise  
 An echo to your songs.

Soon shall all nations hear his fame,  
 All languages adore,  
 Jehovah's praise and Jesu's name  
 Shall sound the wide world o'er.

Dec. 13th, 1851.

K.

### Reviews and Notices.

*The Gospel Missionary for 1851.*—London: Bell.

WE designedly place this admirable little periodical at the head of our *Reviews and Notices* for the present month, because we are anxious that it should attract the attention of our readers—of those of our readers especially, who, having the conduct of parochial Missionary Associations, are desirous of enlisting the sympathy of their subscribers in favour of the Missions of the *Society for the Propagation of the Gospel in Foreign Parts*. It has come to our knowledge, that not a few country Clergymen feel a great want of such information as the *Gospel Missionary* is intended, and eminently fitted, to supply; and to them we cordially recommend it, both on account of its intrinsic worth, and of its great cheapness. It is a collection of Missionary incidents, anecdotes, hymns, and prayers, arranged and selected with a nice taste and good judgment; simple enough for the comprehension of the most illiterate, we predict that it will not fail to interest persons of high mental culture. We neither know, nor can guess, who the editor or compiler is; we can only say, that his work does equal honour to his head and heart; and we trust it will obtain a large circulation in the rural districts.



*Missions to the Heathen*, No. XXIV. *Diocese of Colombo (Ceylon)*. Part III. *Journal of the Bishop of Colombo, through a portion of his Diocese, including an account of the first Episcopal Visit to the Islands of Mauritius and the Séchelles, from February to September, 1850*. London: Printed for the Society for the Propagation of the Gospel. Rivingtons, Bell, and all Booksellers. 1851.

HERE is another Colonial Bishop's Journal, written by a scholar and a gentleman; qualifications which, so far from indisposing him to the roughnesses of a missionary life, seem rather to enable him to treat them lightly, and to turn them to good account. A solitary wanderer, sleeping night after night in open sheds and doorless huts, makes mention of such comforts as these—which we, in our easy-chairs and well-carpeted bedrooms, shrink back from, even in thought—not for the purpose of grumbling, or of self-adulation, but only that he may take occasion to eulogize the mildness, gentleness, and honesty of the heathen, among whom God's good providence has cast his lot. It has been said, that it is the fashion, now-a-days, to praise the self-denial of our Missionary Bishops, if not to the disparagement, at least to a partial forgetfulness of the more unobtrusive, but not less devoted toils of the single Missionaries, over whom they are set as chief pastors. God forbid that this should be the case; but of necessity it follows, that if this country is to obtain an accurate knowledge of the wants—the religious wants—of its colonies and foreign dependencies, regard must be had more to the efforts of those who have the charge of a whole diocese, than to the efforts of those who have the oversight of only fractional parts of it, although both, in their separate spheres, are equally meritorious; and certainly, if the *Society for the Propagation of the Gospel* is to arouse the Church Domestic to a sense of its vast responsibility, by a display of the enormous, and enormously increasing, necessities of the Church Colonial, it can hardly do better than continue this series of publications.

And here it may be well to extract a passage from the journal, expressive of the Bishop's regret at the loss of one of his fellow-labourers. In the middle of February, 1850, he left Nuwara Eliyah for Batticaloa and Trincomalie, on the coast, from which latter place, striking through the dense jungles of the interior, he arrived at Matēlē, near Kandy, on the 23d of March, and writes thus:—

“Here I met my letters, and learned, to my deep sorrow, the death of one of the ablest and most estimable of my missionary clergy, the Rev. J. F. Haslam, principal of the Christian Institution at Cotta. . . . . A high wrangler at Cambridge, he had come out to devote

himself to the Missionary work with a wholeness of heart, and singleness of mind, and meekness of spirit, which attached us all to him in no common way; and to myself his soundness of judgment and frankness of candour were on all occasions as readily imparted as really appreciated. His patience in investigation, and calmness of decision, combined with his advanced knowledge of the Singhalese language, peculiarly fitted him for the task of revising the Liturgy, which he had at my request undertaken. But God's will, not ours, be done in everything. . . . 'Being dead, he yet speaketh,' in warning, as well as in example to us who remain."—P. 64.

Perhaps one of the most remarkable features in this journal is the strong desire developing itself in the native mind (pp. 10, 11, 48, 49), for an extension among themselves of the blessings of European Education, and the reciprocal desire of the Bishop to gratify their wishes.

"Our teaching must be not only Christian, but Scriptural, or no real good will be done. No infringement of this principle can be admitted. It is a mere fallacy, the worst self-delusion, to teach reading and writing alone in a heathen country. The entire credit of this school (at Trincomalie) is due to your (S.P.G.) Catechist. His self-denial is equal to his zeal."—Pp. 57—59.

Here and there appear the sad results of the unchristianized and demoralized Christianity which we have permitted to inundate our Colonies. Speaking of *drunkenness*, it is said:—

"I grieve to add that in the mind of some of the more principled Buddhists, it is associated with Christianity as an almost necessary accompaniment of *conversion*. 'What!' was the answer of a Kandyan chief to a Missionary, who urged upon him the baptism of his son, 'would you have me make him a drunkard?'—P. 39.

A similar taunt was urged against Mr. Brett by one of the Arawák chiefs, "We, *in our language*, do not swear: it is only your people who do that."—*Indian Missions in Guiana*, p. 104.

But we exceed our limits, and have only room just to touch upon the deplorable state of the English Church in the Island of Mauritius, as exhibited by Bishop Chapman.

"The fold is there, the sheep are there, but where is the shepherd? (P. 102.) Our Church in this island is literally powerless. It has been tongue-tied, and is almost, therefore, half starved. It seems to have no vitality. It has no living ministry to work among them; how then can it exercise its living power? Rome may point at us as having lost *one* mark of the true Church, in the Mauritius—its character as a Missionary Church. But we hope to make an effort . . . There is a 'shaking among the dry bones.' Be it *yours*, by the help of the Holy Spirit of our God, *now* to 'breathe into them, that they may live.'—Pp. 134, 135.

The causes which have produced this profound disgrace to our

Church and country, are given at length at pp. 126—135 of the Journal, from which, we regret to say, we cannot give even a parting extract. It is enough to add, that it arises chiefly from the fact, that the British Government, since the capture of the island in 1810, has thrown the whole weight of its influence in favour of the Romish Church, to the almost annihilation of the English Church. While it can build a costly cathedral for French Romanists, it is enough to convert an old powder-magazine into a makeshift church for English Protestants.

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*The Churchyard Manual; intended chiefly for Rural Districts.*  
By W. HASTINGS KELKE, A.B. London: Cox, 1851.

THE subject of this book concerns us all. There are few to whom some particular churchyard is not dearer, from the reliques it contains, than any other spot on earth. To improve these, our last homes, is the object of Mr. Kelke's manual, which is a popular and practical compendium of what has already been put forth in larger works. The designs, by Mr. Scott and Mr. Slater, for memorial stones and slabs, are remarkably pretty. We wish we could say as much for the large collection of epitaphs, perhaps the most difficult of all compositions, as is evinced in this instance, for, with the exception of the texts from Holy Scripture, and of some verses from the hymns of Heber, Keble, and Montgomery, they are mostly poor, pointless, and unpoetical.

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WE have received *A Translation of Bishop Pearson's Five Lectures on the Acts of the Apostles*, by J. R. CROWFOOT, B.D. &c. London. (John W. Parker.) This is such an important addition to a Missionary Library, that we hope to devote more space to it next month; also, a *Sermon*, by MR. HUXTABLE, of the Wells Theological College, on *the use of Sponsors in the Baptism of Infants*; also, *Stories and Catechisings on the Collects, from Advent to Epiphany*, by REV. W. JACKSON. London: Mozley. &c. &c.

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MR. J. H. PARKER's two Almanacks, the *Family Almanack and Educational Register*, (price 4s.) and *Whitaker's Penny Almanack*, are stored with full and correct information, well arranged, and very neatly printed. The former contains the most complete account of educational institutions that we know of. The editor has extended his researches even to the Colonies, and has inserted all the scanty and unsystematic information from thence which is accessible. Our own pages have more than once contained well-grounded complaints of the ignorance in which Churchmen are kept with respect to our ecclesiastical institutions.

*Sermon preached on occasion of the Third Jubilee of the Society for the Propagation of the Gospel, preached at St. Mary's, Oxford, on Thursday, November 27th, 1851. By the LORD BISHOP OF OXFORD. Pp. 24. London: Bell.*

THE eloquent preacher, from a consideration of the state of the populations which have descended from the three sons of Noah, shows how nations retain and reproduce the character impressed upon them by their first founders. This is, of course, a most important consideration for a country whose emigrants are, in every part of the world, laying the foundation of new and populous empires. We sincerely hope that the timely publication of this striking sermon may have the effect of making the rulers and people of this great nation feel more and more their responsibility in this great matter. Especially do we hope, and we have, indeed, a right to expect, that the Church will be sensible of the great duty which is imposed upon her, by being the acknowledged Church of the most wealthy, the most commercial, and the most colonising people on the face of the earth. Nothing was ever better calculated to impress upon the Church her obligations in regard both to the Colonies, and the heathen dependencies of the British Crown, than the celebration of the Third Jubilee of the *Society for the Propagation of the Gospel*. That Society has for three half centuries been her acknowledged handmaid and organ for Missionary purposes, and the Bishop of Oxford commends the Society to all the members of our communion through his printed sermon, as he warmly commended it orally from the pulpit of St. Mary's, on the 27th November last, to the Clergy and Laity of his own Diocese, on the main ground of its being, as nearly as can be, the expression and organization of the Church herself.

"Now, here is the distinctive peculiarity of this Society. It is, as far as it can be, the acting of the Church. Its great aim is to be, not a Society, but a working of *the* one Christian Society. It seeks to cast out from itself, as far as possible, the elements of separate existence, and simply to be a working of the Church. At home and in the Colonies this is its aim: to engage the laity to work, not as voluntary members of a separate society, but as men baptized into Christ in their place in Christ's Church; to get the clergy to labour, not as the officers of a separate body, but as men ordained and sent forth by Christ, to work with and under their Bishops in the work of Christ, and not of a Society. In these earthly-minded days, such a course must expose it to reproach. That reproach it must be content to bear. Be it faith or be it foolishness, it does not believe that it can improve upon the appointments of Christ, or that it would provide any greater securities for the spread

of his truth in its simplicity, by substituting a machinery invented by men for institutions ordained by him. It does believe that the more it, as a separate agent, is lost in the organization of the Church around, the safer will be its work, because the more certain will be its blessing.

This belief pervades all its rules. This leads it, instead of trusting the selection of its Missionaries to secretaries or committees, who must be liable to a party bias within the Church, to leave their selection, in the rare cases in which this is possible, to the Bishop under whom they are to labour, or to five Clergymen appointed annually for this purpose by the Primates of the two provinces and the Bishop of the metropolitan see. This belief leads it to give to its Missionaries such charges as these, which, from the very first, amidst all the changes of opinion around it, have not needed or received alteration,—‘That they always keep in view the great design of their undertaking, the promotion of God’s glory and the salvation of men; that to obtain and preserve the qualifications requisite for such a work, they do very frequently in their retirement offer up fervent prayers to Almighty God for his direction and assistance; converse much with Holy Scripture; seriously reflect upon their Ordination vows, and consider the account which they are to render to the Great Shepherd and Bishop of souls at the last day. That they acquaint themselves thoroughly with the doctrine of the Church of England, as contained in the Articles and Homilies; its worship, and discipline, and rules for behaviour of the clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly as genuine Missionaries from this Church. That, avoiding all names of distinction, they endeavour to preserve Christian agreement and union, one with another, as a body of brethren of one and the same Church, united under the superior episcopal order, and all engaged in the same great design of propagating the Gospel.’

Surely every word of these charges breathes the same spirit; that of men who, believing it to be the work of Christ’s Church to evangelize the earth, would in that work act simply in its spirit, through its ordinances and by its instruments: and to this, doubtless, may be traced this blessing, amongst others—that, whilst we at home have wept for brethren whom the subtlety of Rome has overcome—out of the 490 Missionaries whom this Society employs; nay, out of the thousands she has employed since her foundation, three half-centuries ago, but one only, and he sent forth some fourteen years since, ever fell into that subtle snare.”—Pp. 18—21.

It would seem to follow, from this plain statement of the Society’s rules and manner of acting, so singularly free from all appearance of party spirit, that none can be opposed to the Society but those who, half unconsciously perhaps, entertain objections to the Church; and, moreover, we have the satisfaction of believing that the suspicions and jealousies which arose from ignorance are disappearing with the diffusion of exact information on the constitution and operations of the Society.

## Colonial, Foreign, and Home News.

### SUMMARY.

At a meeting of the MONTREAL Church Society, held in that city, on the 7th of October, the Bishop stated, that the desirableness of arrangements being made in regard to Synods and Convocations was the first and leading subject of consideration with the Bishops lately assembled at QUEBEC. His Lordship further said, that he proposed holding his general Visitation in January. *The Colonial Church and School Society* has somewhat inauspiciously commenced its operations in the new Diocese of MONTREAL. It does not appear to have been fortunate in the selection of its agents; yet, when a self-commissioned body in London claims to itself the spiritual government of Colonial Dioceses, a careful selection of agents would seem peculiarly necessary. The object of the Society in question is to make known the Gospel of Christ by sending Clergymen, Catechists, and Schoolmasters to the Colonies and to foreign lands; and it arrogates to the home Committee the appointment, removal, and sphere of labour of *all* its agents. Bishop Fulford has addressed an able and moving pastoral letter to his Clergy, upon this strange invasion of his episcopal functions. "We have at length the pleasure of congratulating our readers," says the *Baltimore True Catholic*, "upon the appointment and consecration of the Rev. Dr. Rutledge, as Bishop of FLORIDA." The Romanists constituted Florida part of a Bishopric so early as the year 1516—and the Anglican Church is not planted there until 1851:—a strange contrast! In CEYLON, great excitement prevails, upon the subject of the recognition of Demon worship by the government of the Colony. Not only (as is alleged) does the Governor affix his vice-regal signature to the appointment of the Buddhist high priests, but the government agents are required to report the occurrence of vacancies in the temples of Vishnoo, Seva, and Brahma; and further, to recommend to the Governor those whom they consider eligible to fill the vacancies; thus connecting the British Government, through its officials, in a dreadful compact with the chiefs of the temples, where Baal and his adorers hold high festival. This government patronage of idolatry is stated, by a correspondent of the *Overland Ceylon Times*, to act as a direct check to the spread of Christianity and civilization.

The Jubilee of the *Society for the Propagation of the Gospel* has recently been celebrated at St. Asaph, where 30*l.* were collected in aid of the Jubilee Fund, after a sermon by the Bishop. This does not appear to be a strong development of the Welsh love of Missions. At Odiham it was celebrated on the 30th of October, when the Holy Communion was administered to a large number of communicants, and 50*l.* collected at the offertory. The country town in this instance places the cathedral city under some disadvantage. On the other hand, it was commemorated on the 2d of December by a full service in the cathedral at Winchester, when, after a sermon by the Bishop,

and two public meetings, at one of which the Bishop presided, the collection amounted to 300*l*. At Reigate, in the same Diocese, the Bishop held a special service for the Archdeaconry of Surrey on the 12th of December. After a sermon by his Lordship, and a public meeting, at which he presided, the sum of 133*l*. was added to the Society's funds.

QUEBEC—*Mission of Gaspé Basin.*—The Rev. F. de Lamare, who has been absent for a few months on leave, in the Island of Jersey, has recently resumed the charge of this Mission, his place having been supplied, during the greater part of his absence, by the Rev. F. Boyle, who has since set out for the new charge, to which he was appointed in June last, of the Magdalene Islands. We have been favoured with the following extract from a letter of Mr. Boyle's, giving some account of his attempt to reach the Islands, which at the time of his writing he had been unable to do.

“Halifax, Oct. 8, 1851.

“I fain would have been in my own Mission long ere this, but had no possible means of getting over, and having been twice disappointed in a vessel of Mr. Muncey's, which was expected over to Percé, I availed myself of the first opportunity which offered, and sailed in a vessel bound (from Gaspé) to Halifax, the captain of which promised to land me at the Magdalene Islands in passing. Unfortunately there sprang up just after we left a severe gale of wind, which continued several days, and though we laid the vessel to windward of the Islands, yet when the weather cleared up we were so far to leeward that we could not possibly reach them. So then to my *sad sad* disappointment, we ran for Prince Edward's Island, where I purposed chartering a vessel to take me back: but just as we arrived there, and before I had time to get ashore my things, the wind changed and blew a gale from the opposite quarter, so that we had to put out to sea again and run for the gut of Canso; and when there I thought my safest plan would be to continue on to Halifax, and get a vessel bound direct to the Magdalenes. As I expected, there are several vessels loading for my port, so I hope to leave this to-morrow. Though my disappointment was great in being thus driven off, and also attended with a great deal of suffering both of mind and body, and my expenses have been considerably increased, as I was bringing my winter's provisions over from Gaspé, still I feel that I have every reason to be thankful that we got here so safely, when I think of the number of poor souls that were launched into eternity so near us. The second night after we left Gaspé there were five vessels wrecked about thirty miles from us; and the night we arrived in Halifax, out of a fleet of fishing vessels that we had been in company with a few days before, the computed number wrecked on Prince Edward's Island exceeds eighty, and from what I learn, the major part of their crews perished. God help the widows and orphans that have been left by this awful dispensation of Providence.

I like Halifax very much, and have met with a great deal of kindness and attention, especially from the Clergy.”

(The Bishop of Quebec has since received a letter from Mr. Boyle, announcing his safe arrival, on the 23d Oct., at Amherst Island, where he was most kindly received.)—From the *Canadian Ecclesiastical Gazette*.

TORONTO—(From the *Toronto Church*.)—*The Ordination.*—On Sunday last the Lord Bishop held an ordination in the Church of the Holy Trinity, when seven gentlemen were admitted to the order of Deacon, and on five the

Holy Office of the Priesthood was conferred. The solemn and interesting service for this sacred rite, cannot fail to impress the mind of the participant with the awful responsibilities attached to the authority conferred upon him, while in the mind of the spectator it is calculated to create the deepest reverence for the antiquity of the ceremony, and the purity of Apostolic ordination.

*Consecration of St. Paul's Church, Buffalo.*—On Wednesday, the 22d instant, the church recently erected in the city of Buffalo, was consecrated to the worship of Almighty God by the Right Rev. the Bishop of Western New York. The congregation, notwithstanding the inclemency of the weather, was very numerous, and the whole service was conducted in the most solemn and impressive manner. Never have we more thoroughly realized the Catholic character of the Church than when joining in the prayers and anthems on that interesting occasion. The church itself is built after the very best models to be found in our fatherland—the officiating Bishop derived his authority from the ancient Churches of England, Scotland, and Ireland. He was assisted by his brother Bishop of MICHIGAN, the Bishop of NEWFOUNDLAND, and our own venerable Diocesan; amongst the Priests and Deacons present, there were some from each of the British Isles, and from various dioceses of the United States, and the congregation was composed of such a mixture of the European races as perhaps could be gathered together only in the United States.

There were present besides the Bishops thirty-two Clergymen in surplices, amongst whom, from this Diocese, we saw Dr. Lett, of Toronto, the Rev. Wm. Leeming, and the Rev. C. L. Ingles from Drummondville, the Rev. T. B. Fuller, from Thorold, the Rev. J. G. Geddes, from Hamilton, the Rev. A. Townley, from Port Maitland, the Rev. W. C. Clarke, from Dunnville, and the Rev. E. Grasett, from Fort Erie.

After the services of the day, as many of the Clergy as could possibly be accommodated were invited by the Rector to dinner, to meet the Bishops; others were most hospitably entertained by members of the parish, and all seemed richly to enjoy the meeting. We had the pleasure to meet the venerable Dr. Babcock, who many years ago was Rector of St. Paul's, and from him we gathered the interesting fact, that on the same site on which now stands the most elegant church structure in Western New York, the first place of worship was built in Buffalo, and that was only about thirty years ago. Dr. Babcock was a student with the first Rector of the parish, the Rev. Mr. Clark.

In the evening there was Divine service at St. John's Church. The prayers were said by the Rev. J. G. Geddes, the Rev. T. B. Fuller reading the Lessons, and the Bishop of NEWFOUNDLAND preached; and so concluded a day which will ever be regarded by those who participated in the solemn services, and the Christian hospitalities which characterised it, as one long to be remembered with delight, and the recurrence of which can but rarely be expected.

It is to the real but unobtrusive influence which the Church exercises in the United States, that the reflecting Christian, either in Great Britain or the United States, will always turn with the most confidence, when he desires to fix his thoughts upon that, which he looks for as the best means of securing and perpetuating the peace and amity which now exists between the two countries; and however the utilitarian, or the mere man of the world may sneer, sure we are, that there is not, and cannot be a better guarantee for the continuance of that peace, than the Church.

On Thursday morning the Bishop of TORONTO and most of the Clergy from this Diocese left by the early train for the Falls; they were accompanied to the cars by the Bishops of MICHIGAN and Western New York, and



a great number of the Clergy. The kind and hearty wishes for each other's welfare expressed at parting proved how much all had enjoyed the meeting. In the afternoon the Bishops of Western NEW YORK and NEWFOUNDLAND took the cars for the East, and were similarly attended by those who remained in the city.

The happy intercourse which existed for three days amongst the Bishops and Clergy of the United States and the British Provinces cannot but be attended with the happiest results; it will strengthen the affection which exists between these two branches of the Catholic Church, and provoke each other to love and good works.

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CHURCH IN THE UNITED STATES.—The following items of intelligence relating to the Episcopate of our beloved sister Church in the United States of America, will be perused with interest:—The Consecration of the Assistant Bishop Elect of Illinois, the Rev. Dr. Whitehouse, will take place in New York, on the 20th of the present month, in St. George's Church. The venerable Bishop of Virginia will act as the presiding Bishop.

Connecticut.—The Rev. John Williams, D.D., President of Trinity College, Hartford, was consecrated to the office of Assistant Bishop of the diocese of Connecticut, on Wednesday, the 29th Oct., in St. John's Church, Hartford. The Right Rev. Thomas C. Brownwell acted as consecrator; the Bishops of Vermont, Massachusetts, Rhode Island, New Hampshire, Maine, and Western New York, being present and assisting.

Nearly a hundred of the clergy of Connecticut and the neighbouring dioceses were present, most of them in their surplices.

Morning prayer was said by Rev. Dr. Coit, Rev. Mr. Clark, of Waterbury, and Rev. Mr. Hallam, of New London. The sermon was by Bishop Burgess, of Maine, from St. Luke's Gospel, xxii. 26, 27.

Florida.—The Rev. T. H. Rutledge, D.D., of St. John's Church, Tallahassee, was consecrated in St. Paul's Church, Augusta, Ga., on the 15th of October, to the office of Bishop of the Protestant Episcopal Church in Florida. The Right Rev. Bishop Gadsden presided, assisted by Bishops Elliott and Cobbs.

New York.—Consent to the Consecration of the Provisional Bishop elect.—The major number of the standing committees of the different dioceses have consented to the proposed consecration of the Rev. William Creighton, D.D., as Provisional Bishop of the diocese of New York; and the evidence of their consent, together with the requisite testimonials, has been forwarded to the Presiding Bishop of the House of Bishops. The following are the standing committees whose consent has been received, viz.: of Maine, Delaware, Rhode Island, Virginia, New Jersey, South Carolina, Indiana, Western New York, Connecticut, Ohio, Georgia, Wisconsin, Kentucky, North Carolina, and Illinois.

May God give his grace to the above prelates that they may diligently preach His word, and duly administer the godly discipline thereof!—From the *Toronto Church*.

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INCREASE OF THE AMERICAN CHURCH.—*Interesting Comparison*.—About twenty years ago, the Right Rev. Dr. Brownell, of Connecticut, at the request of "the Board of Directors of the Domestic and Foreign Missionary Society," visited the states lying west and south of the Alleghany Mountains. *The Spirit of Missions*, in the November number, has republished the Bishop's Report of his visit. This document is especially interesting at the present time, because it enables us to estimate correctly the wonderful growth of the Church in those regions during the last twenty

years. This will be seen by the following statements gathered from the Bishop's Report.

"From the foregoing report it will be seen, that in the four states visited the whole number of clergymen was twelve, and of parishes the same number. They were distributed as follows,—in Kentucky, five clergymen and two parishes; in Mississippi, two clergymen and six parishes; in Louisiana, three clergymen and two parishes; and in Alabama, two clergymen and two parishes.

At the present time, we find the following statistics in the Journals of Convention of the respective dioceses. We would remind the reader, that at that time there was no bishop in either of these states. In Kentucky, one bishop, twenty-one clergymen, and twenty-six parishes. In Mississippi, one bishop, twenty clergy, and twenty-three parishes. In Louisiana, one bishop, twenty-five clergymen, and twenty-three parishes. In Alabama, one bishop, twenty-one clergymen, and twenty-six parishes. Making the total number of clergymen in these four states eighty-seven, and of parishes ninety.

Comparing the condition of the other states and territories mentioned in the Bishop's Report, we find that, where in 1830 there were but twenty congregations, twenty-three clergymen, and one bishop, (Georgia,) there are now twelve bishops, two hundred and twenty-five clergymen, and two hundred and sixty-four parishes, distributed as follows:—

*Georgia*—a bishop, twenty-five clergymen, and nineteen parishes.

*Tennessee*—a bishop, sixteen clergymen, and fifteen parishes.

*Indiana*—a bishop, fifteen clergymen, and twenty-five parishes.

*Illinois*—a bishop and an assistant bishop, twenty-nine clergymen, and fifty-four parishes.

*Florida*—a bishop, eight clergymen, and nine parishes.

*Michigan*—a bishop, twenty-five clergymen, and thirty-three parishes.

*Missouri*—a bishop, sixteen clergymen, and thirteen parishes.

*Arkansas*—in charge of the Missionary Bishop of the South-west, four clergymen and six parishes.

Contrasting the number of Clergymen in proportion to the population of these states in 1830, and at the last census; in 1850, we arrive at a still more satisfactory evidence of the real increase of the Church.

In the Bishop's statement it appears that in a population of 4,000,000 there were only twenty-three clergymen.

The population of the same states has now increased to 7,752,258, and the number of clergymen is 238. So that, while the population has not increased two-fold, the number of labourers in the vineyard has increased more than tenfold."—From the *Banner of the Cross*.

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NEW YORK.—The Rev. Dr. Creighton has not consented to assume the office of Provisional Bishop of New York, to which he was elected at the late Diocesan Convention. He desires yet further time for consideration.—*N. Y. Express*.

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BARBADOS.—(*From the Barbadian*.)—On Tuesday, the 28th of October, the Right Reverend the Bishop of BARBADOS held an ordination in the Cathedral and parish Church of St. Michael, in the city of Bridgetown, in the island of Barbados, at which the following persons were ordained:—William Dalrymple Taylor, B.A., and Licentiate in Theology of University College, Durham, priest; and Henry Hutton Parry, B.A., of Balliol College, Oxford, and George Jeannott, B.A., of Bishop Hatfield's Hall, in the University of Durham, deacons.

AMERICAN MISSIONARY INTELLIGENCE.—(*From the Spirit of Missions.*)—*Athens.*—Letters from the Rev. Mr. Hill are to the 15th of July. The Mission Schools closed for the summer vacation on the 9th of that month; and Mr. Hill, with his family, had gone out of town for a short season. They were all enjoying good health.

*China.*—By the last mail letters were received dated the 30th of May and the 4th of June. Bishop Boone wrote on the former day from a Buddhist monastery, on the summit of Chapro-Shan, to which he made an excursion for health, the first in a period of six years. He was accompanied by Mrs. Boone and their children, and also by Miss Jones. All had been materially benefited by the journey. It was the purpose of the Bishop to visit some lakes in the interior, to proceed thence to Chusan, and thence to Poo-too, the head-quarters of Buddhism, and one of the curiosities of China. After that he would turn his face homeward.

Before leaving Shanghai he had completed the purchase of land for the female school-building on the west of his own house. He will be gratified to find that his appeal in behalf of this object has met with so prompt and liberal a response from the Church at home. The whole amount received exceeds 4,200 dollars, of which more than one-half has been contributed by the Diocese of Virginia.

The Rev. Mr. Syle on the 4th of June writes:—

"In the Bishop's absence, it devolves, of course, upon me, to give that minute and hourly oversight to the school, which he extends to it when here. Only those who know what the entire charge of fifty boys means, can understand the anxiety and responsibility of this duty; and none but the head of such a school of *heathen* boys can tell how difficult is the task of dealing with the older scholars—the eleven who now compose our head class. Now that they are grown up to be eighteen, nineteen, and twenty years old, their relatives and friends are continually troubling them with solicitations to leave their studies, and engage in some active business.

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The school goes on prosperously; as also the two in the city. I baptized one aged man on Sunday, May 11th, in Christ Church. Chae is pursuing his studies regularly; among the oldest scholars, I have hopes that two or three will become candidates for the ministry."

*West Africa.*—The following letter, from the Rev. J. Rambo, was written during a brief excursion, which he had taken for the benefit of his health:—

"Sierra Leone, May 8th, 1851.

"I reached this on the 23d ult., and in two days hope to embark for Cape Palmas. I have been highly gratified with my visit here, and believe shall return to my own field of labour in better health, and perhaps with enlarged views of the Missionary work. For, truly, what I have seen and heard here of the doings of the Missionaries of the English Church, is interesting and encouraging.

Imagine a Colony of 45,000 liberated Africans, the representatives of dozens of tribes, from every part of Western and Interior Africa, all speaking different languages and dialects, and you have in your mind the state of the case here. However, all these re-captives learn to speak English; and not only do the children and youth attend schools, but many of the adults also attend Sunday Schools, which are kept for their special benefit, and thus are taught to read.

Schools are numerous, and all can obtain a common education. The re-captives are obliged to pay one penny per week for each child, and this they do willingly, and are thus made to value education more than they would otherwise do.

The Gospel has done much for these Africans. It has made its impression in every town, village, and hamlet. The mountains and valleys are vocal every Lord's day, with the praise of thousands of the true worshippers of Jehovah, who but recently were idolaters, sunken in the deepest ignorance and superstition.

Every village and district has its places of worship, its day and Sunday schools, and its Pastors and Teachers. I have been peculiarly struck with the neatness, order, and attention apparent on all hands on the holy Sabbath. Its 'church-going' bell is heard, and its call obeyed, at every point. What a contrast such a sight presents to that of some of the surrounding tribes of heathen, who are not under the influence of the Colony. My heart thrilled with gratitude, as I have worshipped with nearly a thousand of these people, who seemed now to be clothed and in their right mind. I have been permitted to deliver one message of salvation to some of them. Indisposition prevented my meeting a second engagement to preach to them.

Some of the village churches number 900 worshippers, and from 300 to 400 communicants. The whole number of stations, 15; ordained European Missionaries, 14; ordained Native Missionaries, 3; European Catechists, 2; European female Teachers, 2; Native Catechists, 7; Native Teachers, male and female, 49; communicants, 2,061; attendants on public worship, 6,950; seminaries, 2; students, 66; schools, 46; scholars, 6,184.

The two seminaries mentioned, are the Grammar School and Christian Institution. The latter is to train Native youths for the ministry, and others for Christian Teachers. Two of its former pupils have been ordained in England, within two or three years, and there are others who will be ready in a few months, when the newly-appointed Bishop for the English Colonies on the coast is expected to arrive.

The course of studies is as thorough as in high schools generally. Not only are some of the twenty students reading the Latin Classics, and the Greek Testament, but also the Hebrew Bible. And the course of Mathematics is a fair one. There are three Professors.

The Missionaries here seem to be a united happy band of evangelical men, who are given up to do, to be, and to suffer all the will of their Master. They have several benevolent societies among them, by means of which they are accomplishing almost every possible good for themselves and the thousands under their care.

I thank God for the refreshment and comfort I have derived from the society of His servants, among whom I have everywhere met with a hearty welcome. It is a cause of devout gratitude, also, that so much is being accomplished, and that the health of the Missionaries here is generally very good, and has been so, so that during the past ten years only three or four Missionaries have died."—From the *Spirit of Missions*.

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MELBOURNE.—*The Conference*.—The Delegates assembled at St. James's schoolroom, Melbourne, on June 24th. After Divine service, the Bishop opened the Conference by explaining its origin, and naming four subjects for the consideration of members,—Endowments, Patronage, the Constitution of the Church, and Ecclesiastical Law.

It was then agreed, upon the motion of Mr. Moor, that no motion shall be declared at this Conference, unless and until it shall have been previously proposed in writing, twenty-four hours previously; but every member shall, upon giving notice for the consideration of such notice, state his reasons for introducing it, and adduce such arguments in its support as he might think fit.

Various notices of motion were then placed upon the paper, and the Conference adjourned to the following day.

Upon reassembling, motions as to the mode of conducting the proceedings of the Conference, printing documents, the mode of receiving or rejecting notices of motion, and the order of discussion, were considered at great length. It was then agreed, after a protracted debate, that a Committee, consisting of the Venerable Archdeacon Macartney, the Rev. A. Strong, the Rev. F. C. Russell, and Messrs. Pohlman, Griffiths, and Moor, be appointed to inquire into and report upon the present state of the law which regulates the temporal affairs of the Church of England.

The remainder of this, and the whole of the following day, Friday, was occupied with a debate upon the following motion of Mr. Wathen :—

“Considering that a very large proportion of the funds from which the stipends of the Clergy in this Colony have hitherto been paid, is derived from extra-colonial, and therefore precarious and temporary sources; and the grants in aid from Government are totally inadequate to meet the exigences of the case; that these grants may at any time be reduced, or altogether withdrawn, and that the spiritual wants of the members of the Church of England in this Colony are now very insufficiently supplied, while at the same time they are constantly augmenting with the growth of the Colony :”

Resolved—

“1. That the Conference deems it the imperative duty of the members of the Church of England in the Diocese of Melbourne, to attempt to devise some plan for the permanent maintenance of the Clergy, and for the extension of Church accommodation.”

[The second Resolution includes the proposed plan, which it is unnecessary to quote at length.]

Various amendments were moved, and lost; and the debate on the original motion had not terminated at the date of the departure of the last mail. The three following Resolutions, which were proposed by Mr. C. Brown to be incorporated with Mr. Wathen's motion, were carried *nem. con.*

“That all Christians are bound by the principles of their faith to provide by such means as they possess, for the promulgation of the Gospel and for the maintenance of its ministers.

“That it has pleased God so to prosper this colony, that the laity of the Church of England within it do possess sufficient means for the maintenance of their ministers.

“That until sufficient means be provided by the laity for the maintenance of their ministers, it is lawful to receive such aid as the State may give, as well as the contributions of Christian Societies and the friends of the Church in England.”—*Sydney Morning Herald*, July 8.

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JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL, IN THE COLONIES.—In the midst of the distress and ruin occasioned by the Caffre War, the collection in the diocese of CAPE TOWN, from thirty-eight churches or preaching stations, amounted to about 180*l*.

The collections in the city of Montreal on Advent Sunday amounted to 183*l*. 17*s*. 7*d*., which it is proposed to devote to local purposes. Collections were also made in Quebec, and a Jubilee Roll has been commenced. Among the names already subscribed are the Governor General, the Bishop of Quebec, the Rev. Official Mackie, the Rev. A. W. Mountain, and the Honourable H. Black.

THE  
COLONIAL CHURCH CHRONICLE

AND  
*Missionary Journal.*

FEBRUARY, 1852.

THE CHURCH IN INDIA.

ALTHOUGH an able and elaborate article upon this topic has recently appeared in the pages of our Journal, yet we are induced to recur to it, at so brief an interval, in consequence of the receipt of letters from two correspondents, (printed at pp. 302, 304, of the present number,) who have severally favoured us with a statistical document, relative to the actual condition of the Anglo-Indian branch of the Church. One of these documents presents an analysis of the wants and short-comings of the Diocese of Madras;<sup>1</sup> the other gives a detail of the spontaneous efforts which the Diocese of Calcutta has made to help itself.<sup>2</sup> Both in their way are sufficiently remarkable.

Mere statistics apart, and putting aside for a moment the sad necessity of ecclesiastical politics,—the means, that is, by which the Church is to push its way through surrounding difficulties, and attain a position of vigorous activity,—the subject immediately before us is really and truly, not in a figure, but really, full of mystery; unspeakably and incomprehensibly awful.

In India,—*British* India, as we proudly call it,—Satan has established an undivided empire; and with him all the powers of hell reign supreme. For several centuries, so it has pleased God, Christians have had access to India, and men of large heart and noble purpose have gone thither, perishing in the attempt to plant the Cross. For more than a century the rule of Christian England has been predominant. Now, at the present moment, her authority is unquestioned from the Punjab even to Cape Comorin. Our Church is completely organized there, however inadequate that organization may be for the work to be done, and which ought to be done. We export

<sup>1</sup> "A Letter to the Rev. the Clergy and Lay Members of the Church in the Diocese of Madras," by Vincent Shortland, B.D., Archdeacon and Commissary. Madras. 1848.

<sup>2</sup> "Report of the Calcutta Diocesan Additional Clergy Society for 1850-51." Calcutta: printed at the Free-School Press. 1851.

thither our manufactures, our civilization with its appendant vices; it may be, some of our virtues, and the first principles of justice: but we have not imported our Christianity; at least in a sense worth discussing we have not imported it. Our rejoicings over a few converts testify as much as this, that the progress of Christianity is tardy and almost imperceptible. The reports of our Missionaries are in general reports of difficulties; of small successes and of frequent reverses. But they do not speak of mighty triumphs. There is no "leading of the captivity captive." The destroyer is not destroyed. We are not unmindful of the memory of the Missionary heroes of the last century; such, for instance, as Ziegenbalg, Swartz, Jænické, and Kohlhoff: nor of their compeers in the present, Martyn, Heber, Pope, Pettitt, and Caldwell;<sup>1</sup> and other like champions of the Christian faith. Nevertheless, it must needs be said, that these, and other warriors of the Cross, have only made incursions, as it were, into the outskirts of the enemy's territory; have just carried on a guerilla warfare, without invading and subduing his kingdom: they have not stricken the heart of the empire; they have not dethroned the king; they have not destroyed the destroyer. Idolatry, "the truth of God changed into a lie," reckons its followers by thousands, while Christianity is content to count by units. Mystery of mysteries! Are these the trophies which after nineteen centuries the infinite condescension and mighty passion of the Lamb of God were preordained to secure in our day? or, have our lukewarmness and imbecility, as a nation, and as a Church, frustrated His gracious purposes of redemption? It cannot be that this enormous empire of Heathendom was, according to the purposes of God, associated with ourselves under one common polity, merely for the aggrandizement of our race; for the extension of our commerce; for the increase of our luxuries: to add delicacies to our tables, or richness to our garments. It must be for some other purpose. It must be, that our Christianity should be co-extensive with our power. At all events, it cannot be given to us merely that we should foster idolatry, lest the introduction of Christianity should weaken or destroy the tenure of our temporal and secular influence. What, then, is the Government of India doing for Christianity or for the Church? What is the Anglo-Indian Church doing for itself? We know that many individual members have contributed liberally to the Missions; but what have the Churchmen there done as a body?

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<sup>1</sup> We cannot help again calling the attention of our readers to Mr. Caldwell's striking "Sketch of the Tinnevely Shanars," which every person interested in the conversion of the Heathen ought to read.

According to the best information we are able to procure, it appears that there are in the Diocese of Calcutta, 133 Clergy, including the Bishop, Archdeacon, Company's Chaplains, and Missionaries of the two Church Societies. In like manner there appear to be in the Diocese of Madras, 103 Clergy; in that of Bombay, 43: total, 279 Clergy. Now, without pretending to vouch for the exact and perfect accuracy of these figures, we believe them, a very few more or a very few less, to be, in the main, a fair representation of the total amount of strength which the Church of England brings to bear upon the whole population, native and European, of India. Do they not convey something like a reproach to the nation? to the local governments of India? and more especially to the members of our communion resident in India, who, (to use the words of the Report of the *Society for the Propagation of the Gospel* for 1847, p. lxxxiii.) "even more than ourselves, must be held responsible for the evangelization of the Heathen among whom they dwell?" Place the small number of Clergy in contrast with the almost countless multitudes who inhabit the British possessions in India, and you see at once what the Church at home and in India is doing for that dependency of the British Crown. It would be painful to measure the zeal of the mother or daughter Church by this standard. Yet truth compels us to say, that the statistics to which we have access do not prove that the spontaneous efforts of the Anglo-Indian Church, for its own reproduction, and for the conversion of the Heathen, are conducted upon a scale of any uncommon grandeur, or at all commensurate with the wealth of its members.

Upon reference to the Report of the *Calcutta Diocesan Additional Clergy Society*, (which speaks rather loudly of little things,) it appears that in 1851 this body maintained a Clergyman at Jessore, Purneah, Shahjehanpore, Gwalior, and Mynpoorie; and one of these gentlemen has been obliged to leave India, since the date of the Report, on account of ill-health: by reference to the Clergy List of 1852, a like Society in the Diocese of Madras supports one Clergyman; the sister Society in Bombay, three. No doubt each of the Indian Dioceses contributes somewhat to the support of Missions; but the grave question really is, not whether they contribute at all to this sacred object, but whether they contribute according to their abundance? While the Australasian Colonies have organized a Mission, led by two Bishops, to the Islands of the Pacific; while Barbados is organizing a Mission to Western Africa; while Nova Scotia is raising an endowment for the support of its own Episcopate, and the Canadian Church is taxing itself for the maintenance of its own Clergy,—what is the reasonable



service, the *juge sacrificium*, of India? India, with its well paid Bishops and Chaplains, but poorly paid Missionaries; India, with its affluent civil and military servants,—can India *only* support half-a-dozen additional Clergy? or contribute an insignificant trifle to the Missionary chest? Why should it not found a Bishopric at Agra? and in the Punjab? Why not organize a Mission, upon a scale worthy of itself, for the conversion of the Heathen? While the Anglo-Indian Church is, no doubt rightly, invoking external assistance, surely it ought not to be oblivious of its own internal resources. Unquestionably, at this peculiar crisis of Indian affairs, it is necessary and proper also to appeal to Parliament, and to the nation at large, and to the Church at large, and to the proprietors of East India Stock; but for ourselves we must confess that the appeal which lies with so much stringency to these quarters, applies with at least equal stringency to the Anglo-Indian Church itself.

Before we quit this portion of our subject, there is one other point to which we must allude. From the *Ninth Report of the German Evangelical Mission in the Canara, &c.*, we observe that, in the year 1848, the *then* Bishop and Archdeacon of Bombay contributed, respectively, 150, and 50, rupees to the funds of that Mission. Of course, because the Missions of their own Diocese needed neither support nor enlargement! Upon any other hypothesis, the conduct of these dignitaries is quite inexplicable. They could spare these sums only because their own Missions were in full energetic activity; or surfeited by a plethora, and embarrassment of riches! The Euphuists of the day will call this action liberal; but if the Missions of the Church of England in the Presidency of Bombay were, at the time, inefficient, then, according to our poor judgment, it was not so much an evidence of liberality to a foreign communion, as of indifference or disloyalty to our own.

We will now proceed to give a few statistics from Archdeacon Shortland's *Letter, &c.* Upon the authority of our correspondents, we assume that the state of things which existed in 1848, continues to exist in 1852. The first extract from this document shall be the testimony of the Archdeacon—himself one of the East India Company's Chaplains—to the,

I.—EFFICIENCY OF THE MISSIONARY CLERGY IN THE DIOCESE OF MADRAS.

“The number of Missionary Clergy of the Church of England in this Diocese, is more than *double* that of the Reverend Chaplains, and their machinery in carrying on their all-important work, in (*sic*) catechists and schools, in church building, book and tract, and poor funds, is most systematic and complete, and worthy of imitation.”—*Letter*, note at foot of pp. 8, 9.

## II.—CLERGY.

"It is my object principally to direct your attention to the *English* stations and out-stations, the number of which throughout the Diocese amounts to nearly one hundred, while there are seldom more than twenty Chaplains to fulfil the ministry thereof, one-third of the thirty. Clergymen on the present Madras establishment being generally absent on sick-leave or furlough. The utter insufficiency of such a supply of Pastors is self-evident. In our largest stations, even the number of Clergy is inadequate to the duties of their principal congregations, so that the public services may be conducted, the various hospitals properly visited, the schools effectually superintended, and the 'sick and whole' duly encouraged, admonished, and guided, as circumstances require; and how much greater must the want of Clergymen appear, when it is considered that they are called to visit the out-stations of their districts, some of which are distant 50, 100, and 150 miles from their residence; that from such a station as Secunderabad, one of the Chaplains is absent every Lord's day in visiting the adjoining stations of Bolarum and Chudder Ghat; and that even so overwhelming a charge as that of Bangalore is constantly left with but a single Clergyman."—Pp. 4, 5.

"Among the places where it appears to me of urgent importance that a faithful and zealous Clergyman should be provided, by means of the proposed Additional Clergy Society" [*which in 1852, observe, provides but one only*]—"places, where there is no hope that at present, or probably for a long time to come—during the earthly existence, indeed, of those whom I am addressing—a Chaplain will be provided by the Government, are the following:—Bolarum, with Chudder Ghat, (Hyderabad;) Seetabuldee, with Nagpoor, (if a second Chaplain is not provided for Kamptee;) Aurungabad; Berhampoor, with Russell Kondah and Gaujam; Samulcottah, with Rajahmundry and Coringa; Cuddapah; the Mount Road Chapelry at Madras; the St. Thomé Chapelry at Madras; the French Rocks, with Mysore; Mercara, with Fraserpet; Palghatcherry, with Coimbatore; Cochin."—Pp. 13, 14.

Can our correspondents inform us what efforts "the Church in Madras" has made to supply these deficiencies—this great lack of service?

## III.—CHURCHES.

"But if the number of the *Clergy* is insufficient, equally great is the destitution of *church* accommodation, even in our largest stations. In Bangalore, notwithstanding its four services in the church, there have hitherto been fully 300 persons without the means of attending public worship even once on the Lord's day. At Bellary, the principal part of the congregation is now two miles from the church, and many are thus effectually prevented attending Divine service. At Kamptee, the church is spacious, but its distance from the extremities of the station is a serious obstacle to the attendance of many. At Jaulnah alone, there is a church sufficient for the accommodation of

the Christian inhabitants, and conveniently accessible to all. [At Jaulnah, however, there is the painful spectacle of a Romish place of worship under construction, immediately adjoining the station church.] At Secunderabad, the church is **utterly** incable of accommodating half the Christian community."—P. 5.

#### IV.—EDUCATION AND SCHOOLS.

"With respect to *Schools*, speaking of the *principal* stations, I am not aware that there is any serious deficiency in *number*, but they urgently require superior and more energetic teachers, trained for the responsible duty of communicating religious education, as well as secular learning. Such teachers we do not possess, and the schools therefore are *generally* in a languishing and unsatisfactory condition."—Pp. 5, 6, also 11, 12.

#### V.—DESTITUTION OF LESSER STATIONS.

"I have hitherto referred to the *principal* stations, the advantages of which are comparatively great. Of the smaller, or subordinate English stations, the religious state is far less satisfactory, and instead of an *insufficiency* of *Pastors, Churches, and Schools*, I must speak of what amounts almost to *destitution*." (P. 6.) "Let it be admitted, then, that such evils do exist, . . . and there can be no doubt of the imperative duty on the part of all who bear the name of Christ, whether as Ministers or members of His Church, to combine, in order, as far as possible, to provide an effectual remedy."—P. 7.

The Archdeacon, in more than one place, makes a moving appeal to the laity of the Church in Madras, to bestir themselves for a removal of the vast spiritual evil which he unflinchingly exposes; and he points to the formation of a "*Church Building Fund*," and "*Additional Clergy Society*," as the likeliest instruments to effect this end. (P. 9.) We devoutly hope that his advice will be heeded and followed.

It only remains for us to point out, at once for a warning and example, the different course pursued by the Church of Rome.

#### VI.—ACTIVITY OF THE ROMISH CHURCH.

"The agents of the Church of Rome are crowding into the Diocese from all sides. Within the period occupied by my journey from Secunderabad to Kämptee and Jaulnah, and my return to the former place, a 'Vicar Apostolic,' with several assistants, had arrived, and a 'cathedral' is rapidly hastening to completion. It is well known that, through a fatal policy, a '*foreign* prelate' has been permitted to divide our English and Colonial Dioceses, including this of Madras, into numerous bishoprics; and that in Southern India, where there is one Clergyman of the Reformed and Scriptural Church of England, there are often several ministers of that Church which proclaims 'another Gospel,' with probably a bishop at their head. Little doubt can there be, that every station, including even those places which receive

merely an annual or half-yearly visit from an *English* clergyman, will, at no distant period, have a resident Romish priest."—P. 10.

"The Romish priests," says the Archdeacon, in the Report of the *Society for the Propagation of the Gospel*, for 1848, p. cii., "already outnumber us, three or four to one; and within the limits of Southern India, the Church of Rome has no fewer than ten Bishops; viz. at Madras, St. Thomé, Secunderabad, Pondicherry, Coimbatore, Mysore, Bangalore, Goa, Quilon, and Veropoly."

While, however, we thus set forth the activity of the Romish Church, in opposition to the languor, may we call it? or, at least, slow progress of our own, it may be interesting to some of our readers, to peruse the opinion of one of the ablest among the able Missionaries of our Church in Southern India, as to the effect of Romish teaching upon the native mind:—

"The genius of Romanism is unfavourable to improvement," says Mr. Caldwell, in his *Sketch of the Tinnevelly Shanars*, p. 75. "It may not only be asserted, but proved, to the satisfaction of every candid inquirer, that in intellect, habits, and morals, the Romanist Hindus do not differ from the heathen in the smallest degree. The French Jesuits, instead of endeavouring to raise the Hindus to their own level, have sunk to theirs. They have adopted not only the dress, manners, and mode of life, but even the caste prejudices and low predilections of the people they came to improve. In consequence of these things, Romanism, as actually existing in these parts, is powerful only for the perpetuation of evil. It makes no converts from heathenism, and is considered by heathens themselves as a heathenish ally."

This opinion is the more worthy of consideration, because the writer does not appear to be liable to enthusiastic impulses, but is a man of grave, thoughtful, unprejudiced, almost philosophic turn of mind.

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### Correspondence, Documents, &c.

#### THE MELBOURNE CONFERENCE.

This most important meeting terminated on July 9th, when the following Resolutions were duly signed by the Bishop as President. We reprint from the *Melbourne Church of England Messenger* for August, 1851, in which the Report on the State of the Law (Resolution V. *infra*) is omitted on account of its length.

#### I. ATTACHMENT TO THE DOCTRINE, DISCIPLINE, AND GOVERNMENT OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

That this Conference declares its firm and unalterable attachment to the doctrines, discipline, and government of the United Church

of England and Ireland, and its desire to see them maintained in the Colony in all their integrity.

## II. ENDOWMENT OF THE CHURCH.

### (1.) *Annual Stipend Fund.*

That this Conference acknowledges, that, while it is lawful for the Church of England in this Colony to receive aid from the State, as well as contributions from friends of the Church in Great Britain, it is nevertheless the duty of all Christian communities to provide for the promulgation of the Gospel and for the maintenance of their ministers, if they possess the necessary means; and also, that, by God's blessing on the Colony, the members of the Church in this Diocese do possess such means.

This Conference therefore recommends—That a Fund be established for the maintenance of the Clergy in this diocese, to be styled "*The Annual Stipend Fund.*"

That a Board be constituted for the receipt and administration of the Fund, to be styled "*The Annual Stipend Board of the United Church of England and Ireland in the Colony of Victoria.*"

That the Members of this Conference do constitute the Board; and continue in office until the first election as hereinafter provided for.

That at such time in the year 1852, and in such manner as the Bishop of Melbourne may direct, the first election be held, at which the members of the Church in each ecclesiastical parish or district shall choose two laymen (being communicants) to be members of the Board, who shall hold office for three consecutive years; all vacancies, after the first election, to be filled up in a similar way from each ecclesiastical parish or district; each member so elected continuing in office for three years after his election.

That all elections after the first be held under the instructions of the Bishop; or, failing such instructions, then, after the lapse of one month from the date of such vacancy, at the requisition of ten parishioners. In case of no election within six months after a vacancy, the Bishop to have power to appoint.

That, in addition to the elective members, the following be ex-officio members of the Board, namely:—The Bishop, the Dean (if any), the Archdeacon or Archdeacons, the licensed Clergy of the Diocese, the Chancellor (if any), and the Registrar.

That a public meeting of the Board be held on some day, to be fixed by the Bishop, in the month of July, 1851, and afterwards in the month of January in every year. A general meeting to be called at any time, either at the will of the Bishop, or at the requisition of eight lay members. Twelve lay members to form a quorum of the Board.

That the Board have power to appoint an Executive Committee, consisting of five electing lay members (being communicants), together with the following ex-officio members, namely:—The Bishop, the Dean (if any), the Archdeacon, or Senior Archdeacon (if more than

one), and the Chancellor (if any). The elective members to hold office for five years; every vacancy in their number to be filled up at the then next meeting of the Board, the Bishop having power to appoint provisionally until that meeting.

That the Board be empowered to elect its officers, and to make all necessary rules for its own government and proceedings.

That the Board have power, as it may think fit, to lay down general instructions and directions for the guidance of the Committee.

That the Committee be charged with the executive business of the Board, that it report annually to the Board, and that it have power to make rules for its own guidance.

That any member of the Board or Committee ceasing to reside in the Colony of Victoria for a period of six months, be deemed to have vacated his office.

That it be in the power of any future Convention or other Council of the Church, or, in the event of no such Convention or Council being constituted, of any future Conference of the clergy and laity summoned by the Bishop, to remodel the Board.

That a collection in aid of the Fund be made annually at Christmas, in every ecclesiastical parish and district throughout the diocese.

That the churchwardens, trustees, or other persons appointed by the Board, be requested and empowered to make this collection in their respective parishes or districts, in such manner and by such means as they may approve.

That the Board receive donations and annual subscriptions in aid of the Fund.

That the surplus monies which shall accrue from the letting of pews or sittings, after defraying the ordinary expenses of the church, be paid into the Annual Stipend Fund, the sanction of the Legislature having been obtained; but that such appropriation be subject to any existing engagements with reference to churches now in course of erection or enlargement, and that hereafter any such surplus be applied preferably by trustees or churchwardens to the enlargement of the particular church from which it may be derived, leave having first been obtained from the Ordinary for that purpose.

That the Fund be appropriated to the maintenance of the clergy of the diocese, in such manner and according to such a scale as the Board may determine.

That the Board be empowered to grant pensions to superannuated and disabled clergymen.

This Conference also recommends to the clergy and churchwardens throughout the diocese, that a portion of the collections at the offertory, at their discretion, be appropriated to the Stipend Fund.

#### *(2.) Endowment Fund.*

This Conference further recommends, that a Fund be established for the Endowment of the United Church of England and Ireland in the Colony of Victoria.

That its title be the "*United Church of England and Ireland Endowment Fund.*"

That the government of its affairs be entrusted to a Board, to consist of the Bishop of Melbourne, the Dean (if any), the Archdeacon, or, if more than one, the Senior Archdeacon, the Chancellor (if any), the Registrar, and six lay members, being communicants. The elective members to be chosen quinquennially by a Convention or other Council of the Church in this Diocese; or, if no such Convention or Council be constituted, then by any Conference of clergy and laity summoned by the Bishop. If there should be no such Convention, Council, or Conference, the elective members to be chosen at a General Meeting of the contributors to the fund called for that purpose. The present Conference to nominate the first elective members.

That the Board receive contributions in monies and lands, invest such monies upon real securities in the Colony, and vary and change these securities. That the Board lease such lands, and, when deemed advantageous, sell or exchange them, and invest the proceeds in the purchase of other lands or on real securities; that all annual profits be accumulated on like securities, until such profits shall amount to 2,000*l.* per annum, or until twenty-one years from the first accumulation shall have elapsed. During the remainder of those twenty-one years a portion of such profits, and after their expiration the whole, to be appropriated to the maintenance of the Clergy, whether in actual employment, or superannuated or disabled.

That the Board have power to make all necessary rules and regulations for its own proceedings, and for the due administration of the Fund, subject to any instructions and directions, not repugnant to the present constitution of the Board, which may be received from any Convention or other Council of the Church in this Diocese; or, if no such Convention or Council be constituted, from any Conference of the clergy and laity summoned by the Bishop.

That in the first week of January in every year after 1852, the Board cause to be printed for circulation amongst the contributors a statement of the fund and securities; and in the first week in every third year that it call a meeting of contributors (being members of the Church) to receive a general report.

That the Board have power to appoint Branch Boards in the several towns and parishes of the diocese, of which the minister, or, if more than one, the senior minister, may be local president.

That the Board may at any time, with the consent of any future Conference or Council of the Church, and if there should be no such Conference or Council, then, with the consent of a general meeting of contributors (being members of the Church) called for that purpose, alter the present constitution of the Board, limit or increase its powers, passing all rules necessary for such purposes, such rules not being repugnant to the spirit of these Resolutions.

That the Board have power to appoint three trustees, in whom the property in the fund shall be vested, in whose names all securities shall be taken, and to whom all lands shall be conveyed; and from time to time to appoint new trustees.

That the Board have power to accept from persons wishing to endow particular churches any provisions for such endowments, to be applied to the specific purposes contemplated by such persons, unrestricted by any resolutions of this Conference.

(3.) *Appropriation of that portion of the third part of Schedule B of the Constitutional Act, which may be allotted to the Church of England.*

That the Lord Bishop be requested to take such steps as he may consider necessary and desirable, for making as large a portion as possible of the third part of Schedule B of the Constitutional Act, which may be allotted to the Church of England, applicable to the payment of ministers' stipends.

(4.) *Parochial Ministers Corporations Sole.*

That, in the opinion of this Conference, it is desirable that Parochial Ministers should be constituted Corporations sole, with perpetual succession, and having power to receive and hold real estate.

III. ECCLESIASTICAL PATRONAGE.

That this Conference affirms and approves of the following propositions relative to Ecclesiastical Patronage in this Diocese :—

1. That it is not desirable that such patronage should be vested solely in the Crown.

2. That it is not desirable that such patronage should be exclusively in the hands of the Bishop.

3. That it is, however, necessary to the efficiency and purity of the Church, that a portion of patronage should be in the hands of the Bishop.

4. That it is right that the Laity of the Church should be admitted to a share of patronage, but that such patronage should never be exercised in the way of direct popular election.

5. That members of the Church, in full communion, who may have contributed liberally to endowments, are entitled to, and may safely be entrusted with, a share in the patronage of the churches so endowed; but that in no case the exercise of such privilege should devolve upon, or be assigned to, another.

6. That it is not desirable to place any other restriction on the exercise of patronage than that imposed by the Laws of the United Church of England and Ireland.

IV. CONSTITUTION OF THE CHURCH OF ENGLAND IN VICTORIA.

(1.) *Appointment of Bishops.*

That, in the opinion of this Conference, it is not expedient to propose any alteration in the manner in which the Royal Prerogative is exercised in the appointment of Bishops in the Australian Dioceses.

(2.) *Councils of the Church.*

1. That this Conference considers it desirable that the Church in this Diocese should, from time to time, assemble by its Representatives.



2. That it is desirable that the Clergy should meet with the Laity in one House, to be presided over by the Lord Bishop.

3. That this Assembly should be called together by the Lord Bishop once every third year, or more frequently should his Lordship deem it expedient.

4. That the Assembly should consist of all the licensed Clergymen of the Diocese, being in Priests' orders, with one or more representatives from each ecclesiastical parish.

(3.) *Ecclesiastical Tribunal.*

That while this Conference does not pronounce upon the best kind of Ecclesiastical Tribunal within this Diocese, it would express,

First, its hope that such an one may be constituted as shall secure the confidence both of the clergy and laity in the soundness and impartiality of its decisions ; and,

Secondly, its desire above all that there should be preserved to the members of our Church in this Diocese the right of ultimate appeal to the highest Ecclesiastical Court in England.

V. REPORT OF COMMITTEE

*Upon the present state of the Law which regulates the Temporal Affairs of the Church of England in the Colony of Victoria.*

That this Report be received, adopted and printed.

VI. PRINTING OF THE RESOLUTIONS.

That these Resolutions be printed, and copies transmitted to the Archbishop of Canterbury, the Metropolitan, Her Majesty's Secretary of State for the Colonies, and such other persons as the Lord Bishop may think fit.

VII. THANKS TO THE LORD BISHOP.

That the members of this Conference cannot separate without placing on its Minutes this record of their obligations to the Lord Bishop of the Diocese, for calling them together, and for his able and impartial conduct as their President ; as well as of their high appreciation of his Christian character, which entitles him to the affection, respect, and confidence of all members of the United Church of England and Ireland in Victoria.

AUSTRALASIAN MISSION TO THE ISLANDS OF THE  
PACIFIC.

St. John's College, Bishops' Auckland, New Zealand,  
June 15th, 1851.

SIR,—I venture to enclose you a copy of our Bishop's Pastoral Letter, on a subject which is occupying considerable attention and interest in the Australasian dioceses. The Bishop of Newcastle has just arrived here, in a vessel called the *Border Maid*, which has been given to our Bishop for the Melanesian Mission ; and the two Bishops hope to start next week, or perhaps on St. John Baptist's day, on their voyage and labour of love and hope. We had begun to be a little uneasy,

about our Bishop going again to those islands in the little *Undine* (20 tons); for she had been sorely tried last year, in those seas, and nearly lost below the New Zealand islands in February last. Now the liberality of the Sydney and Newcastle dioceses has supplied a larger vessel (90 tons), and some of our English friends have subscribed towards her maintenance, which will be at a much greater cost than our little *Undine*; so that any help that friends can afford at home will, I think, be well bestowed.

On the arrival of the Bishop of Newcastle the Clergy presented an address, which I subjoin, and may be interesting to your readers; because it was presented by men of all shades of character and opinion on ecclesiastical and doctrinal subjects, at present so painfully agitating our Church; and we hope that the unity which prevails among us all respecting this great Missionary work may also be found to exist, or at least be somewhat furthered, in the Church at home.

I remain, your obedient Servant and Brother,

C. J. A.

*An Address to the Lord Bishop of Newcastle, from some Clergy in New Zealand.*

Feast of St. Barnabas, 1851.

MY LORD,—The undersigned Clergy, in the Archdeaconry of Waitemata, beg respectfully to address your Lordship, on the occasion of your visit to this Diocese. Under any circumstances, we should have felt much satisfaction in welcoming you here; but the particular object of your visit gives it a peculiar interest in our eyes; coming as your Lordship does to join our own Diocesan in what seems to us so hopeful a field of Missionary exertion, and that, too, in a vessel lately devoted to this great cause, by the Christian liberality of the Australian metropolis.

Our first and most natural desire is to express our thanks to Almighty God, that He has put it into the hearts of His servants the Bishops of this province, with one accord, to acknowledge, and carry into execution, the duty and privilege of sending the glad tidings of salvation to the Heathen isles of the Pacific. That this work should first have been specially recommended by the Archbishops and Bishops of the Mother Church in England; and then, that it should have been recognised and commenced by the unanimous consent and authority of the Bishops of this province, is a subject of hearty rejoicing to us. And we cannot but hope and trust that a work begun on such sound principles of Christian love, unity, and order, will be blessed by the Divine Head of the Church, to the glory of God, the salvation of perishing souls, and the increase of charity and godly concord among all the members of our Church.

Further, my Lord, it is a matter of great gratification to us, that your Lordship has been selected by your brethren to join our beloved and honoured Diocesan, in the actual work of this Missionary enterprise. We sincerely rejoice that his former exertions have met with this deserved encouragement, and that the friend of his college, and earlier life, is now his appointed and willing fellow-labourer, and joint-ambassador for Christ to "the multitude of the isles." We feel, too, that there is a peculiar appropriateness in welcoming you, on this day's Festival, to a work that requires all the zeal and spirit of a Barnabas and a Paul.

We need hardly assure your Lordship that this holy cause, and all who may be engaged in it, will have the heartfelt prayers of many Christian brethren, as well as of ourselves. We humbly, yet confidently, commend you to the blessing of Almighty God, praying that the manifold gifts and

graces of His Holy Spirit may be abundantly shed abroad upon you, and that you and our own Bishop, and all that journey with you, may be brought back in safety to your homes, with the living proofs and witnesses of your labours, and a hopeful earnest of future success.

*Pastoral Letter of the Bishop of New Zealand, to the Members of the Church of England in the Archdeaconry of Waitemata.*

St. John's College, Whit Tuesday, 1851.

MY DEAR BRETHREN,—In fulfilment of the promise which I made at the meeting held at the opening of the Native Girls' School at Taurarua, I now lay before you a plan for the organization of a branch Committee of the Australasian Board of Missions, established at Sydney in October, 1850. But I desire first to draw your attention to the reasons which have induced me to undertake the practical charge of the New Caledonian Mission, in addition to the duties, already too extensive, of New Zealand itself.

I. THE ARCHBISHOP'S CHARGE.

His Grace the late Archbishop of Canterbury, whose parting Charge I always cherish with affectionate veneration, thus addressed me in November 1841, in a letter written to me before my departure from England, in the name of the Archbishops and Bishops acting as Trustees of the Colonial Bishops' Fund:—

"Nor can our views be confined within the limits at present assigned to the exercise of your spiritual authority. Your Mission acquires an importance exceeding all calculation, when your See is regarded, as the central point of a system extending its influence in all directions, as a fountain diffusing the streams of salvation over the islands and coasts of the Pacific; as a luminary to which natives enslaved and debased by barbarous and bloody superstitions, will look for light."

During the first six years of my Episcopate, the troubles of New Zealand prevented me from attempting to discharge the Missionary duties thus entrusted to me by the Archbishops and Bishops of the English Church. But in the beginning of the year 1848, I was enabled, by the kindness of Captain Maxwell, to make my first voyage in her Majesty's Ship *Dido*, in which I visited, though in a very cursory manner, some of the stations of the Wesleyan and London Missionary Societies in the Friendly and Navigator Islands: and also one of the New Hebrides and the Isle of Pines adjacent to New Caledonia. At that time there were no Missionaries of any religious body in the New Hebrides or in New Caledonia. I saw enough to convince me that the work of evangelization might be begun, even in those islands which were most notorious for rapine and bloodshed. In August 1849, I sailed in the *Undine* schooner, in company with her Majesty's ship *Havannah*, Captain Erskine, to the islands of Anaiteum, Futuna, Tanna, Erromango, Niua, Faté, Uea, Lifu, Mara, New Caledonia, and the Isle of Pines, and brought back with me five youths, three from Mara, one from Lifu, and one from New Caledonia, for instruction at St. John's College. The dangerous illness of one of our Island scholars obliged me to take them back to their own climate earlier than I had intended; and accordingly, in April 1850, I sailed again in the *Undine* to the same islands, with the exception of Futuna, Niua, and the Isle of Pines, in company with her Majesty's ship *Fly*, Captain Oliver. At every place where my native scholars were known, I met with a most hearty welcome, and found that I could land and visit the villages without the least suspicion of danger. In November 1850, Captain Erskine made a second voyage round the same islands, and as far north as the Solomon

Groupe, and brought back with him four boys, one from the Solomon islands, two from Erromango, and one from Faté: who are now at St. John's College, and have conducted themselves to the entire satisfaction of their instructors. Thus, by the blessing of Almighty God, nine youths, from six islands, and speaking six different languages, have already been domesticated with us. They have all made some progress in the English language, and the students of St. John's College have acquired some knowledge of their languages.

## II. THE AUSTRALASIAN BOARD OF MISSIONS.

The commission which I received from the heads of the English Church in 1841, was confirmed by the Bishops, Clergy, and Laity assembled at Sydney, to form a Board of Missions for the province of Australasia; in the following Resolutions, passed at a Public Meeting held on the 29th of October, 1850:—"That the foreign efforts of the Australasian Board of Missions be first directed to the islands lying nearest to Australia, namely, New Caledonia and the Loyalty Isles; in the hope that, by the blessing of God, its missions may hereafter be extended to all the heathen races inhabiting the islands of the Western Pacific."—"That it be agreed to constitute a general Board of Missions, to be called the Australasian Board of Missions."—"That the Bishops of New Zealand and Newcastle be requested to act as Missionary Bishops."—"That St. John's College, New Zealand, be provisionally recognised as a Missionary College, for the purposes of the Board."—"That it is desirable for the Bishop, Clergy, and Laity of each Diocese, to constitute Diocesan Boards in connexion with the Provincial Board. That the Rules of every Diocesan Board be framed by the Bishop, Clergy, and Laity of the Diocese."

The following Resolution was passed at the Diocesan Meeting of the Sydney Board, on the 20th of November, 1850:—"That it be an instruction to the Committee to pay to the General Board, out of the first monies which shall be collected in this Diocese, a sum not exceeding 1,000*l.*, for the purchase and equipment of a vessel for the service of the Bishops of New Zealand and Newcastle, in carrying on the work of the Mission in New Caledonia and the adjacent islands."

At a Meeting of the Sydney Diocesan Board, held on the 19th of May, 1851, the following Resolutions were passed:—"That this Meeting, gratified by the intelligence that a vessel has been purchased for the Mission, confirms the purchase and expenditure; at the same time authorizing the gift and conveyance of the vessel to the Bishop of New Zealand and his successors, for that service."—"That this Meeting earnestly implores the Divine blessing upon the Mission now about to be commenced, committing the Bishops of New Zealand and Newcastle, and all who are to sail with them, to the protection and Providence of Almighty God, and praying that after having made successful exertions to bring many of the heathen to the fold of Christ, they may be safely restored to their respective Dioceses and stations."—"That this Meeting engages to enter into renewed subscriptions for the promotion of the Board of Missions, and rejoices to know that it is united in this sacred cause with the members of the Church of England and Ireland, in all the Dioceses in the province of Australasia."

It only remains for me, my Christian brethren, to announce to you the arrival of my coadjutor, the Bishop of Newcastle, in the schooner *Border Maid*, which has been so liberally presented to me by the Bishops, Clergy, and Laity of the Dioceses of Sydney and Newcastle; and to invite your co-operation, which I am sure you will not refuse, in the following measures for the establishment of a Diocesan Board in connexion with the Australasian Board of Missions.

The following is the plan proposed:—1. Two Sermons to be preached in St. Paul's Church on Trinity Sunday, in the morning by the Bishop of Newcastle, and in the evening by the Bishop of New Zealand: and collections to be made in aid of the purposes of the Board of Missions.—2. Divine service to be performed at the Church of St. Barnabas, with a sermon by Rev. G. A. Kissling at half-past ten, on Monday, the 16th of June.—3. On the same day, Monday the 16th of June, at twelve o'clock, a meeting to be held at St. Stephen's Native Girls' School, for the purpose of organizing a Diocesan Board of Missions.—4. On Monday, the 16th of June, at seven in the evening, a Missionary Meeting to be held at St. Matthew's School Room.—5. A Missionary Meeting to be held in the School at Onehunga, on Tuesday, June 17th, after Divine Service at eleven.—6. Divine Service with the Holy Communion to be held in St. John's College Chapel on Thursday, the 19th of June, the day proposed for the Bishops' sailing, after which the Clergy and Laity are invited to accompany the Bishops to the ship.

Commending you, especially at this holy season, to the blessing and guidance of the Holy Spirit,

I remain, your affectionate Friend and Father in Christ,

G. A. NEW ZEALAND.

#### THE FIRE FESTIVAL.

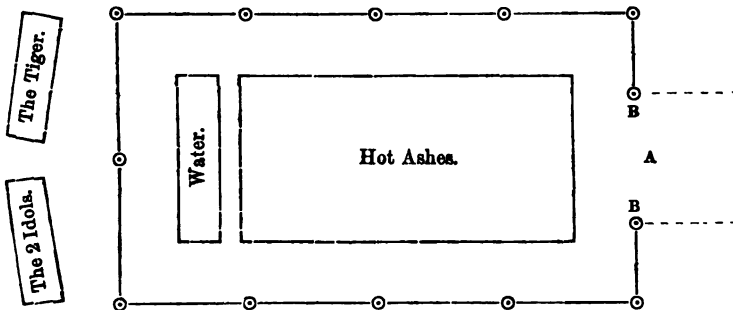
In the year 1836, on the 4th September, I was informed by my servants that a religious ceremony of a peculiar character was about to be held at no great distance from my residence. I was then stationed at St. Thomas's Mount, the head quarters of the Madras Artillery, about eight miles S.W. of Madras. I mounted my horse about half-past five, P.M., and under the guidance of my horse-keeper, soon found myself in the midst of a dense mass of people following a procession, in which the idols were seen raised aloft upon men's shoulders in the distance. The crowd made way for me readily on all sides; and as my horse walked well, we soon approached the images themselves. One of these I recognised immediately, as having been exhibited at the Swinging Festival in the preceding year. It represented a tiger, with immense projecting eyes, and with a terrific display of long, sharp-pointed teeth. It was painted vermilion and white, and reminded one of those burlesque monsters with which the Chinese adorn their pagodas. The other images (there were two of them, the god and his consort) were of smaller size; and placed together under a kind of canopy of cloth. They were dressed in folds of fine muslin, and were supported in an almost upright posture against, what I supposed to be meant for, clouds of fire; for the said clouds, if clouds they were, were of bright vermilion.

After following for about a quarter of a mile, we arrived at an open space, in which were erected, at some distance from each other, several lofty bamboos, having their tops connected by a rope. From this rope were suspended numerous stars, and other figures, painted with the gayest colours. The idols were here set down, and on a sudden a man ignited one of the stars, upon which a general discharge of fireworks took place. This obliged me to withdraw a little, and dismount, as my horse was frightened at the noise and fire.

I proceeded on foot to a spot slightly elevated, towards which I perceived the procession to be now moving. Having arrived here, I found no difficulty in getting to the front, whence I had a good view of all the subsequent proceedings. A guard of armed sepoys were busy in keeping order, and the police peons, with the *cutwal* at their head, were doing their utmost to maintain the perpendicularity of some posts, which, with a thick rope extending round the inclosure, were intended to keep the mob in their proper places.

The space, thus inclosed, might have measured about 36 feet by 20 feet. Within this inclosure were marked out two rectangular spaces, the larger of which appeared about 24 feet by 12 feet; and the smaller about  $2\frac{1}{2}$  feet by 12 feet. These spaces had been cleared, the larger to the depth of 2 or 3 inches, and the smaller to the depth of about 6 inches; the earth thus removed being arranged at the borders of each, and thus increasing their apparent depth. The larger space was filled with faggot wood; the smaller one with water; and the idols were placed outside the rope inclosure, so that the trench of water was between them and the firewood. At a given signal the wood was ignited in several places, and the whole soon blazed fiercely, so that the spectators were fain to withdraw a little from the intense heat. The flames gradually subsided, however, and as this occurred, the red hot ashes were spread equally over the place, to the depth of two or three inches, by means of wooden scrapers with long handles.

The annexed ground plan will probably render my description more intelligible.



The *cutwal*, or head police officer, who had placed himself beside me, informed me, in reply to my inquiries, that this was the *Fire Feast*, in honour of the god *Dherma-rajah*.

When everything was ready for the ceremony, the people at A were driven back right and left, forming an avenue through which the procession was to approach. The noise of the tom-toms, horns, &c., was now greatly increased, and two or three muskets were discharged.

The devotees came slowly forward in a sort of measured dance,

NO. LVI.

A A

remarkable for the strained postures and contortions of the body. They were all crowned with garlands, and many of them wore baldricks and belts of flowers. One man, of unusual size, led the van, having on his head an immense tiara of flowers; his waistcloth, or cummerbund, was covered with turmeric; in all other respects he was perfectly naked, and presented as fine a specimen of the native Indian as I ever beheld.

They had now arrived at the boundary, B B, and here they stopped. The leader of the procession stepped forward to the edge of the fire, and taking the pile of flowers from his head, held it up reverentially towards the idols for a minute, and then handed it to some persons in attendance. In lieu of the great tiara, he placed a simple garland upon his head, and another round his neck. Next he advanced to the several corners of the two rectangular spaces, at each of which a cocoa nut was handed to him, which having placed in his left hand, he dexterously cut in two with a single blow of a large knife, and then placed the pieces upon the ground. When this had been done at the eight corners, he returned to A, and went through a variety of gesticulations, without, however, uttering a single syllable. These over, he walked deliberately through the hot ashes. His features beamed with enthusiasm, as he performed this feat, during which he kept his eyes fixed upon the idols, towards which he was walking. Having reached the end of the fiery inclosure, he stepped from it into the trench of water, paused a moment to cool his feet, and then returned to his former place at A.

Here he prepared to repeat the ceremony, and was now followed by the rest of the devotees; amongst whom I observed an old man, bent nearly double with age, who dragged after him two little children, who, as well as most of their elders, felt rather uncomfortably the burning ashes beneath them; and gladly leaped, as soon as they were near enough to do so, into the trench of water. Most of these people passed several times through the fire, until the multitude of feet, trampling upon the ashes, gradually extinguished the fire. Before this was completed, however, I left the spot. I had seen all that was remarkable; for, as I learnt from the cutwal, the whole would terminate with the extinction of the fire. I have only to add, that the officiating priest, if so he may be called, was not a Brahmin, but to what caste he belonged I cannot now say.

Thus, I have detailed simply what I saw on the occasion alluded to. I have spoken on the subject frequently, in India as well as in England, but I have not met with any European who appeared to have witnessed a similar exhibition, although, I believe, the ceremony is an annual one at the place mentioned.

And now it remains only to make a few observations on this extraordinary rite. It was the Feast of the God, *Dherma-rajah* (*King of Justice*). *Dherma-rajah* is a name of *Yama*, Regent of the South, or lower world, in which the Hindus place the infernal regions. He is also called *Vaivaswata* (*Offspring of the Sun*); and *Srad'hadeva* (*Lord of the Srad'ha*, or ceremonial oblation in honour of deceased

ancestors). Yama has also other names, signifying the *slayer of all beings, reducer of all things to ashes, &c.* After death the disembodied soul repairs to Yamapur, and receives its just sentence from Dherma-rajah, in accordance with which it either ascends to Swerga, (the first heaven,) or descends to Naraka, (the snaky hell,) or returns to earth, and assumes the form of some animal, vegetable, or mineral, according to its past innocence or guilt. Yama has two dogs, one named Cerbara (*varied*), the other Syama (*black*): the first is also called Trisiras, or *three-headed*. The vehicle of Yama is a *tiger*. Yama, or Dherma-rajah, is in many of his attributes identical with Siva; as his consort, Pataladevi, is with Parvati, the consort of Siva; who is called Bhudevi on earth, and Swardevi in heaven.

The above account of what I saw, drawn from notes made at the time, furnishes some points which may be thought deserving notice. Do not the elevation of the cloth canopy, and the suspended stars, remind us of the words of the prophet Amos, chap. v. 26, and of Acts vii. 43? Does not the position of the idols and of the fire, so arranged, that those who approach the former must needs pass through the latter, appear to afford an illustration of "passing through the fire to Moloch?" And does not that aged man, dragging after him, through those burning ashes, the two little children, who follow him so unwillingly, present us with a vivid picture of those who "caused their seed to pass through the fire?"

The explanation usually offered of these idolatrous rites, as mentioned in Scripture, seems to favour the supposition that this form of idolatry generally involved a sacrifice of the lives of the victims. That human lives were sometimes sacrificed in the idolatrous rites of the Israelites, seems clear from Psalm cvi. 37, 38; Jeremiah xix. 5; Ezekiel xvi. 21, &c. But in most of those passages, which speak of the actual immolation of children by the Israelites, either the mode here spoken of—that of passing them through the fire—is not mentioned; or where it is mentioned, the deity to whom such offerings were made is not specified. On the whole, however, it seems probable that, on *some* occasions, human lives were sacrificed by fire to Moloch; but yet that for the most part the rite consisted in a passing through the fire only. That the ceremony I witnessed was one of the forms of worshipping Moloch, condemned in Scripture, I cannot reasonably doubt; and when the enduring character of customs, and not least of religious customs, in the East is considered, the scene above described may afford us a tolerably accurate idea of the idolatrous deeds enacted in the infamous valley of Hinnom.

G. W. M.

[G. W. M. will see that a portion of his interesting letter has been omitted. This is unavoidable in a periodical which is not intended for learned disquisitions, especially such as involve considerable difficulty or doubt, and have taxed the ingenuity of learned men. Moreover, as it is our object to give accurate information, it is not worth while to insert theories, about which the writer himself is doubtful, and has not even the authorities to which he refers at hand, so as to



give their *exact* meaning. Those among our readers who wish to examine the texts which G. W. M. quotes, will find a great deal of valuable information in an elaborate note of John Henry Michaelis on Amos v. 26, *Biblia Hebraica*, (Halæ-Magdeburg,) 1720; in Schoettgen's *Horæ Hebraicæ*, on A ts vii.; in Lightfoot's *Hebrew and Talmudical Exercitations* on the Acts of the Apostles, as well as in his *Commentary* on the Acts of the Apostles.—ED.]

### THE CALIFORNIA OF THE SOUTH.

WE have great pleasure in inserting this graphic sketch of the gold seekers in Australia, not only in order to comply with the wish of the gentleman who sent it, but also because it proves that the California of the southern hemisphere is not inhabited by such lawless, godless hordes of men, as that of the northern. It is gratifying to know that the venerable Bishop of Sydney sent a clergyman to the mines so soon as they began to be peopled; and here we behold the good and blessed results of his wise alacrity and fatherly care. Nor is it less so to be assured that the *Society for the Propagation of the Gospel* has already adopted a similar measure. This is beginning at the right end; for as in mere commercial matters a demand invariably creates a supply, so inversely, in things spiritual, recent experience shows, that a supply invariably produces a demand.

*"Turon Diggings, 8 July, 1851.*

"Before I tell you how it comes to pass that I am at some new diggings, I must tell you something more of the Summer-hill Creek, now named *Ophir*. In my last to — I had shown you a scene worthy of the days of the Caliphs and Genii,—a tale of the Arabian Nights realized. Everybody was dressed in the rudest style. On their heads they wear a Californian cap, made of felt. Not many shave oftener than once a-week. Then they have a woollen shirt, blue or scarlet, with a belt round the waist. Their trowsers are usually thick blue cloth, and the legs are very commonly encased in a kind of fisherman's boots. On the whole, the groups look picturesque in their varied costumes of different colours, and are in keeping with the work and situation. I came to the township (as it is called) at night. The sides of the hills all around were covered with fires, giving the appearance of a large town at night. At every fire parties of three or five were preparing supper, or, having partaken of that meal, were smoking and talking of the various successes of the day, —how that they had not done badly,—how such a party got a *nuggett* weighing 3lbs. 5oz., all large pieces being called *nuggetts*. Those who were busy preparing supper had a frying-pan fizzing on the fire cooking chops (boiling them in fat), with as many quart-pots boiling for tea as there were persons to sup, a huge damper close at hand. Most of the people cut off a slice of damper, put on it a chop, sprinkle it with salt, put their thumb on it to prevent it slipping,

and with their quart of tea by them, and some in a pannikin, they fall to at their evening meal, seasoned by a good appetite and many anecdotes and lively sallies. It was like the encampment of a large army, or rather of a regiment. Having seen everything, and heard of *nuggets* till my mouth watered, I returned to our own camp. I must tell you of the effects the discovery of a nest of these pieces had on one man—an Irishman. Having been digging for some days without much success, *i.e.* not making more than 10s. a-day, by one stroke of the pick he turned up one large piece of two or three pounds, surrounded by five or six smaller ones of from one to four ounces. He merely exclaimed 'Oh!' and lost all his senses; for there he went on driving away with his pick, evidently seeing nothing, and foaming at the mouth! He was soon surrounded by all the miners about, who picked up his luck. A store-keeper purchased the lot on the spot for 280*l.* odd; gave the man the cheque, who had never uttered a word, or taken a single step in the whole transaction, beyond finding the gold! He went to his tent, and did not recover for many days. He said afterwards he thought it would have killed him! This place is a fine study of human nature. I observe that the intelligent sell their gold, and put their money in the bank; the ignorant hoard it. These are chiefly Irish, who cannot bear to part with their gold.

"Next day was Sunday; and at ten o'clock we went to attend service. Not a soul was working. All were nicely dressed in clean clothes, and the attendance was large. At the moment we arrived, a Wesleyan had been preaching to upwards of two hundred persons, and the congregation struck up the Old Hundredth. Such a volume of sound was very solemn and impressive, especially in such a place. Soon after our own service began, and there was a large and attentive congregation. Mr. Agnew preached a sermon, with much rude eloquence, forcible and appropriate. During the day we went down the Creek, about four miles, to see if any were working; we saw only one party, who were ashamed of themselves, and never said a word when ——— asked them if they intended living like savages? On the whole, the day was passed by the people in a manner to do credit to the colony; and I do not doubt that you in England will feel as much surprise as gratification at the fact. It is unparalleled in the history of gold-digging. In California, Church Service was never heard or thought of. I passed many days in going up and down with ———, seeing the system of washing, and observing the places where people obtained the most gold, and listening to the opinions of different parties, as to the abundance of gold. Those parties on the slopes invariably did well, while those who dug in straight portions of the Creek made scarcely anything. Some were afraid of the work; and some hundreds merely came to the Creek, saw huge heaps of rocks piled up, and turned away without ever trying to get gold. Persons of this sort are better away, attending to the other avocations of the colony. We did what we could to put the diggers in good places, and gave them every encouragement in our power; in some cases

with a good result, in others without any good. I passed many days in looking for quicksilver, traces of which I had seen. I saw only one cascade, the most beautiful I have seen in the country. The water falls over ledges above two hundred feet. I made many inquiries for *gems*, but I could not obtain any. I got one small ruby, or hydrated crystal of titaniferous iron, the crystal of which is the same as the ruby; and — has sent to Mr. — what he fancies is a diamond. No doubt they will be discovered by-and-by. Platinum has been found in a few rare cases, but it is rare to find in any alluvium. And I have seen a little silver and quicksilver on the Turon."

[The writer also mentions, that on the next Sunday, "no work was done anywhere;" "order prevails everywhere." It should be added, that rumours of another nature have appeared in the Sydney papers, but, confessedly, these irregularities were beyond the reach of Mr. Hardy's (the commissioner) influence and admirable example. This is the report from a thoroughly credible eye-witness, of what he saw himself on the ground. An American gentleman arriving there, who had been two years gold digging in California, was much pleased with the order and kindness that prevailed, and the evident desire of Commissioner Hardy for the well-doing of the people.]

#### THE CHURCH IN INDIA.—(*Madras.*)

DEAR MR. EDITOR,—The perusal of the leading article, in the last number of the *Colonial Church Chronicle*, must have convinced your readers of the great importance that the fullest information of the state of the Church in India should be obtained; especially now that the renewal of the Charter of the East India Company will so soon be brought under consideration.

The enclosed letter, written in 1848, by the Archdeacon of Madras to the Clergy of that diocese, is probably unknown in England, and should the facts detailed in it be considered likely to create an interest in that portion of our Colonial Church, it is very much at your service.

It is a cause for thankfulness that the *Diocesan Societies for providing additional Clergymen and Churches* for the destitute English stations, referred to in the Archdeacon's letter, were established, and have already been the means of rendering important service to the Church, and of stirring up many of our countrymen and their descendants, not only to desire, but to contribute liberally toward procuring the spiritual privileges of which they have hitherto been deprived.

While, however, there is cause for thankfulness that this provision has been made by the Church for the spiritual benefit of our neglected relatives and fellow-countrymen, there is too much reason to fear that the Archdeacon over-estimated the friendly feeling of the Government, or that a very unfavourable change has taken place since that period; and this may indeed be expected, so long as the affairs of the Church are regulated, not by any fixed law or principle, but by the

mere will and pleasure of the presiding functionary of the executive government for the time being.

If my information is correct, the present Governor of the Southern (which is more generally and not inappropriately designated the "benighted") Presidency commenced his administration soon after the Archdeacon's letter was written, by refusing those supplies which are provided in England from the church-rates; but which, from time immemorial, had been granted by the State in India for the Government churches; and for nearly two years the applications of the "Church Committees" were ordered to "lie over;" and did so lie on the table of the council chamber, unanswered and unnoticed; the Clergy and congregations of those churches being interdicted, as a standing rule, from making any alterations at their own expense.

"The sound of the church-going bell" also, I am sorry to hear, is likely to be as unknown in future times to the Christian servants of the State in India, as to Alexander Selkirk, in his state of isolation on the island of Juan Fernandez: even a single bell (though that is notoriously an article of church furniture obligatory by the law of England) being now denied to the Government churches in Southern India. If, however, it be true that no more churches are to be built at the public expense, the refusal of the bell becomes immaterial. But what opinion will be formed of Christianity by the heathen and Mahomedans, when a great nation, professing it, is so regardless of the decent celebration of its public ordinances? when there is a liberal, not to say lavish, expenditure in every secular department, and a lamentable parsimony is exhibited only in the affairs of religion? when the functionaries of the Government "dwell in ceiled palaces," and any barrack, or school, or mess room, (with all the arrangements calculated to give offence or create disgust in the minds of the young and thoughtless, and the poorer classes of our countrymen,) is considered sufficiently good for the public worship of the only true and living God, and the administration of the most sacred ordinances of our holy faith?

Another act of gratuitous insult and hostility to the Church has been perpetrated, under the present Government, in the demolition of a portion of the wall of our churchyards and consecrated cemeteries, in order to give Papists, and Dissenters of every denomination, a free passage through them, and to bring their burying places within the same enclosure with those of the Church; and now, it seems, the Governor approves and confirms the proceeding of a Dissenter—the commanding officer of a few invalid soldiers at Vizagapatam—putting his subaltern into the reading-desk of the consecrated church, to officiate in the Clergyman's absence, setting aside the nomination of the incumbent, and disregarding not only his protest, but that of the Bishop of the diocese, who had but too good reason for considering the gentleman in question absolutely and peculiarly disqualified for such a position and duty.

There is not, therefore, evidently much cause for encouragement as to the present state of the Church in India as far as the Government

is concerned; and it rests with the nation, on the expected dissolution of Parliament, and on the renewal of the East Indian Charter, and with the proprietors of East India stock, when canvassed by a candidate for the direction, to determine whether such a state of things is satisfactory to them.

I am, dear Mr. Editor, yours faithfully,

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P.S. To prevent mistake, I beg to explain that the Societies above referred to are the *Diocesan Additional Clergy* and *Church Building Societies*, of which the Bishop and Archdeacon are, ex officio, President and Vice-President.

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#### THE CHURCH IN INDIA.—(*Bengal.*)

DEAR SIR,—Having just received from Calcutta a Report of the *Calcutta Diocesan Additional Clergy Society* for 1850-51, I beg to enclose it for your notice; and in doing so, permit me to call your attention to the remarkable success with which that Society has been blessed since its institution, in 1841.

The objects of the Society are akin to those of the *Society for the Propagation of the Gospel*; and perhaps your readers may be able to gain a more distinct idea of the value of the *Society for the Propagation of the Gospel* than they have hitherto had, when the good effected by a local Society is brought before them; and in addition to the good which has been effected, the many other openings for usefulness that have arisen, are presented to their consideration. The field of labour which the *Calcutta Diocesan Additional Clergy Society* has undertaken to occupy, consists in the many small, but spiritually destitute stations of India. Since the year 1843, when the first Clergyman was appointed to Bhargulpore, five Clergymen have been nominated to stations in India; where, till the Society was established by the venerable Bishop of Calcutta, no man cared for the souls of our Christian brethren.

Two stations, formerly occupied by the Society, have now the services of a Government Chaplain secured to them; and at Jessore, Purneah, Shajehanpore, and Mynpoorie, four faithful Ministers of our Church are zealously labouring to supply the spiritual wants of the European residents; and in each of these stations a church, parsonage, and schools have been built; the latter being supported by the Christian residents. At Bhargulpore, nearly 12,000 Rs. were expended on a church and parsonage. At Gwalior, 20,000 Rs. on the church; 4,000 Rs. on the parsonage; and about 1,500 Rs. on the school-rooms. At Jessore, upwards of 10,000 Rs. were expended on the church and parsonage; and now, as may be seen by the Report, school-rooms and a catechist's house, at a cost of Company's Rs. 3,000, have been erected. The schools established at Purneah have been most useful to the natives; and the Clergyman of that station thinks that a spirit of inquiry is excited which, under the blessing of God, may

hereafter ripen into an abundant harvest. At Shajehanpore, a church has been built; and concerning the school, the Minister remarks upon the singular circumstance, that his school, where the Scriptures are daily read, comments freely made, and all the school books as much as possible filled with religious instruction, is decidedly preferred to the school lately established at Shajehanpore by the Government for vernacular education. At Mynpoorie a church has been erected, and also a parsonage. Schools have been established; and the zealous Minister there is full of hope, encouraged by a handful of Christian men in his arduous work; ministering to the spiritual wants of Christians, on the one hand; and on the other, earnestly endeavouring to disseminate the truths of the Gospel among the rising generation of heathen resident in and near his district.

The Society, however, cannot very readily get men who will "count it all joy" to minister to the spiritual destitution of our Christian brethren in India, or another station, Muttra, and probably another after that, would be occupied by the Society. Is there no one who will say, "Here am I; send me?" Now, one object of my trespassing on your patience is, that it may fairly be asked, Why have we not been more anxious to furnish means from home, whereby additional Clergymen might have been supplied to our countrymen in India, and other of our possessions? Had we done so, we should not now have to work against, and to mourn over, the pernicious effects produced on the native mind, in consequence of the too well known fact, that for more than half a century of our rule in India, the heathen have been entitled to ask concerning Christians, "Where is now their God?"

The plan adopted by the *Calcutta Diocesan Additional Clergy Society*, when in treaty with a station applying to the Society for a Clergyman, is as follows:—The residents of the station are expected to pay 150*l.* for the Clergyman's passage and outfit; and, by a rule recently made, have also to deposit 250*l.*, in order to send the Clergyman back to England, in the event of failure of health. They are also required to build a parsonage, and keep it in repair whilst the Clergyman is retained at the station; but the Society pays the stipend.

Seeing that so much has been done in India by the *Calcutta Society*, and that a sister institution has been called into existence in each of the other presidencies (Bombay and Madras), has not the time arrived when British Christians, blessed with the means of grace, should lend them a helping hand? This might be carried into effect either by the *Society for the Propagation of the Gospel*, or by an "*Additional Clergy Society for our Colonial Empire*." An English Additional Clergy Society might be formed; and, no doubt, would be hailed as a strong expression of Christian love and sympathy towards those who leave England's shores, and often make India their grave, without even the opportunity of being warned by a Minister of God to turn from their iniquity. May God dispose the hearts of those who are in authority to lay this subject more to heart; and then the Church of

Christ, in heathen lands, may not only not remain what it too often is, a by-word and a reproach, but become a "little leaven to leaven the whole lump." G. W. R.

[We insert this letter because it contains a statement of facts relative to the present condition of the Church in India. We do not, however, concur in the writer's wish to form new Societies. Instead of providing new machinery, surely the better and wiser way is to strengthen that which exists. The *Society for the Propagation of the Gospel* would do all that is required, if it had the means.—ED.]

#### A SUGGESTION.

SIR,—It has often struck me in coming to our great metropolis,—the heart, the eye and ear of civilization, the stronghold of Protestantism,—by which, I do not mean a negative, but positive religion, the religion, as I conceive, of the primitive ages, now enshrined and inculcated in the rites and doctrines of our holy Church ;—that there is no common centre, to which all interested in the prosperity of their fellow-men, and, above all, in the extension of our faith and worship, can have recourse, and where they might take mutual counsel, hear and encourage one another in what must be the uppermost feelings of their hearts. And further, that though much is no doubt being done, in various ways, for the welfare of men, and the spread of our common Christianity, there is but little unity or systematic operation, in our endeavours to disseminate good. The venerable *Society for Promoting Christian Knowledge* communicates Christian knowledge in all the forms almost it can be communicated in. The Missionary societies send forth men to preach the Gospel to the heathen ; and the venerable *Society for the Propagation of the Gospel*, not only to the heathen, but to our own countrymen scattered abroad, upon the scriptural principle of letting the children first be filled. But to a comparative stranger much seems lost and undone : certainly much interest, and thereby alone incalculable fruit, from want of unity and combination. With all our truth, science, and advantages, we English do not so much as a Church (we are bound to suppose) inferior to us in the first, and nations much behind us in the latter respects. The Propaganda of Rome, from centralization,—by combining and directing from a common centre the objects of the Roman Church, achieves for that Church, and for foreign nations, one hundredfold more than that which we, with all our superior advantages, are able to accomplish, from want of plan.

It strikes me that, were our great Societies combined and united, if only under a common roof, we should acquire much of that compactness and system, and with these, power, which at present are lost to us.

A noble building in some central spot of the metropolis, containing the offices of our great Societies, where Clergymen might find a home, and from which, and to which our missionaries might emanate, and return, is a feature of which our Church is destitute ; and the want of which,

it is not too much to say, to a great extent explains our, so far, purposeless and unsuccessful efforts. No matter how powerful the weapon, if it is not directed unflinching, and to one point. I venture to suggest that the two great Societies, alone, the *Christian Knowledge*, and that for the *Propagation of the Gospel*, should possess a PROPAGANDA for the faith and worship of England. The Archbishop of Canterbury is now "orbis," in a sense all but as high as that of the Roman Pontiff,—as to truth, we are bound to suppose still higher. When we have had all the ends of the earth flowing to us to see our Exhibition of Works of Industry, is it too much to expect another building (not of glass) whereto we shall see resort from our Indian and Canadian, our Chinese and Australasian, our Pacific and Atlantic islands and possessions, those whom God has given us to bring to the faith and service of Jesus,—to return again fitted to convey to their fellow-countrymen the blessings they receive from us? It is *not* too much. I do not believe that such an erection would cost the Societies themselves a farthing. England, Scotland, Ireland, the Colonies, the Court, the City, all would join in raising such an edifice. It has but to be called, and depend upon it, under God, it will emerge like "chaos from the vasty deep," but in harmony and order to the sound of song and melody.

I am, your obedient Servant,  
"BE STRONG."

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### Reviews and Notices.

*The Practical Working of the Church in Spain.* By the Rev. FREDERICK MEYRICK, M.A. Fellow of Trinity College, Oxford. 12mo. pp. 410. Oxford: John Henry Parker, 1851.

IF anything can arrest the progress of an apostasy, as foul as any that has ever tarnished the annals of a particular Church, since the Lord was crucified, or check the tendency which has manifested itself, of late, to lapse into an elaborate heresy, against which, from the time of Cyprian to the present day, the Christian Church has, in every age, protested with more or less vivacity; the facts alleged in Mr. Meyrick's book ought to produce that effect. And these facts will speak persuasively to the minds of those who have lived long in Roman Catholic countries, because they, from observation and experience, will be enabled to certify, that the facts which Mr. Meyrick alleges are not merely an allegation of facts, but in truth and sad reality, facts. The book is dedicated to all who have dreamed that the perfections of the Church Triumphant belong to the Church Militant, and that they are to be found in any other part of the Church Catholic in a greater degree than in the



Church of England. The argument of it is simple. If we do not recognise an event as a *sign* of anything in Spain—for as Augustin speaks, “*res per signa discuntur*”—we are playing with ourselves, if we persist in proclaiming the same event to be a *sign* in England. Or again, if Italy, Spain, Portugal, and Austria, have a scandal A which we have not, and we have a scandal B which they have not; or, to go further, if they have the same scandals aggravated, in kind and degree worse than ours, we are acting the part of children or self-deceivers, and, it may be, something worse, if we turn all our eyes upon B, and put A out of the field of vision. This is Mr. Meyrick’s argument, which appears to have passed unconsciously through the minds of the friends, whose letters gave occasion to the book. Certain relatives of the Author were compelled, through ill-health, to exchange a retired living in Wiltshire for the more genial airs of Malaga. They left England with something more than an admiration for the practices of the Church of Rome, and something less than a love for those of their own Church. The change of climate benefited soul and body too. Returning home sane of mind and body, emancipated from all morbid tendencies, they declare, almost in the language of the poor Greek who, at the Council of Florence, was pressed to adopt the Latin Creed, or else the expenses of his return home would not be paid by the Pope; “*Mori malo, quam unquam latinizare*:”—

“*October 21, 1850.*—I have read all the unhappy distractions at home. Whatever betides, we must cling to the ship, and fight for her. There is no possibility of going to Rome; and further acquaintance with her practice makes me feel this more and more.”—P. 93.

Again, another writes:—

“*February 10, 1851.*—I wish that people who get unsettled in England, would come to Spain, and live quietly in one house, as we are doing, not going to Rome or Seville, just for the great Church ceremonies, but seeing what is the tone of morals and religion among the people.”—P. 107.

And yet once more:—

“*Christmas, 1850.*—My opinion of the state of the Church here does not rise. . . . I am gradually coming to the same opinion with an English Clergyman, who told me years ago, much to my surprise at that time (!), that he regarded the English Church as the great depository of the truth, and the hope of the world; and, therefore, I do not wonder that fierce attacks should be made upon her on every side. If she should fall, where, indeed, would faith be found on the earth?

Where in Europe, at least, are we to look for any branch of the Church which shows such symptoms of life and truth as our own ?"—P. 121.

Where, indeed ? And why limit the query to Europe ? Is Romanism purer from taint in the great peninsula of South America, or in the great Anglo-Indian peninsula ? What is it, in either of these regions, but an adroit system of semi-paganised Christianity ?

But the main charge against Romanism set forth in Mr. Meyrick's book, is that it is an organized system of Mariolatry ; that in Tinnevely, where the Romish Jesuits still employ the same artifices first invented by Roberto à Nobili, their converts have earned the name of Mother-worshippers, and that elsewhere, to use the almost terrible words of Mr. Hallam, the Blessed Virgin is the popular Deity of Romanists. We have only room for a short extract :—

" All that I could catch of the sermon was a panegyric on Maria Santissima. . . . all the gifts of God pass through her hands. . . . The Apostle said nothing could separate him from the love of God, so we may say that neither height nor depth, nor any other creature, can separate us from the loves of Maria Santissima." (P. 138.) " . . . The assertion, too, that our redemption is due to the union of God with man, not in the Person of our Lord, but of the Virgin Mary, is startling ! and all this comes on the authority of the Church."—P. 158.

It is impossible, within our limits, to allude to the facts of *State* interference with the Spanish Church, at which we murmur so much in our own case ; not without due cause, at times, it must be admitted ; nor to those profane and irreverent burlesques of holy times and holy things in Spain which appear to afford so much delight to the children of the Church of Rome ; but from our own personal observation we can verify most of the statements of Mr. Meyrick's book ; and we are induced to detain our readers a little longer. We had prepared a few notices of the *practical working* of the Church in Bohemia and Moravia, as, for instance, the fête of our Lady of Marian-sheim, near Töplitz, on the 8th of September, the Nativity of the Virgin Mary ; but we are compelled to confine ourselves to the *practical working* of the Church in Portugal.

Not many years ago, it happened to the writer of this notice to be detained, for more than twenty months, in the Island of Madeira. Now we assert, without fear of contradiction, that whatever characteristics, by Mr. Meyrick's showing, belong to the Church in Spain, belong equally to the sister Church of Portugal ; if the Church of Spain, with a sacrilegious hand,

strips the Incarnate Son of God of His prerogatives, and attributes them to the Virgin mother, so does the Church of Portugal; not merely in its popular teaching, but in its books of devotion.<sup>1</sup> Who will not recognise in Mr. Meyrick's description of Christmas Eve in Spain a fac-simile of Christmas Eve in Funchal? and what more adoration can be paid to images of the Virgin in Spain, which is not paid to them on the 15th of August (*dia de Nossa Senhora do Monte*) in Madeira, (on the Festival of the Assumption of the Virgin.) Is not the following picture a parallel to Mr. Meyrick's "Burial of the Sardine," (p. 183,) or, *La vieja la piccara pellaja* (p. 313)? Although ourselves present at the ceremony, we borrow the account from the MS. journal of a friend, not unknown in London.

O ENTÊRRO DO BACALHÃO. (*The Burial of the Saltfish.*)

"Easter Sunday, *March 31.* . . After Evening Service, we met a mock religious procession, the beginning of the tomfooleries in which the natives indulge at this season, to compensate for the austerities of Lent. The absurdities of the Carnival are here transferred to the Easter season. One could hardly imagine that the mummery we saw to-day, so utterly absurd and profane, could be practised on Easter Sunday in any Christian country in this *liberal* and enlightened nineteenth century, still less that it should be introduced here for the *first* time in the year of our Lord 1839. But so it is: the *Funeral of the Codfish* is a new importation from LISBON, and performed with unrivalled success in the streets of Funchal. The Burial of the Codfish is a grotesque representation of the termination of Lent, the salt cod being the emblem of fasting. The procession was somewhat as follows: First, some masks, dressed as monks and penitents, with a model of a church tower, and a couple of large bells, carried by two donkeys, caparisoned with cloths and ribbons; then, a lot of penitents, two and two, with absurd masks; next, an atrocious figure, carrying the codfish on the top of a pole, and three others following with cabbages and onions; then a bishop, in a large three-cornered hat, in his four-wheeled carriage, drawn by one horse, attended by ridiculous masks; the bishop had a saucepan, and a stick with a bunch of greens (I think) at the end, with which he sprinkled the crowd with *holy* water. A band, and a company of masked soldiers, and a squad of artillery, brought up the rear, with a pulpit, something like Punch's theatre. They passed down the Carreira to the Praça, where the pulpit was erected, a grave dug, and a mock service performed. . . . I have seen a great many absurd modes of making *holiday*, but never anything equal to this in irreverence," &c. &c.

<sup>1</sup> We have before us a book which is proof of the above assertion: every Madeiran who can read possesses it. *Relicário Angelico de Jesu Christo e de Maria Santissima, augmentado de novas devoções á N. Senhora da Conceição da Rocha.* Lisboa, 1837.

And yet, we are told that these miserable buffooneries are not profane in themselves ; profane only to *us*, because our spiritual vision is dim and impaired : in Romanists they constitute part of one continuous and intense act of faith !

If any still waver in their allegiance to their own Church, may they ponder these things before they are merged in that abyss which, like the grave, will not disgorge them, until the great day of final reckoning !

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*The Apocalypse, with Notes and Reflections.* By ISAAC WILLIAMS, B.D. 12mo. pp. 487. London : Rivingtons. 1852.

THOSE who have learned to appreciate Mr. Williams's former works upon the Holy Scriptures of the New Testament, will expect neither encomium nor criticism of this ; and the few who are acquainted with the writings of Arnould, Nicole, Pascal, and Quesnel, will readily consent to the verdict, that Mr. Williams, alone among Englishmen, is worthy to be placed in the same rank with them. Like them, he possesses a profound knowledge of Holy Scripture, together with a familiar acquaintance with the earlier fathers, Augustin and Chrysostom more especially ; a devout reverence in handling sacred things ; and the same calm, unruffled, simple, but almost severe, piety. The book before us is the best argument of the rectitude of these opinions. Pregnant with holy thoughts, and the wisdom of antiquity, it is altogether free from those loose and unguarded applications of as yet unfulfilled prophecy—or at least such as we are not certain that it is actually accomplished ; for the maxim is true though ancient, "*Prophetias citius impleri quam intelligi*"—which are at once the blemish and disgrace of English theology at the present day :—

" St. John looked to the countenance of his Divine Teacher, did not cast it down to the historical developments below—his interpreter must do the same. The knowledge of the Blessed is said to consist in reading all external events in the vision of God. It is in gazing into His holy Scriptures, not in the histories of the world, that men become divinely wise. The attitude of the learner must ever be that of one looking as for the morning watch, listening to hear what God will say. The concluding words of Daniel are, ' Blessed is he that waiteth ! ' And it does seem to be our great duty, with regard to prophecy, not to forestall or anticipate the things which are hidden in the hand of God ; but in the mean while to watch with what care we can the indications in Scripture itself of the meaning of His word : ever praying, that as the Apocalypse is the most awful book of the world, God may preserve us from thinking anything trifling of what is so great, anything low on what is so infinitely high, anything of

mere human conceit on what is so divine. And especially, with regard to the periods and dimensions of time, let us endeavour to learn the reverential caution of early writers, not rashly supposing that it is for us to know and accurately determine what was denied to apostles, to angels, and to the Son of Man himself—‘the times and the seasons which the Father hath put into His own power.’ . . . . . Such is the temper of mind one would wish to preserve.”—*Preface*, pp. ix.—xi.

*America and the American Church.* By HENRY CASWALL, M.A. *Second Edition.* 8vo. pp. 398. London: Mozleys. 1851.

WHEN the Colonial Dioceses of England, with a rare exception, anticipating the time of a fuller development of their energies, have already sketched out for themselves a scheme of ecclesiastical government after the model of the Church in America,—when events yet distant in futurity are already beginning to project their shadows across our own path; for the subject of the admission of the laity to a seat in *our* Convocation is already being bruited abroad among the English Clergy,—the republication of Mr. Caswall’s book can hardly be called unnecessary or inopportune. He has, however, done himself injustice in calling it a second edition; it is more than that; being recast, rewritten, full of important information as to the actual condition of the American, and our own North American Churches, and contains most valuable statistics concerning both, completed to the end of the year 1851. Himself ordained in the United States, connected by marriage with an American Bishop, for many years resident both in that country and in Canada, few persons can be better qualified to throw light upon the subject which is the prominent topic of Mr. Caswall’s book,—the synodal action of the Church in America. They who are solicitous for the restoration of this function to our own Church, should not omit to read this work, which contains much for imitation, certainly—certainly something for our warning.

No doubt many of our heats and bickerings, in late years, have arisen out of the question, whether or no all our canons and rubrics are universally binding upon the consciences of the Clergy; that is, in other words, whether long disuse can abrogate the stringency of certain laws, the subject matter of which, (as for instance, rites and ceremonies,) abstractedly, and prior to external command, is simply in itself indifferent; for, as Augustin observes, “Quod enim neque contra fidem, neque contra bonos mores injungitur, indifferenter est habendum, et pro eorum, inter quos vivitur, societate servandum est?”<sup>1</sup>

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<sup>1</sup> S. Aug. Januario, Ep cxviii.

The Church in America is happily free from this perplexity ; although, according to Mr. Meyrick,<sup>1</sup> another Church, besides our own, suffers from a similar disorder :—

“ The [American] Canons have not been framed according to any preconceived ideal of a perfect system, but have been enacted, repealed, modified, or enlarged, as circumstances have required. Hence, they are comprised within a small space ; they are simple, practical, easily understood, and intended to be observed. There may be still many defects in them ; but the harassing question can never arise, as to which of them are binding, or which *obsolete*. And it is found that a general conformity to these canons is secured by the force of public opinion, and ecclesiastical feeling in the members of the Church both lay and clerical.”—P. 115.

On the other hand, not to mention the troubles of Bishop Philander Chase (p. 92) in Ohio :—

“ Although, in a perfectly united Church, synodical action might be an unmixed benefit, it is very certain that where divisions on matters of principle exist, it does not accomplish so much as sanguine persons might anticipate. Hence, in times of controversial excitement, American churchmen look forward to the meetings of their conventions with anxious apprehension, and regard them as a subject of earnest prayer and supplication to the Almighty. They know how difficult it is, especially in diocesan assemblies, to rise above mere local feelings and party prejudices. They are aware that, under these impulses, these conventions have sometimes committed themselves to a course of action, afterwards bitterly to be regretted. They know also that even the General Convention has not been wholly free from similar dangers ; and that great wisdom and forbearance on the part of leading men is often necessary to avert the disastrous effects of faction. At the same time they are fully alive to the value of their conventional system, knowing how infinitely superior it is to ecclesiastical anarchy, or to anti-church legislation on the part of the State.”—Pp. 392, 393.

Some of our readers may wish to have clear information upon the subject of the Clergy Reserves in CANADA. They will find what they want in the work now before us, and we hope they will blush at the infamy and ignominy which attaches to the English name on account of their confiscation, contrary to all principles of honour and justice.

“ Among the agencies which have contributed to preserve the generous spirit of loyalty in Canada, the Church must undoubtedly be reckoned the principal. And yet it is remarkable that the Church has met with a degree of opposition and even cruelty on the part of the secular authorities, both Imperial and Colonial, which appears the

<sup>1</sup> Practical Working of the Church in Spain, p. 101.

result not so much of a shallow political expediency, as of absolute infatuation. In the provinces now forming the United States, the Church was indeed neglected by the British Government, and forbidden to complete her necessary organization. But in Upper Canada she has been stripped of the endowments which a Republican Government would have respected, and at the same time prevented from acting in her own behalf, as an independent body, deriving no appreciable benefit from union with the State." (P. 247.) "So, in like manner, when King's College was deprived of its religious character, the Bishop [of Toronto] and his Diocese felt that they could no longer hold connexion with an institution essentially antichristian. They determined, therefore, to use their utmost efforts to establish, from their private means, a Church University . . . . Under such circumstances, few States in the American Union would have denied to such a College (as the New Trinity College) the privilege of a legal incorporation. But with shame it must be said, that the Bishop's earnest petitions for a Charter have hitherto met with no favour from either the Imperial or the Colonial Government." (P. 253.) "It might be thought that, by this time, the Canadian Church would have been goaded into the adoption of principles favourable to annexation with the United States. And, indeed, she cannot avoid comparing her own injuries with the security enjoyed by the sister American Church, which, though under a democratic government, has retained the possession and control of endowments much exceeding the whole of the Clergy Reserves in value. But their loyalty still continues firm, and what they desire to obtain is not annexation, but *free Synodical action*." (P. 254.) "Should the Imperial Government refuse their prayer for permission to meet in a lawful Synod, the climax of injury will be complete."—P. 256.

What is likely to be the character of the next generation of Canadians may be guessed from the following extract:—

"Common schools are now generally established by law throughout the province. . . . yet they are not based on a recognition of the Christian Scriptures . . . . While, on the one hand, parents are virtually deprived of the power to direct the education of their children, on the other hand, Christianity is not so much as acknowledged in the law respecting schools. The Bible does not appear among the school-books, a belief in Christianity is not included among the qualifications of schoolmasters; and there have been instances of candidates for that office disavowing all religious belief whatever. Hence, it appears that, as is the University, so are the schools, both classical and common; and that equally among the upper and the lower classes, the children are in danger of becoming infidels, unless the Church can succeed in her attempts to rescue her baptized members from such intolerable degradation."—Pp. 256, 257.

Intolerable degradation indeed! and yet England is the great colonizing country of the world! Are we to propagate every-

thing but Christianity? Just so it is in India. A schoolmaster may teach the Koran with impunity in a Government school, but if he opens the New Testament he is discharged. Nevertheless we have a report<sup>1</sup> from India now before us, which comments on the singular circumstance, that a school, where the Scriptures are daily read, comments freely made, and the school-books filled as much as possible with religious instruction, is decidedly preferred to a school lately established at Shajehanpore, by the Government, for vernacular education. Facts speak for themselves; yet after all, God is greater than man; and will accomplish his purposes by means the most unlikely, and in a way we can but little anticipate.

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### Colonial, Foreign, and Home News.

#### SUMMARY.

CONSIDERABLE agitation prevails in the NORTH AMERICAN dioceses on the subject of the Colonial Church Society. The *Halifax Church Times* has recently published, what it calls, "A Necessary Remembrancer," in the form of a very remarkable correspondence of the late Bishop of Nova Scotia (Dr. Inglis) with the Society itself, at the period of its formation, and with the clergy of his Diocese. The late Bishop mildly refused his support, and advised them to the adoption of a similar course, mainly upon the grounds that an additional Missionary Society was unnecessary; and that collisions are likely to take place between Missionaries proceeding from different bodies, just as, in former times, the Dominicans and Franciscans were of two minds about the iniquitous *repartimientos* in the island of Hispaniola. It appears that the Colonial Church Society was founded in 1838, by Mr. Baptist Noel, before he had foresworn the vows of his Anglican ordination. His object was to meet the wishes of those who were not "quite satisfied" with the *Society for the Propagation of the Gospel*. Its conduct somehow marks its origin. Like Louis Napoleon, this somewhat ambitious association seems desirous to supersede every authority, except its own; and then, to promulgate "*une constitution universelle octroyée*," (as the French say,) for the Colonial Church. Even in church government, however, the democratic element appears more likely to prevail than autocracy; or even—an oligarchy. Consequently these pretensions are canvassed with sufficient vivacity. Its opponents speak so firmly, and its supporters with such faint praise and so many prudential limitations, that we are almost disposed to regard the *Colonial Church Society* as moribund. A most important report was presented by the LAY Committee of the Church Society of the Diocese of Montreal, at its meeting on the 2d

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<sup>1</sup> Calcutta Diocesan Additional Clergy Report, 1851.



of December, in which an appeal is made by the *Lay* Committee to the *laity* of that diocese, on the necessity which exists for the laity themselves to take the initiative in providing means for the formation of new missions. We quote this report at length, below, from the *Canadian Ecclesiastical Gazette*; and we beg to direct the particular attention of our readers to its contents. This, if anything, must be a true criterion of the healthy vitality of the Canadian Church; just as the want of such a feeling is an index of the languor and approaching decrepitude of our own. Nothing can be more thoroughly distressing to those who endeavour to promote the success of missions by raising funds for that sacred object here in England, than to observe how indifferent the great bulk of the laity show themselves to be in this respect. Yes! they may give money when asked; but they do not go further. They do not personally assist in the good work; that is, they do not take a lively interest in it. What we want here in England is a laity, not only disciplined in that charity which extends to acts of corporal mercy, for that, thank God! we have; but disciplined also in that higher charity, which called God Incarnate from Heaven to preach salvation to a dying world—and that we have not. The *Philadelphian Colonization Herald* gives a glowing picture of “the great LIBERIAN enterprise.” Schools abound, commerce and agriculture flourish. The press, the bar, the pulpit, the legislative hall, have been erected on those shores by American emigrants of colour. Eleven distinct settlements attest the past industry and promising prospects of the colonists.

Our best Home news is, that the first seven months of the S. P. G. Jubilee have already produced 36,000*l.* Much more, we trust, remains to come. It will reflect no great credit on the country if the Society does not realize a much larger sum at the end of the whole year. We shall see.

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MONTREAL.—In consequence of some inquiries having been made respecting the manner in which the Representatives of the Laity are to be chosen, whom the Bishop of Montreal, in his circular to his Clergy, of October 24th, has invited to meet him at his Visitation in January next, his Lordship wishes it to be understood, that these Representatives ought to be chosen by the Vestry, in the same manner as the Churchwardens are appointed.

*The Laity of Montreal.*—Church Society's Office, December 2d, 1851.—At a meeting of the Central Board of the Church Society, held this day, in accordance with the constitution, there were present—The Lord Bishop in the chair; the Revs. Dr. Bethune, Dr. Adamson, W. Bond, E. J. Rogers, D. Robertson, T. Machin, A. D. Campbell, J. Irwin, J. Ellegood, Hon. Judge McCord, Hon. Judge Aylwin, Hon. George Moffatt, T. B. Anderson, Esq., R. S. Tylee, Esq., Dr. Holmes, S. C. Bagg, Esq., Captain Maitland, Colonel Wilgress, J. S. Roles, Esq. After prayer, the Minutes of the last meeting were read and confirmed. No Report from the Book and Tract Committee. The Report of the Lay Committee was read and laid before the Board.

“The Lay Committee, fully impressed with the conviction that the formation of new Missions is one of the primary objects of this Society, have drawn up, and now submit for the approbation of the Central Board, an Appeal from them, as representatives of the Laity in the Diocese, to the

laymen themselves,—praying (should it be approved of) that it may be generally circulated as soon as possible, and, of course, previous to the annual meeting.”

“The Lay Committee of the Church Society of the Diocese of Montreal would respectfully, but most urgently, lay before the members of the Church of England, resident therein, the following facts and deductions, praying their serious consideration thereon:—

“That it is a well-established fact, evident to all, that many parts of this Diocese are in a state of total spiritual darkness, whilst many others are but imperfectly supplied, from their great extent of territory, and consequent overtasked duty imposed upon the resident Missionaries.

“That it is neither right, nor seemly, nor in fact possible, that the Missionaries themselves should take an active part to supply the pecuniary means necessary to remedy this great evil.

“That it is on the Laymen that this sacred duty devolves; and they should not only feel it their duty, but also a sacred privilege, to be permitted to cooperate in so pious a work.

“That this duty is not one devolving solely on the head or father of a family, but it is also imperative on every individual member of it, to furnish his or her quota to entitle each to the privilege of being considered an assistant member of the Church itself: it should be looked upon as a holy personal and voluntary tax, by every one, and as such, regularly and annually paid, to the full extent which each in his conscience may feel he can afford.

“That if such a conscientious discharge of this sacred obligation were heartily fulfilled, this Church Society would soon have the means of sending new labourers into the vineyard of the Lord, and render fewer the many personal privations which the Missionaries now undergo in the prosecution of their arduous and responsible duties.

“That by the last census, (1844,) the members of the Church of England, in the district of Montreal, were computed at 25,355, of whom *one-half* may fairly be considered as capable of contributing something to this good work; and should each of them bestow but 2s. 6d. per annum, it would produce a sum of 1,584*l.*, equal to the provision for thirteen new Missions.”

From the foregoing simple statement of facts, the Lay Committee consider themselves justified in hoping that an appeal in favour of the establishment of new Missions may not be considered inopportune by their lay brethren, and that as Churchmen, believing it to be their sacred duty to supply the means of disseminating the Gospel throughout our destitute settlements, they will, on the occasion of the approaching anniversary of this Society, show forth the sincerity of their profession, by liberal and permanent subscriptions, towards the attainment of this most important work.

Steps were taken for the circulation of this Report throughout the Diocese.

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NOVA SCOTIA.—*Bishopric Endowment Fund*.—We understand that the Bishopric Endowment Fund is in progress, and that a considerable sum has already been obtained in the City of Halifax. We have not learned the exact amount, but have heard that the sum of a thousand pounds and over has been subscribed by a few of the Parishioners of St. Paul's, to whom application was first made. We trust that this will afford some encouragement to our brother Churchmen in the country parishes, and that an effort will be generally made commensurate with the importance of the object. It is an acknowledged principle of the Church, that we must have

a Bishop, and it is a necessary inference, that he must be sustained. We have confidence that the Churchmen of Nova Scotia will prove that they are not insensible to the privileges they enjoy, and the obligations which devolve upon them.

*Confirmation.*—The Bishop of Nova Scotia held a Confirmation at St. Paul's, on Friday, when Mr. Stuart, of King's College, Windsor, came forward to renew his baptismal engagements, prior to his ordination to the Ministry, which will take place on Sunday next.

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NEW BRUNSWICK.—*Death of Chief Justice Chipman.*—*Munificent Bequest to the Church.*—Our obituary this day contains a name which, from various circumstances, is so associated with all our recollections of St. John's, that we can hardly realize to ourselves that the bearer of it lives no longer among us; and while recording, with deep regret, the death of the late Honourable Ward Chipman, we cannot but offer a passing but imperfect tribute to the memory of a man so justly entitled to any mark of respect which it is in our power to pay.

The late Chief Justice was grandson to the Honourable William Hazen, one of the earliest settlers of this place, and the only son of the Honourable Ward Chipman, a Massachusetts Loyalist, the first Recorder of this city, being nominated such in the Charter, afterwards for many years a Judge of the Supreme Court and Member of his Majesty's Council, and at the time of his death administering the Provincial Government, which devolved on him upon the decease of Lieutenant-Governor Smyth. He himself held various important public offices, being successively Advocate-General, and Circuits-Recorder of the city, Solicitor-General, and Puisne Judge of the Supreme Court. In 1834, he was appointed Chief Justice, which office he held until the close of the last year.

It is well known that, feeling the increasing pressure of bodily infirmity, he retired at the close of the year from his high office. The estimation in which he was held by his Sovereign, and the marks of regard and respect shown to him by the members of the Bar in the province, on his retirement, we have before recorded.

The late Chief Justice has left no children; but a widow, his aged mother, and a large circle of relatives, are left to mourn the loss they have sustained in the death of one so justly endeared to them all.

At a meeting of the members of the Bar resident in this city, which took place on Friday at the office of the Honourable the Solicitor-General, it was resolved, that as a mark of respect for the talents and urbanity of the late Chief Justice, they would attend his funeral on Saturday, in their robes.

The funeral of the late Chief Justice took place on Saturday last at two o'clock, P.M., and was attended by an immense concourse of our citizens, anxious to pay the last tribute of respect to his remains. Among the pall-bearers and special mourners, (who were very numerous,) were his Honour Mr. Justice Parker, and his Honour the Master of the Rolls, (the only two Judges who happened to be in the city,) the Solicitor-General, and many of the principal gentry of this community. The members of the Bar attended in a body, attired in their professional costume, and headed the procession preceding the hearse. The body was taken to St. John's Church, where the funeral service was read by the Rev. the Rector of the parish; and afterwards conveyed to the Rural Cemetery for interment, followed by a long train of sleighs and carriages, filled with numbers of those who had previously walked in procession to the church.

We have been informed that among other bequests of a public character,

his Honour has munificently directed the interest of 10,000*l.* to be paid annually to the Diocesan Church Society of this province, and has appropriated a very liberal amount towards the permanent maintenance of the Madras School. We learn, also, that he has left a considerable sum towards the endowment of St. John's Church in this city. The bequests of a private nature among his relatives, friends, and dependants, equally manifest the generosity of the disposition of the deceased.—(*St. John's Observer.*)

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**THE MORMONS.**—From the *Banner of the Cross*.—According to all accounts, the Mormon settlement at Salt Lake, in the Territory of Utah, is the very plague spot of our country. Having been placed by act of Congress under a territorial government, officers appointed by the United States went out to administer the laws. These have just returned to give account of what they saw and heard and encountered among the "Latter-day Saints." It is shameful even to recite what the saints say and do, but it is necessary to let our countrymen know what sort of thing Mormonism is.

The Mormon Governor, Brigham Young by name, would hold no communication with officers (a Chief Justice, Associate Justice, and Secretary of State) sent out by the United States to organize and govern the territory. He declared to the immense masses who assembled for worship, that he "was not opposed to the Government of the United States, but to the ——— scoundrels at the head of it;" "that the Judges might remain in the territory and draw their salaries, but that they should never have a cause to try if he could prevent it." Another speaker, high and influential in the Church, said that "the U. S. officers might remain in the territory, so long as they behaved themselves and paid their boarding, but if they did not, they (the Mormons) would kick them to ———, where they belonged." Upon occasion of celebrating the arrival of the Mormon pioneers in the valley, (24th of July,) the officers were invited to be present, and their feelings were shocked and outraged by the diabolical declaration on the part of Young, that "Zachary Taylor is dead and in ———, and I am glad of it"—and then the wretched blasphemer, stretching his hands towards heaven, in the blessed name of Jesus, said, "I prophesy, that any president of the United States who lifts his finger against this people shall die an untimely death and go to ———," and the masses responded in shouts of "Amen." Many other like sentiments were taught to the deluded masses, and the officers were compelled to hear them, without the power to reply.

The Governor has set at defiance the provisions of the act establishing the territory; made such appointments of time and place for elections, and conducted them in such manner as suited his own fancy; refused to appoint, as he was instructed, sheriffs, justices of the peace, and constables; embezzled twenty thousand dollars, which Congress appropriated to be applied in the erection of public buildings, in the payment of debts due by the Mormon "Church;" and performed many other acts equally fraudulent and lawless.

Licentiousness and vice, in the worst forms, prevail there to a shocking extent. Polygamy is in full vogue. Each man can have as many wives as he can maintain. Governor Young is said to have as many as nineteen. But we refrain from shocking our readers with any further particulars, in relation to the lamentable state of civil and religious affairs among these degraded and infatuated people. We trust our government will speedily take such measures as it can, with lawfulness and propriety, to wipe out this foul stain on our character as a civilized and Christian people.

SYDNEY.—(From the *Sydney Morning Herald*).—*Australasian Board of Missions. Letter from the Lord Bishop of New Zealand to the Lord Bishop of Sydney* :—

St. John's College, 10th June, 1851.

MY DEAR BROTHER AND METROPOLITAN,—I write in great haste to catch a mail, and merely as a prelude to a fuller letter of thanks to you, and all my kind and liberal friends of the Diocese of Sydney, whose kindness will never be forgotten by me; nor their gift, if God give me grace, be suffered to remain idle. The *Border Maid* arrived most seasonably on Whitsunday, and the Bishop of Newcastle was in time for our evening service. We are all charmed with the vessel. May God bless your gift.

Your grateful and affectionate Friend and Brother,

G. A. NEW ZEALAND.

*The Clergy*.—We regret to learn that the staff of Clergymen in this Diocese has suffered a further diminution by the death of the Rev. G. E. Gregory, who was accidentally drowned on his way to Sydney for ordination to the priesthood. "It appears," the letter says, "to have been a mad act: the creek was swollen with melted snow water: he was entreated not to attempt to cross, but persisted, and was seized with cramp and was drowned. He was but twenty-six years of age, and had a prospect of a long life of ministerial usefulness before him, when he was thus swept away from the world." He was the son of G. P. F. Gregory, Esq., Prothonotary of the Supreme Court of New South Wales, and his brother, the Rev. H. Gregory, is a Clergyman in the Diocese of Melbourne. The same letter announces that the Rev. T. W. Bodenham, Chaplain to the Immigrants, was fast sinking from consumption. His loss will be much felt.

The Rev. W. B. Clarke, Minister of St. Leonard's, North Shore, Sydney, had been appointed by the Government as Geological Surveyor, and was on the point of starting on a geological tour, for the purpose of ascertaining the extent of the gold field, for which he had obtained six months' leave of absence from the Bishop; his place being supplied by the Rev. Elijah Smith, who had recently gone out as Chaplain of one of the Canterbury ships. He was Chaplain in the Colony in 1829, and was stationed at Windsor, and was for some years past Chaplain at Archangel.

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NEWCASTLE.—At the date of the last letters, (September 16,) the Bishop was still away on his Missionary cruise among the islands of the Pacific with the Bishop of New Zealand, in the new vessel the *Border Maid*. We understand that on his Lordship's return two archdeaconries will be created at Morpeth and Brisbane, to which the Rev. W. M. Cowper, and the Rev. H. O. Irwin, will be appointed respectively. The Rev. B. Glennie, whose health had been for some time declining, had quite recovered under the bracing influence of the Canning Downs, where he is now placed.

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MELBOURNE.—*Population of Victoria*.—Church of England, 37,433; Church of Scotland, 11,608; Wesleyan Methodists, 4,988; other Protestants, 4,313; Roman Catholics, 18,014; Jews, 364; Mahommedans and Pagans, 201; other persuasions, 424.

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BORNEO.—*Missionaries wanted*.—We are informed, that the *Society for the Propagation of the Gospel* is prepared to send two additional clergymen to Borneo.

THE  
COLONIAL CHURCH CHRONICLE

AND  
*Missionary Journal.*

MARCH, 1852.

THE WEST INDIAN MISSION TO WESTERN AFRICA.<sup>1</sup>

"Lo, there is a man, whose hue shows him to be far from home;  
his very skin betrays his climate. It is night in his face, while it is  
day in ours."—Bp. HALL.

THE Island of Barbados—"little England," as the Barbadians delight to call it,—so strong is the love of home among our colonists, ever prompting them to associate the ancient of the mother-country with the familiar localities of the new!—although taken possession of by the English in the year 1605, was not formally occupied by them until 1624. In the political troubles which not long afterwards occurred, it became a place of exile, as well as an asylum, for the followers of the unhappy Charles, just as at a later period the adherents of the fallen Cromwell found a refuge in the Island of Jamaica.<sup>2</sup> One of the earliest of our English Colonies, it was happily planted "in a pure soil; that is, where people are not displanted to the end to plant in others, for [that] is rather an extirpation than a plantation."<sup>3</sup> When first discovered by the Portuguese, who abandoned it for the more brilliant prospects which the continent of South America proffered to their avarice, or to their ambition, it was entirely destitute of human inhabitants, the Caribs having deserted it.

So far, therefore, the history of this Colony is not marked by those barbarities which stained the course of empire towards the west; or by being instrumental in the fulfilment of that inscrutable law, which seems, in the Western World, at least, to have

<sup>1</sup> "The proposed Mission from the Church in the West Indies to Western Africa." The substance of a lecture delivered at Cheadle, by Rev. R. Rawle, Principal of Codrington College, Barbados. London: Novello. 1851.

<sup>2</sup> Anderson's "History of the Colonial Church," vols. i. p. 463; ii. p. 198. Bryan Edwards's "History of the West Indies," vol. ii. pp. 4, 5.

<sup>3</sup> Lord Bacon's "Essay on Plantations." Works, vol. ii. p. 335.

decreed the extinction of aboriginal races, in order to their being supplanted by the offshoots of European nations. Not many years after that the discoveries of the Spaniards and Portuguese had opened a new world to the enterprise of the white man, entire tribes of the human race melted away before his civilization, his vices, and his tyrannies, although it was the proud boast of one of their conquerors, that he came only to free them from the oppressions under which they groaned.<sup>1</sup> It is next to impossible to read without dismay the accounts, in which all historians concur, of their extermination. Pestilence, famine, the sword, nay, plagues, ten in number, (so the Spanish chronicler reckoned them,)<sup>2</sup> to which, according to Montesquieu,<sup>3</sup> may be added an eleventh, even the pretext of religion, depopulated, or almost depopulated, Mexico, Florida, Peru, and the continent of North America. As in the continents, so in the islands. When Columbus discovered Hispaniola in 1492, the number of its inhabitants was computed at a million; in the year 1507, after an interval of only fifteen years, they were reduced to sixty thousand: not more than ten years onwards, and the sixty had dwindled down to fourteen thousand. The same exhausting process took place in the other islands of the Caribbean Sea; and the natives were swept away; deprived of their lands, their liberty, their national and individual life.

But as soon as the people of Europe had destroyed that of America; since sugar must needs be grown, and the newly-acquired territories cultivated; then it was found necessary to make slaves of the people of Africa.<sup>4</sup>

This expedient, prompted, as it is asserted,<sup>5</sup> by compassion for the suffering Caribs, quickly gathered popularity and strength; by the end of the century, or at the beginning of the next, it had ripened into its gigantic character of crime; and the

<sup>1</sup> Such was the first address of Cortés to the Mexicans. Robertson's "History of America," book v. "No vania sino á deshacer agravios, y favorecer los presos, ayudar á los mezquinos, y quitar tiranias."—Prescott's "History of Mexico," vol. i. p. 313.

<sup>2</sup> Torribio de Benevente, quoted by Robertson, note <sup>1</sup>, to Book VIII.

<sup>3</sup> Montesquieu: "Esprit des Lois," Book XV. chap. iv. The passage is remarkable, and may not be unacceptable to some of our readers. "J'aimerais autant dire que la religion donne à ceux qui la professent un droit de réduire en servitude ceux qui ne la professent pas, pour travailler plus aisément à sa propagation. Ce fut cette manière de penser qui encouragea les destructeurs de l'Amérique dans leurs crimes. C'est sur cette idée qu'ils fondèrent le droit de rendre tant de peuples esclaves; car ces brigands, qui voulaient absolument être brigands et chrétiens, étaient très-dévota."

<sup>4</sup> Montesquieu: "Esprit des Lois," Book XV. chap. v.

<sup>5</sup> Robertson, in "History of America," Book III., states, that Bartolomeo de las Casas proposed that Negroes should be transported from the Portuguese settlements in Africa, in order to alleviate the hardships of the natives. Mr. Bancroft, however, denies this. "History of the United States," vol. i. p. 128.

"trading in the persons of men"<sup>1</sup> became a legalized branch of Christian commerce. Kings, princes, nobles, as well as merchants, had ventures in the speculation. In England, company after company, from the reign of Elizabeth to that of William III. was formed for the furtherance of this nefarious traffic; until at last, in the reign of Queen Anne, England itself became an accredited slave-merchant; was bound by the treaty of Utrecht<sup>2</sup>—a treaty the stipulations of which were ratified in 1713 under the hand and seal of an English Bishop<sup>3</sup>—to import into the Spanish West Indian Colonies one hundred and forty-four thousand Negroes, in the space of thirty years, at the rate of four thousand eight hundred in each of the said thirty years; and this, over and above the importations of Negroes—"assortments" was the happy term used to designate the article—carried on concurrently by private merchants.

Barbados, though untainted by the blood of the aboriginal inhabitants of the West Indian Islands, did not escape the contaminations of slavery and the slave-trade. Without going into minute details, it will be enough to say here, that in 1791, according to Bryan Edwards, the white population of the island amounted to 16,167, the black population to 62,115 souls. The same writer asserts that the total import of slaves into all the British Colonies of America and the West Indies, from 1680 to 1786, may be put at 2,180,000, being on an average of the whole, 20,095 annually; that "the British slave-trade" had attained "its highest pitch of prosperity" just before the commencement of the American war; and that the principal slave merchants resided at Liverpool, London, and Bristol. While Mr. Bancroft declares that in the century previous to 1776, the number of Negroes imported *by the English* into the Spanish, French, and English West Indies, as well as into the English continental colonies, may be computed at nearly three millions, to which are to be added more than a quarter of a million purchased in Africa, and thrown into the Atlantic during the passage.

It is at all events difficult, it may be presumptuous, to attempt to scrutinise the designs of Providence in permitting this extinction of races, this reckless waste of life, and this flagitious commerce in human souls. Perhaps the one may be an act of judicial vengeance upon the sins of the Heathen against the light of nature; for, alas! we know that even "they are without excuse." And, in the other case, the crimes which the grinding avarice of

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<sup>1</sup> Ezek. xxvii. 13.

<sup>2</sup> Bancroft, vol. ii. p. 864. Robertson, Book VIII.

<sup>3</sup> Dr. John Robinson, Bishop of Bristol, subsequently Bishop of London, at that time Lord Privy Seal. Swift's "History of the Last Four Years of the Reign of Queen Anne." But the assiento was demanded by St. John in 1711.



man prompts and perpetrates may, in the long run, and "after many days," be overruled to the glory of God and to the furtherance of His Gospel. Is it possible that this long continuance of the slave-trade was designed to be the human instrument—the appointed means, by which the Gospel was to be preached, through Japhet, to the sons of Ham, according to the counsels of Him, whose prerogative it is, baffling our purposes and surpassing our thoughts, to produce light out of darkness, good out of evil, and to make mortality the seed of life? It was the opinion of George Whitfield, that God's providence would certainly make the slave-trade terminate for the advantage of the Africans. Is the presentiment of this remarkable man now about to be realized? Is England to be the channel of this benefit? Having made national atonement for a national crime, by the manumission of her slaves, at a costly sacrifice; and by her subsequent efforts to suppress the slave-trade—which even now, in spite of her not inglorious exertions, numbers yearly three thousand victims<sup>1</sup>—is England on the eve of paying the debt of charity, inasmuch as she has already paid the debt of justice? It seems probable. It seems as if our good God had put it in the hearts of Barbadian Churchmen to originate first, and then carry into effect, this mission of mercy. "Barbados' standing in advance of the other West Indian Islands towards Africa—the college on its eastern point—has been the first to hear and respond to the cry of the Morians' land, stretching out its hands unto God." The project was broached at a public meeting held at Bridgetown, Barbados, on the 15th of November, 1850, when it was resolved that a Mission to the western coast of Africa should be organized, and conscientiously and consistently conducted on definite principles, as a *Church Mission*, and not upon latitudinarian notions, which would be fatal to its permanence, if not to its success altogether. A Board of Missions appears to have been appointed to give shape and life to the resolution. This body published its first Report on the 24th of November, 1851, which will be found at p. 335 of our present Number; it will well repay a careful perusal. A few extracts from Mr. Rawle's simple but eloquent lecture—the author of which is the able advocate, if not the originator, as he seems likely to become the future leader, of the Mission—will throw light on this important effort of our Church, as a proof or test of her vigour and soundness of heart. It is, we believe, but little known in England.

<sup>1</sup> Speech of Viscount Palmerston in the House of Commons, the 3d of February, 1852.

<sup>2</sup> Speech of Mr. Rawle, at the Meeting held at Bridgetown, Barbados, 15th November, 1850.

I.—THE FIELD OF THE MISSION.

“Our field is marked out by many important considerations, between the American settlements of Cape Palmas on the west, and the *Church Missionary Society's* stations of Badagry and Abbeokuta on the east; comprising, principally, the Gold and Slave Coasts, with the great kingdoms of Dahomey and Ashanti, in the interior. This part of the coast is already pretty much under British influence, and the two kingdoms at the back of it are on friendly terms with Great Britain, and court intercourse and the introduction of manufactures and civilization. If Christianity wins over the *head* of these kingdoms, it can make an easy conquest of the *limbs*, as in the case of the Saxon Heptarchy.—*Lecture*, p. 16.

II.—THE OBJECT OF THE MISSION.

We propose to leaven the West Indian dioceses with Missionary feelings, and to give those feelings the direction towards Africa, as being that part of Heathendom which they have special reasons for being interested in, and special obligations to evangelize. We wish to make it a part of every one's religion, (in a population derived mainly from Africa, and where *not* so derived, deeply indebted to Africa, by wrongs inflicted and benefits obtained,) to help Africa's conversion. A great reaction is to be stirred up, opposite in direction, as in character, to the traffic by which these colonies were peopled; extracting good out of evil, by sending back to Africa, as *Missionaries*, the descendants of those who were brought into the West Indies as *slaves*; thus turning the results of the slave-trade into an agency for accomplishing what can not so well be done by any other means.—P. 17.

III.—STAFF OF THE MISSION. (*Religious Colonization.*)

In forming a Mission for this purpose, we should use an economy similar to that which is adopted in the army, in which regiments of *Africans* are embodied under *white* officers. The Missionary corps must be of like organization, its ‘rank and file’ being Negroes—its officers Europeans. The plan proposed is to form, *on this principle*, a well-chosen and large Mission, with a variety of trades and handicrafts in it; effective schoolmasters, medical practitioners, mercantile clerks, carpenters, joiners, blacksmiths, and other mechanics, every one of them qualified to take his part in communicating religious and industrial habits to the natives; the whole to be under the superintendence of able white clergy; to advance to Dahomey, if the king will receive them, and at once to do things in a bold way; building a church, opening industrial schools (for it will much facilitate the propagation of Christianity, to accompany it with the arts and habits of civilized life, and an industrial system of education), and setting an example of all good works in the Heathen's sight.—P. 15.

IV.—CONSENT OF THE TWO CHURCH SOCIETIES TO THE PLAN.

The *Society for the Propagation of the Gospel* has made a grant of 100*l.* a-year, for five years, to the African Mission department at Codrington College. The *Church Missionary Society* has expressed

a cordial approbation of, and an earnest desire to further, the design. The Colonial Office also seems not indisposed to assist it, as far as a Colonial Office can, or will.

#### V.—PRESENT PROGRESS.

Part of the premises connected with the lodge of the Principal of Codrington College is now undergoing change to adapt it to the purpose of a Mission-house. Two young men of colour from St. Christopher's, and two African boys, are already in training for the African Mission.

#### VI.—NEGRO LOVE OF HOME.

It will need no great persuasion to induce coloured persons to join the Mission. They are still mindful of their origin. They still look on Africa as their *home*. . . . This feeling extends even to children, and when I have spoken to them of the probability of my going to Africa, the answer I have received has often been, 'Papa, take me with you.' Perhaps, I have said in reply, 'Child, why do you want to go?' . . . and the answer has been, 'Because it is the country of my fathers.' . . . Whites also of the higher classes are prepared to go out with the first Missionary party.—P. 19.

#### VII.—EXHIBITIONS FOR STUDENTS FOR THE AFRICAN MISSION.

I know of nothing that, at the outset, will be more desirable than Exhibitions at Codrington College for Africans, or Creole Negroes, in preparation for the Mission."—P. 19.

In conformity with this suggestion, it appears that the students of WELLS THEOLOGICAL COLLEGE have set on foot a proposal to endow an exhibition, or exhibitions, for persons of African origin at Codrington College, to be associated with the name of the Rev. J. H. Pinder, now principal of the former, once principal of the latter institution.

But England is not the only nation interested in the success of this Mission to Western Africa. By the census of 1850, it appears that there are in the United States no less than 3,070,734 slaves, besides a population of 500,000 *free* blacks. No thoughtful person will join in common-place declamation about American slavery. The subject is far too grave for that. Moreover, this country is an accomplice in the sin. England introduced slavery into America. As long as she could, England got gain from that unhallowed merchandise. Christian men can take but one view of slavery as it exists in America. To politicians its continuance must appear fraught with danger to the stability of the Federation. But slavery apart, the question has already arisen—What is to be done with the *free* blacks? Is it true that large numbers of *free* blacks from the Southern States would be welcomed in any of the free States? The answer is, No! Would they even be tolerated? Again the

answer is, No! What is to be done with them? "The 500,000 free blacks now in the United States of America, and their posterity, must live *somewhere*. They have as much right to an inheritance in this or some other land, as an equal number of a fairer skin. As they cannot remain, [in America] and be truly free, they must be colonized as fast as they will consent to go, and in locations where, either by themselves or with brethren of their own colour, they can have governments and rulers of their own, and build up independent and flourishing Christian States. Can they ever hope to do this anywhere on the Western continent?"<sup>1</sup>

And if, as it seems, they cannot hope to do this in that Western continent to which the sin of ages past has doomed them, why should they not do it in that continent to which of right they belong? Why should not the English and American Churches—both debtors equally "to the bond and the free"—unite to hasten this blessed colonization,—unite to make the African Missions of the two great branches of the Anglican Church worthy of the one body from which they originate—a spectacle meet for the world to gaze at? To do so would not only give proof of the unity of the Anglican Church: it would be an act of religion, of justice, of restitution, of sound policy even, as affording an outlet and safety valve to the rapidly increasing black population of the United States, which, compressed within narrow limits, may in time explode. And the rather, because, as has been recently observed, "the descendants of Africa will never be treated with the respect to which their merits entitle them, until like the descendants of Europe they can boast of a home. Whatever may be said, the degradation of the race, as a race, is the degradation of Africa. Raise her from the dust, give her a stand amongst the nations of the earth, commanding respect instead of pity, and her sons will not fail to secure that position, which the possession of a home, a country, and a nationality secure to other peoples."<sup>2</sup>

We cannot conclude these remarks without entering a protest against the observations recently made in a work<sup>3</sup> of large circulation, by a writer of some pretension to theological acquirements, upon the subject of the emancipation of West Indian slaves by the English nation in 1834:—

"The movement of the middle classes for the abolition of slavery was *virtuous*, but it was *not wise*. It was an ignorant movement. It

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<sup>1</sup> Rev. Dr. Humphrey on "Free Blacks in Free States," in the *New York Observer*.

<sup>2</sup> Speech of Mr. Cummins, at Barbados, November 1850.

<sup>3</sup> Lord George Bentinck, "A Political Biography," by B. Disraeli. London: Colburn. 1852. Pp. 324, 325.

showed a want of knowledge both of the laws of commerce and the stipulations of treaties" . . . . . ["such as the treaty of Utrecht, for example, of which probably the abolitionists had never heard!" *that treaty*, which made the crown of England a mercenary slave dealer!"] "and it has alike ruined the colonies and aggravated the slave trade;" [although Lord Palmerston assures us, that whereas in former years the export of slaves varied from 50,000 to 60,000, or even 70,000 annually, it now averages only 3,000 annually.] "An enlightened aristocracy, who placed themselves at the head of a movement which they did not originate, should have instructed, not sanctioned, the *virtuous* errors of a well-meaning, but narrow-minded community."

Upon the gross and unmitigated immorality of these sentiments, it is superfluous to comment. We believe there are very few Englishmen who do not bless God's name, that in 1834 the middle classes were virtuous, and that the aristocracy did *not* undertake the office of making them wise. To some minds gain is before godliness, and yet to others virtue, after all, is preferable to wisdom. Even "*the Semitic principle*" inculcates the notion, that the Tree of Life is better than the tree of knowledge. Perhaps there are but few English statesmen who would hesitate as to a choice between national degradation and national or colonial poverty; not even colonists themselves; or think that treaty obligatory upon a nation's conscience, which binds it to the perpetuation of an infamous crime: infamous, because it degrades alike its author and its victim: a crime, because, however difficult it may be to deal politically with slavery already existent, yet, in the abstract and maxims of state apart, no religion, no morals, no policy can justify, no casuistry, no special pleading can palliate, the conversion of one human being into the *chattel* of another. There is no justification of it, except upon the grounds suggested by the sarcasm of the great French jurist,<sup>1</sup>—that one cannot pity people who have such flattened noses; that it is quite incredible that the Good Spirit of God should have put a soul, a good soul especially, into a black body; that it is impossible to conceive that Negroes are men, for if they were, they could not believe their oppressors to be Christians. They, if any such there are, who coincide with Mr. Disraeli's view of the Emancipation Act, had better read Bryan Edwards's *History of the West Indies*. A great portion of that work consists in an elaborate defence of slavery, as it was in the West Indies, not fifty years before it was abolished. His apology—the effort of a kind-hearted man struggling against conviction—is the worst condemnation of slavery, and the best justification of the well-meaning, but narrow-minded middle classes of England, and of their short-sighted instructors.

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<sup>1</sup> Montesquieu: "Esprit des Loix," Liv. XV. ch. v.

### Correspondence, Documents, &c.

#### THE OBSERVANCE OF CHRISTIAN HOLIDAYS IN THE SOUTHERN HEMISPHERE.

SIR,—In connexion with the extension of Christ's Kingdom over all the earth, there is a question of some importance, and not a little interest, which, if you will kindly allow me a little space, I should be glad to ask in the pages of your journal.

In the opposite hemisphere, what is or ought to be the limit of those lands, in which the observance of any Christian holy day belongs to the hours before,—and of those lands in which the observance belongs to the hours after the sun has shone upon us?

Suppose we at home are celebrating Easter; we look at the sun which has come up from witnessing the Easter congregations of Christians in the east, and as the sun sets, we know that he will carry with him an Easter joy to the lands he goes to enlighten in the west. But the east and the west meet together, and some line or other there must be drawn, which, passing through Christian lands, should make a difference of twenty-four hours, to those east and west of it, in the time of their keeping the same holy day.

The sun that rises every Sunday, was shining only a few hours before, in all its mid-day splendour, on the inhabitants of New Zealand; the sun that sets every Sunday, is just taking with it another day to the inhabitants of the same New Zealand. And which then of these days is the Sunday of that land? Does it lie east or west of the line of limit?

I apply the question to the case of New Zealand, in entire ignorance of what is the actual practice of the settlers there. It is plain that some line of longitude should be determined upon (should it not be the opposite to that of Jerusalem, from whence the sound first went out into all lands?) as a line of division, that as the happy time approaches when "from the rising of the sun even unto the going down of the same" God's Holy Name shall be great among the Gentiles, we may have a mark by which to know what are the lands of the sun's rising, and what the lands of his going down.

N. D.

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#### THE CONFIRMATION TOUR AND VISITATION OF THE BISHOP OF GUIANA.

It is, doubtless, generally known that the Bishop of Guiana has been recently making the tour of the Diocese with the view to administering the rite of Confirmation. To every part of the colony, far and near, his Lordship has been the personal herald of his late movements. No district, however remote—no minister of peace, however distant

and isolated his sphere of labour may be—has escaped the vigilant superintendence of the head of the diocese, or been left unvisited during the last six months. It remained only that the tour being completed, the Clergy should assemble in the central town to meet the Bishop on Visitation, and there learn that the care and anxiety bestowed on each of them in particular, had been no special mark of favour, but the fruits of a zeal which had equally embraced all.

The Confirmation tour commenced with the celebration of the rite on the 25th and 27th of July, at the Chapel of St. James the Less, on Pln. *Kitty*, and at Christ Church, Georgetown, and terminated with the Confirmation at the Cathedral on the 30th of November. On the 29th July the Bishop embarked for the upper Demerary, returning to town to Confirm at St. Philip's Chapel on the 10th of August. The whole of the remainder of this month (August) was taken up with St. Swithin's, Leguan and Wakenaam, and Hog Island. On the 1st September the Bishop proceeded to the Arabian Coast, and was occupied till the 24th with Trinity Parish, and the Indian Missions on the Pomeroun.

His next care was St. John's on the Essequibo Coast, with its district Chapels; the Missionary Settlement at Bartica Grove, and the Penal Settlement; back again to Georgetown, by the west coast of Demerary, reaching home on the 12th of October.

On the 14th October the tour of St. Paul's and the East Coast was commenced. On the 18th we find the Bishop at the Kibleri Mission on the Mahaicony,—thence through St. Michael's Parish to New-Amsterdam, where a Confirmation was held on the 2d November at All Saints' Parish Church. On the 6th the Bishop had reached the river Courantyne, the most easterly point of the Diocese along the coast, where he confirmed at St. Margaret's Chapel. The remainder of the month was spent in St. Patrick's and up the Berbice, and in travelling home to be in readiness for the final celebration of the rite, as before stated, at the Cathedral on the 30th of November. The object of this tour will not be fully understood, if regard be had only to the Confirmation. Upwards of 1,000 persons, indeed, received that holy rite, (at thirty-six celebrations of it,) in very many instances after much previous preparation and instruction at the hands of the Clergy; but at the same time all the schools of the Diocese were examined; nor was this all—for it is to be hoped, that not a slight portion of the good done in this tour will be that connected with the Bishop's having made it the occasion of conferring on matters of interest to the welfare of the Church, with the vestries and wardens of the different Churches and Chapels. Add to this the good effect on the Clergy themselves. Few men can labour even in spiritual things without some earthly encouragement; and no encouragement is greater than sympathy in successes, fears, or disheartening reverses and drawbacks. The visit of a Bishop then to a remote district or parish, if he be a man zealous in his sacred calling, and of sympathising kindly feelings towards his fellow-creatures, cannot but be of immense benefit to the Church in strengthening the hands of the Clergy; in some cases,

indeed, it may be, in stirring them up to a fuller sense of their duties ; in others, in rebuking evils of life and manners.

Further, the Visitation which followed the Confirmation on the 10th instant, was of more than ordinary interest by reason of the previous visits of the Bishop to the different Clergy. No one felt himself a stranger, but knew that the full particulars of his own mission and labours were well known at head-quarters ; and that in the general care of the Churches and consultation for the general good, which was the object of the visitation, his own special interests would be adequately represented.

On the 10th instant, the Clergy, twenty-five in number (two were unavoidably absent), assembled in their robes at the Cathedral, in readiness to meet the Bishop at eleven o'clock. The service was the same as that for any ordinary communion Sunday, with the addition of the Bishop's charge. The sermon was preached by the Rev. J. H. BERNAU, missionary from Bartica, the text being, Col. iv. 17. An address better calculated to improve the tone of feeling of the Clergy could not have been delivered. It abounded in happy illustrations, and in straightforward, earnest, manly exhortations ; the better feelings, where they still had the least hold in the mind, could not have been more forcibly or more affectionately addressed. We only regret, that in addition to the planting and watering process, the reverend preacher did not introduce the pruning as well. He showed plainly enough what the Clergy *ought* to be to fulfil their ministry ; we wish he had shown also what they *ought not* to be, in order to fulfil the same. "The take heed" portion of the discourse might have been a little more profitably severe.

The Bishop's charge was listened to with unflagging attention, and will shortly be published for general circulation. It was of a most practical, useful nature. After service, an adjournment was made to the school-room, where the Clergy exhibited to the Registrar, in the presence of the Bishop, their letters of orders of Priest and Deacon.

Besides the ordinary business of the Visitation, which was transacted on the 10th, the occasion was made use of for holding two general meetings of the Clergy for the purposes of mutual conference and general discussion. One of these was of a preliminary character, and was held on the Tuesday under the presidency of the Venerable Arch-deacon LUGAR, at which certain matters were agreed on for general discussion at the second meeting, which was fixed to be held on the Thursday, the 12th, under the presidency of the Bishop. On the former occasion, the Clergy were called upon to elect a Rural Dean for the province of Demerara, and the Rev. F. BOURNE, Rector of St. Paul, was chosen for the office. On the 12th the final meeting was held, and lasted from ten till four. It was opened with prayer, and an address from the President, as follows :—

"REVEREND BRETHREN,—I have already stated to you, in the Charge which I delivered yesterday in the Cathedral, the reasons



which have induced me to call you together. I will again revert to these reasons.

"The synodal action of the Church I believe the best calculated to draw forth the energies of the whole body, inasmuch as it gives all a better insight into the working of our ecclesiastical system, and shows how dependent we are upon each other—that 'the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you,'—teaching all how especially useful is the entire cooperation of the whole body if we desire to advance the interests of our holy religion. Another benefit will be found in the advantage which the Bishop possesses—not in relieving himself of any responsibility, for that he must be content to bear—but in that confidence which he cannot fail to have in his own judgment when supported by his brethren.

"To all the Clergy an opportunity will be presented of stating their opinions, and of bringing forward any questions, concerning which they may have felt any difficulty in the exercise of their ministerial duties.

"I am desirous to see the freest discussion. In the Circular Letter calling the Clergy together, it was requested that any point to be discussed should be previously submitted to me. Upon any question of great importance, this rule would, probably, be the best to be adopted; but as there are many subjects of comparatively trifling consequence, which some of my brethren may wish to introduce, I beg that they will simply send them to the chair for my immediate approval. This course will, I believe, give the fullest scope for discussion, and at the same time have the effect of preserving order. The points which have been already submitted to me will come first in order for our consideration this day.

"In all general questions the whole body of the Clergy, Priests, and Deacons will have an equal voice; but in questions of doctrine, should any arise, the Priests alone will have a voice.

"To my venerable relative and brother I am much indebted for having given as many of the Clergy as had reached town on Tuesday an opportunity of an early inquiry, that so they might come the better prepared to state their views and feelings to-day.

"And now, Brethren, I am sure that I do not expect too much, when I express a hope, that much unanimity will prevail amongst us. When no fundamental question arises, the minority will, I trust, cheerfully acquiesce in the judgment of the majority. May all our efforts be directed to one end—and that end, the advancement of the Gospel of our Lord and Saviour Jesus Christ."

The first subject that occupied the attention of the meeting, and gave rise to long and serious discussion, was a Draft of a Constitution, &c. for a Church Society, intended to embrace the various objects of the different religious societies in operation both here and in the mother country, and to include all in one. The discussion, happily, was not without good fruits, and the following scheme was agreed upon, to be submitted for adoption at a general meeting of the

members of the Church, lay and clerical, to be held under the patronage of His Excellency the Governor, on the 7th of January next :—

"NAME.—This Society shall be called 'The Guiana Diocesan Church Society.'

"OBJECTS.—The objects of this Society are comprehended under the following classes :—

"1. The support of Missions to the Indian Tribes within the Colony, and the propagation of the Gospel among the Coolies, and other heathen immigrants.

"2. Assistance in the maintenance of Clergy in destitute districts.

"3. The building and enlarging or repairing of Churches and Chapels.

"4. The support of Schools and training of Schoolmasters.

"5. Assistance in the erection of School and Parsonage-Houses.

"6. The supply of Bibles, Prayer-Books, and Religious and Educational Works.

"7. The creation of a Fund for assisting aged and infirm Clergymen, and the Widows and Orphans of Clergy.

"CONSTITUTION.—The Society shall consist of all persons subscribing as hereafter specified (Rule 1) to the above-named objects, and shall be under the direction of his Excellency the Governor as Patron; the Lord Bishop of the Diocese, President; two or more Vice-Presidents, of whom the Archdeacon of Demerara shall be first; one or more Treasurers; one or more Secretaries; two Auditors of Accounts, (not members of the Executive Committee,) an Executive Committee, and Local Committees.

"MANAGEMENT.—I. *Anniversary Meeting*.—There shall be an Anniversary Meeting of the Society in Georgetown, (on the Thursday nearest to the sixth of January,) at which meeting a Report of the Society's Proceedings during the past year shall be read, and the new Officers and Committees elected.

"II. *Executive Committee*.—1. At the General Annual Meeting twenty-four Lay Members, being Life Members of the Society, or Subscribers of not less than \$5 per annum, shall be elected to form, with the officers of the Society, the Clergy of the Diocese, (being members,) and the two Lay Deputies from each Local District, the Executive Committee.

"2. The Executive Committee shall meet on the Tuesday and Wednesday before the General Anniversary Meeting in January, on the first Wednesdays in April and July, and on the second Wednesday in October. Their duty shall be to manage the general business of the Society, to provide all necessary contingent expenses, and to regulate the General and Local Book Depositories of the Society.

"3. At the meeting of the Committee on the Tuesday and Wednesday in January, the Reports of the different Committees shall be read, and such distribution of the Society's funds be made as shall be agreed upon. All grants must be made by a majority of the votes of the persons present, and should there be an equality, the president shall have a casting vote.

III. *Local Committees*.—1. The Members of the Society in each Parish or District shall constitute a Local Committee, under the presidency of the Clergyman of such Parish or District.

"2. The Local Committees shall meet in their respective Districts as often as it shall be deemed necessary, and their duty shall be to collect Subscriptions and Donations for the special and general objects of the Society, and to extend its influence and operation by every means in their power. To this end it will be desirable that the Committee should invite to their monthly meetings the general body of the parishioners, and enlist their sympathies and support by means of Missionary Lectures, and detailed Reports of their own and similar local branches.

which have induced me to call you together. I to these reasons.

"The synodal action of the Church I believe draw forth the energies of the whole body, in better insight into the working of our eccle how dependent we are upon each other unto the hand, I have no need of thee. I have no need of you,"—teaching entire cooperation of the whole body terests of our holy religion. An advantage which the Bishop pos responsibility, for that he mus dence which he cannot fail ported by his brethren.

"To all the Clergy a their opinions, and of which they may have terial duties.

"I am desirous calling the Clergy

cussed should b great importa or Chapels, and have an Offertory Collection on each but as ther general purposes of the Society. which sor Clergyman, Catechist, or Schoolmaster, assisted by the Society, will sim duly licensed by the Bishop of the Diocese. course The Society will circulate no books which are not in the Catalogue same of the Society for Promoting Christian Knowledge, except such as the Bishop bee of the approve.

d. "8. No general rule of the Society and no part of the constitution shall be repealed or altered without the sanction of the Bishop of the Diocese and the concurrence of two-thirds of the members present at a General Meeting."

The next subject submitted by his Lordship to the consideration of the Clergy was a circular letter from the Bishop of Oxford, desiring the approval and concurrence of the Colonial Clergy in respect to the Protest of the Bishop and Clergy of the Diocese of Oxford, adopted by them in Synod at the Cathedral City of Oxford, on the 22d of November, 1850, against the late usurpation of the Bishop of Rome; whereupon the Bishop (of Guiana) was requested to assure the Bishop of Oxford, in reply to his letter, of the earnest and unanimous opposition of the Clergy of this Diocese to the recent aggressions of the See of Rome.

The next and last subject discussed, was the appointment of a commission to compile a Book of Hymns for general use in the Churches and Chapels of this Diocese. This proposal, which had emanated from the Bishop himself, in his Charge the day before, was received with the most cordial and hearty satisfaction. It is to be hoped that no time will be lost in carrying into effect a proposal so wise and considerate. The meeting at once expressed its hearty concurrence in the scheme. The compilation ought not to be a large one,

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for the sake, and also in order to secure concentration ; a frequently used would be of essential service, and themselves on the memory ; whereas a large selection and would ultimately leave a very confused im-

proceedings of the recent visitation, we tements to a close without expressing the on this happy occasion and meeting. present ; good and useful projects weal, were the subjects of their yet more serious debates—each hope, strengthened in heart and y emulation, to outstrip his labour of love ; and from the zeal at conference, and reciprocated acts of man ever, by God's blessing, to hold the spirit, in the bond of peace, and in righteousness of  
Georgetown Royal Gazette.

## REPORT OF THE WEST INDIAN CHURCH ASSOCIATION,

FOR THE FURTHERANCE OF THE GOSPEL IN WESTERN AFRICA.

(From the Barbadian, Nov. 26, 1851.)

TO-DAY we present our readers with a copy of the Report which was read at the public meeting held at the Boys' Central School on Monday last, the 24th instant.

In this Report will be seen the origin and objects of the Association, distinctly and fully stated; for this reason it is valuable and interesting, and we doubt not while the reading of it will afford much gratifying information to all, it will stir up the friends of the Mission to redoubled efforts on behalf of the work taken in hand.

In submitting to the *West Indian Church Association for the furtherance of the Gospel in Western Africa*, and through the Association to the Church at large, their First Report, the *Mission Board* think it desirable, even at the risk of repeating statements already made public, to present a brief review of the origin of the Association, with a distinct declaration of its objects, before they proceed to notice the kind and degree of encouragement already, through the Divine blessing, extended to their efforts.

The debased and demoralized condition of Western Africa has long furnished matter of melancholy reflection to the Christian philanthropist, and called forth in England a variety of beneficent efforts for its amelioration. By many too it has been thought, as urged by the

Venerable Archdeacon Trew, in a letter<sup>1</sup> addressed to the Lord Bishop of London in the year 1843, that the work was one of peculiar interest to the inhabitants of these Colonies, calling loudly for the sympathy and cooperation of numbers amongst us on the ground of natural relationship, of others as a debt of justice, of all as a matter of Christian charity. It has been further supposed that from these Colonies might be obtained the fittest agency for the work, in the persons of those who were not only accustomed to a tropical sun, but were themselves of African descent, and more likely therefore to encounter, if not with impunity, yet with less danger, the risks of an African climate, to the European usually so fatal. Another circumstance seemed to suggest to these Colonies, and to Barbados in particular, the propriety if not the duty, of cooperating in the recovery of Western Africa, which was, their possession in Codrington College, of an institution expressly designed by its founder for the education of Missionaries, and dependent for its support on labour derived originally from Africa. To such a College, whatever might be its more immediate duties, it has long been thought that to assist in providing Missionaries for Africa could not but be a becoming undertaking, if not an actual obligation.

Whilst the minds of some, if not of many, were occupied with thoughts like these, and looking out earnestly for opportunities of carrying them into effect, it pleased Divine Providence in various ways to give to such desires a fresh impulse, and to direct them into a more definite channel. Early in 1847 a change in Codrington College placed at its head its present Principal, who from the first evinced a peculiar interest in Africa, with a strong sense of its claims upon the College. In the following year Barbados received for its Governor, in the person of Sir William Colebrooke, an individual to whom Africa had been for a long period, and still continued to be, an object of especial concern. Throughout the whole community, too, from one cause or another, a lively feeling had been excited respecting Africa. From the legislative bodies an urgent petition was addressed to Her Majesty the Queen, against the continuance of the slave trade, that worst instrument of Africa's misery, and greatest obstacle to her improvement. Similar petitions from the island generally were addressed both to Her Majesty and also to the Lords and Commons. At the same time many were looking to colonization from the West Indies as a means of benefiting at once both Africa and themselves; whilst others for a time, and amongst them the Bishop of the Diocese, were disposed to cooperate in a scheme of colonization, on the understanding that one of its main objects was to be the maintenance of a Christian Mission in Africa in connexion with the West Indian Church: a design which it was found eventually impracticable to realize.

At this juncture, the publication by the Principal of Codrington College of extracts from a Parliamentary Report, which his Excellency Sir William Colebrooke had placed in his hands, respecting the benefits diffused among the natives of Africa, through means of the

<sup>1</sup> Entitled, "Africa wasted by Britain, and restored by Native agency."

government Schools on the Gold Coast, served to show that there was an encouraging opening there for Christian instruction; whilst the accounts given by Mr. Duncan and Commander Forbes, R. N., justified a similar hope respecting the kingdom of Dahomey; and it was in consequence agreed to bring the question publicly forward through the medium of the *Barbados Church Society*.

Accordingly, a meeting of that Society was convened by the Bishop on the 15th November, 1850; at which resolutions were passed to the effect, "that a Mission to Western Africa would be a work peculiarly suitable to the Church in the West Indies, where the population consists so largely of persons deriving their origin from that country,"—that the time for such an enterprize had arrived; and that it would especially become Barbados to be forward in this great and good work;—inviting at the same time the cooperation of the whole West Indian Church: and a Provisional Committee, consisting of five Clergymen and five Laymen, together with the Bishop, was appointed to draw up regulations for the purpose of carrying out such resolutions.

Subsequently, a circular communication was received from the Secretary of the *Society for the Propagation of the Gospel*, commending to the Church in the Colonies the celebration of the Society's third Jubilee year. In reply, the Bishop took occasion to say, that he should recommend to the Clergy and other members of the Church throughout the Diocese, that the most appropriate celebration of the Jubilee by them would be to commence, if practicable, within the year, or at least to take measures for commencing, the proposed Mission to Western Africa. In accordance with their views, at the Barbados Church Society's annual meeting on the 16th of June, 1851, (which by a singular coincidence happened to be the Jubilee-day of the *Society for the Propagation of the Gospel*), it was determined to make the African Mission, not a mere branch of the Church Society's operations, but the object of a distinct Society to be called, in the hope of that general cooperation already contemplated, *The West Indian Church Association for the furtherance of the Gospel in Western Africa, in connexion with the Society for the Propagation of the Gospel in Foreign Parts, as Trustees of Codrington College*.

Such has been the *origin* of the Association.

Its great *object* is stated in its title—"The furtherance of the Gospel in Western Africa." But this object might be carried out in various ways; and it therefore becomes necessary to explain in what way particularly the Mission Board propose to prosecute it; whether merely by providing funds or labourers in aid of measures already in operation elsewhere, such as those of the Church Missionary Society at Sierra Leone and Abbeskouta, or those of the United States Church in Liberia, or by the establishment of a distinct Mission direct from hence. It is almost needless to add (it being now well known) that the latter course is the one contemplated,—that of a distinct Mission from the West Indian Church to Western Africa;—distinct, but not of necessity separate from, much less opposed to, the Missionary operations already alluded to. A holy rivalry, indeed,

there may exist between the different missions, but combined, it is to be hoped, with the fullest sympathy and goodwill, and, as far as circumstances may admit, with Christian communion and mutual encouragement, if not actual cooperation. To avoid any approach to collision, it is proposed, if God be pleased to permit and prosper the undertaking, to direct the West Indian Mission to parts of Africa unoccupied by the older Missions of the Church either in England or in America, if not utterly strangers to any efforts of Christian instruction, such as the kingdoms of Dahomey and Ashantee, with the coasts which skirt them; on one of which, the Gold Coast, the Society for the Propagation of the Gospel had formerly a Mission for more than seventy years, *i.e.* from (1750 to 1826,) which even recently<sup>1</sup> they have contemplated reviving, and which it is hoped they may be induced and enabled to re-establish, perhaps in actual connexion with the efforts of this Association.

With respect to the *Church Missionary Society*, in order to remove any possible suspicion of an intended intrusion from hence on their labours, the Mission Board think it desirable to state that, when in England in January last, the Principal of Codrington College was requested to communicate with the Society, and to explain to them the nature and objects of the Mission contemplated from hence; and that, in consequence, the following resolution was passed by the Society's Committee of Correspondence on the 7th January, 1851:

"That this Committee are rejoiced at the intelligence now communicated of direct attempts to evangelise Africa, originating in the united Christian efforts of the white and coloured population in the West Indies; and that the new Association be assured of the cordial sympathy of this Committee, and their prayers for the Divine blessing on the undertaking, and their willingness to furnish any information which they may possess for the furtherance of the design, and especially copies of all translations into the African languages, or information connected therewith."

To the American *Board of Missions*, or to the Bishop of Cape Palmas, in Liberia, no communication of the kind has as yet been made; but this will be done at the earliest favourable opportunity.

What then is proposed from hence is an *additional* Mission to Western Africa, in which Churchmen here should not for a moment oppose, but with humble zeal endeavour to emulate the efforts of English Churchmen at Sierra Leone, or of American Churchmen in Liberia, and to extend to nations unvisited by them the blessings of that Gospel, which they have been labouring to diffuse in their respective fields of Missionary enterprise.

Whilst proposing such a work as this to the West Indian Church, the Mission Board are particularly anxious to guard against any over-sanguine expectations of immediate and imposing success. The missionary work is in any case one to be undertaken only in a spirit of faith and patience prepared for trials and disappointments, and

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<sup>1</sup> See Appendix.

depending, in humble submission, upon the will and power of Him whose kingdom it is they would extend, and Who alone has "the key" of the kingdom; who "openeth and no man shutteth;" who "shutteth and no man openeth;" and who will, if he sees fit, "set an open door," so that "no man can shut it," even before those who "have but a little strength," if only they "keep His Word, and do not deny His name." (Rev. iii. 8.) Such was his own assurance to the Church in Philadelphia of old; such the language which the Spirit has recorded for the instruction of "the Churches" of all times and countries. Sudden and brilliant success is not what the Missionary or his supporters have to expect, but rather that the seed, which is to be reaped with joy, shall be sown in tears; sown perhaps in one generation, to be reaped in another. Such has been the general experience of the Church; such, in Africa, that of both the English and American Missions. It was long before they saw much fruit of their labours; but it is coming in at length. Their work at first was slow and unpromising; but they persevered, and are now rewarded.

The Missionary work thus proposed will consist, it is obvious, of two parts, first the actual Mission itself to be supported in Africa, and secondly, as subordinate, yet essential to this, the training of persons here of African birth or of African descent to supply the Mission. At the outset at least, and probably for some time, both the men and the means for their support will be required to be sent from hence. The time may come indeed when we may also have our Missionary College at Accra or Whydah, Abomey or Koomassie; but for the present we must depend, under God, mainly upon efforts made here, and such sympathy and aid from the other Colonies or from England as those efforts may attract.

For the furtherance of these measures, it cannot be expected that pecuniary means or offers of personal service should have been received to an adequate extent, in the short space of twelve months at most since this Mission was first proposed for public consideration, and of less than six months since the Association was regularly organized. It is, however, with great thankfulness to the Author of all good, that the Mission Board have to notice the degree of sympathy and support already extended to their proceedings both in these islands and in the Mother Country.

Of personal service some most encouraging offers have been made; several clergymen being prepared to embark in the undertaking, if only their necessary expenses could be provided for, and their place here properly supplied, whether during their temporary absence, or more permanently.

The Board have also the satisfaction of stating, that a beginning has been made in the training of persons of African descent for the work of the Mission. At a meeting of the Board on the 25th of July last, the Principal of Codrington College reported, that he had provided the requisite accommodation for seven Mission students at the College, with the approval of the College Council, at a comparatively small expense; that he was prepared to receive that number of students as soon as fit persons should present themselves; and that,



at a further moderate outlay, arrangements might be made for the admission of a much larger number.

Into this Mission-house, which is a distinct department of the College, there have been received two young men from St. Christopher's, recommended by the Ven. Archdeacon Brathwaite, who are favourably spoken of by the Principal.

There are also two African boys sent by his Excellency Sir William Colebrooke, and taken charge of by the Principal, who are at one of the schools connected with the College, on the Society's estates, preparatory to their training at the Mission-house.

And it is hoped that in the course of time there will be no want of candidates of a superior order, for admission into the training department; and that it may please the great Lord of the harvest to send forth in this way to the African fields, from among Africa's own sons or descendants, labourers, in whom both Africa and the West Indies may rejoice together.

The contributions in money already received in Barbados, *besides* what has been collected in England and elsewhere, amount to nine hundred dollars. The particulars will be given in the Treasurer's account; from which it will be seen that much interest in the work has already been manifested in the neighbouring colonies, especially in St. Vincent and Grenada, St. Christopher's and Montserrat. In British Guiana a similar feeling has been displayed: but the contributions from that colony will be remitted to the *Society in England for the Propagation of the Gospel*.

Of the sums received in England, a large proportion has been given expressly for the *preparatory work* of the Mission-house at Codrington College: towards which a further promise has been made of 100*l.* annually for five or six years. The amount here available to the actual expenses of the Mission itself, cannot be considered to exceed as yet 200*l.* sterling.

It is obvious that this sum is altogether inadequate to the support of a Mission in Africa, consisting, as it should consist, of at least two Clergymen, with two or more unordained teachers to assist them as Schoolmasters or Catechists. It is hoped, however, that when the designs of the Association shall have been more generally known and better understood through the publication of their Report, as well as through the sermons of the Clergy, and other exertions on their part and of the associates generally, the Board will ere long be enabled to provide for at least a *Mission of Inquiry*, consisting of two or more persons, who should proceed to Africa to ascertain and report what openings there may be for missionary enterprise in those parts to which the attention of the Board has been particularly directed, and especially in the kingdom of Dahomey.

For the better regulation of its proceedings, the Association at its first meeting, held on the 27th June last, agreed upon a series of rules; copies of which have already been circulated amongst the friends of the Mission and others, both in these colonies and in the Mother Country.

In soliciting general support on behalf of a foreign mission, the Mission Board are by no means unmindful of the domestic wants of

the West Indian Church ; they are on the contrary persuaded that in this sense as in others the inspired maxim holds good,—“There is that scattereth and yet increaseth ;” that religion by being diffused is invigorated ; that its life is fostered by action ; the Church of Christ being in its nature Missionary ; while the blessings of the kingdom are multiplied upon those who would honour their heavenly King by giving freely unto others of what they have so freely received themselves.

It may be necessary to state that the proposal of an African Mission from the Church in the West Indies has received the cordial approval of all the West Indian Bishops, as well as of his Grace the Archbishop of Canterbury, and other Bishops in England, together with that of the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*, with whom, as Trustees of Codrington College, the *Association* will be in direct connexion.

The lively interest taken in the proposed Mission by his Excellency Sir William Colebrooke has already been adverted to ; it is also gratifying to the Board to be able to add that their Excellencies Drummond Hay, Esq., Lieutenant Governor of Saint Christopher's, and Ker Baillie Hamilton, Esq., Acting Governor of Barbados, have consented to become Associates and Vice Patrons of the Mission ; and most encouraging is it to record the favour with which her Majesty's Government have been pleased to regard the undertaking, as expressed in the following despatch from the Right Honourable the Secretary of State to His Excellency the Governor of Barbados :—

“Downing Street, 24th February, 1851.

“Sir,—I have received your despatch No. 73, of the 29th November, accompanied by the copy of a letter from the Bishop of Barbados, requesting the support of her Majesty's government on behalf of a Church Mission from the West Indies to Western Africa, together with a series of resolutions adopted at a meeting of the Barbados Church Society on the subject.

“I have to acquaint you in answer, that her Majesty's government will be anxious to give whatever countenance and protection can be afforded to the proposed Mission, but that it is not in their power to give any direct aid to it.

“I have, &c. &c.

“(Signed)

“GREY.”

Whilst deeply thankful for these marks of approbation and favour, as well as for the private suffrages which they have received, the Mission Board are fully aware that no human help will of itself avail, without the favour and blessing of Him, who is at once the head of the Church, and the King of kings. Most earnestly, therefore, would they solicit, not only the contributions and active cooperation of their friends, but also their prayers ; that the great Lord of all would be graciously pleased to grant to the Association wisdom, and faith, and patience for their work ; with holy zeal and harmony in the prosecution of it, and that success which His Spirit alone can give by enlightening

the mind and opening the heart of the benighted and deluded African, to a knowledge and love of those things which belong to his peace, both temporal and eternal.

## APPENDIX.

*The Gold Coast Mission of the Society for the Propagation of the Gospel.*

The Society sent a Missionary to Cape Coast Castle as early as 1750. The first Missionary continued in the Society's list till 1756. An interval of ten years then elapsed, in which it was vacant; during which period, however, the Society were educating two native Africans for the Missionary work; one of whom was ordained and sent out as a Missionary to Cape Coast Castle in 1766; and continued in the Society's list of Missionaries down to 1816. Three other Missionaries appear to have succeeded him at different intervals, and the Gold Coast remained on the Society's list of Missions till 1826.

The Society's "Quarterly paper" for April 1841, concluded with the following announcement:—"The Society being induced by favourable circumstances to re-establish its Mission on the Western Coast of Africa, would be glad to receive applications from Clergymen willing to proceed to Cape Coast Castle, where there is an English fort, whither the two princes of Ashantee are about to return. An engagement might be made for a period of three years. The expense of passage and outfit would be defrayed, and a stipend of 300*l.* a-year allowed."

The Report for 1843 has the following passage at page 27.

"In one way or other almost every country in the world may be said to have some claim upon the Christian benevolence of the Society. Not only is it pledged to provide, to the utmost of its means, for the spiritual wants of our vast colonial possessions, it is called also to send the glad tidings of salvation to the 100,000,000 of our heathen fellow subjects in Hindoostan, to the Buddhists of Ceylon, the Caffres of the Cape of Good Hope, and the Negroes of the WESTERN COAST OF AFRICA.

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#### CONSTITUTION OF THE CHURCH IN SOUTH AUSTRALIA.

On September 2d, 1851, the Bishop of Adelaide addressed a letter to the lay members of the *South Australian Church Society*, requesting them to appoint five of their number a committee, to consider "the best means of developing the resources of the Church in this Diocese for the support of its ministers, and the best mode of enlisting the sympathies of the great body of the lay members of the Church in furtherance of that object," and suggesting a convention for that object.

The principal part of their Report, which was subsequently adopted by the *South Australian Church Society*, is contained in the following pages:—

In the present position of our Church in this Diocese, not established by law, and the aid of government withdrawn, your Committee are of opinion that a more perfect development of its organization is requisite, to meet the emergency. In the measures to be proposed, however, your Committee desire to keep steadfastly in view, the subordinate relation of our Church to the United Church of England and Ireland, and to conform to its principles and institutions as closely as the circumstances of an infant colony will permit.

Your Committee therefore propose for consideration the following draft of a Constitution for the Church in this Diocese :—to consist of the Bishop, Synod of Clergy, and Convention of Laity; together forming a General Diocesan Assembly.

*Appointment of Bishops.*—1. It is not thought expedient to propose any alteration in the manner in which the royal prerogative is at present exercised in the appointment of Bishops.

*Synod of Clergy.*—2. The Synod of Clergy shall consist of every duly licensed officiating Minister, Presbyters alone having the right of voting.

*Convention of Laity.*—3. The Convention shall consist of lay delegates (being communicants) for all the congregations in the diocese; to be elected by the seat-renters in the following proportions, viz. :—for a congregation under 150 souls, one delegate; above 150 and under 300, two delegates; and above 300, three delegates. Those delegates shall represent their respective congregations in the Diocesan Assembly.

*Diocesan Assembly.*—4. This Assembly is constituted when the Convention and Synod meet together, and are presided over by the Bishop.

5. No rule shall be binding on the members of the Church of the Diocese at large, which shall not have received the concurrent assent of the Bishop, the Synod, and the Convention; and which shall not have been passed in the Diocesan Assembly.

6. It shall be lawful for the Synod and Convention to deliberate apart, or in conference (by mutual agreement) with each other, or with the Bishop.

7. The assent, or dissent of the Synod, and Convention, shall be determined by the majority of votes in each Order respectively. Each Order to vote by itself, either openly, or by ballot, as shall be decided on each occasion.

8. The Diocesan Assembly shall meet annually in the month of January, and services shall be held, and sermons preached daily during its session. At its opening a pastoral letter from the Bishop shall be read, containing a report of the general state of the Church in the Diocese—the progress of religion and education, and of the means of public worship. The Clergy shall also deliver written reports to the Bishop, detailing the duties performed by them during the year; the state of their parishes; number of communicants; their pastoral visitations; the state of the Sunday and Day Schools; and the efforts made by themselves and congregations for the advancement of Christ's kingdom. Extraordinary Meetings may be convened by the Bishop,

when he sees fit; or upon a requisition by seven of the Clergy, who have been at least five years in Priest's Orders; or of ten Delegates.

9. The Clergy being under the obligation implied in their subscription to the Thirty-nine Articles, as well as the three Articles of the 36th Canon, it is not competent for the Diocesan Assembly to make alterations in those formularies; or in the method of interpretation laid down in the declaration prefixed to the Thirty-nine Articles; or in the Book of Common Prayer of the United Church of England and Ireland; or finally, in the authorized version of the Holy Scriptures. With these exceptions, the Diocesan Assembly may deliberate and decide by a majority of votes, taken as specified in Rule 7, on all matters affecting the interests of the Church in this Diocese.

*Committees.*—10. The Diocesan Assembly shall have power to appoint such Committees for such purposes, either financial or otherwise; and to act for such time as it shall deem expedient. Your Committee recommends that Financial Committees should consist of the Bishop and of two of the Clergy; one to be chosen by the Dean and Chapter, the other by the remaining Clergy, and of five Laymen.

*Ecclesiastical Censures and Punishments.*—11. The Clergy will be subject to the spiritual jurisdiction of the Bishop, whose power of admonishing and censuring them, as occasion may require, can be exercised by him, as hath heretofore been done in England; but it is recommended that the Bishop should be assisted by five Clergymen in Priest's Orders; two of whom should be the Dean of the Cathedral Church and the Archdeacon; and the other three nominated by the Bishop from the Synod at the annual meeting of the Diocesan Assembly; and that they together should form a Court, to be called the Consistorial Court: or Court of First Instance. This Court may in the first instance take cognisance of all charges against Ministers of misconduct, ecclesiastical or moral. Such offences as appear to require a heavier punishment than censure, are to be inquired into in a Court to be called the Court of Delegates. The members of such last mentioned Court shall be annually appointed by ballot by the members of the Diocesan Assembly at its yearly meeting, and shall consist of five clerical and five lay members, five of whom shall be a quorum. The Bishop, or in his absence his Chancellor, if there be one; or if there be no Chancellor, then some person to be deputed by the Bishop, acting as President, and in case of equality of votes, but in such case only, having a vote.

12. All charges of alleged misconduct, which in the opinion of the Consistory or Court of First Instance may probably require to be punished with deprivation, or suspension of the enjoyment of temporalities, are to be sent to this Court, where the accused is to be tried according to such rules and forms of proceeding as the Court shall make in that behalf. If the Court shall pronounce its opinion to be wholly or in part against the accused, the Bishop shall, with the assent of the Court, award such punishment as shall be deemed fit; which punishment, if there shall be no appeal from the decision of the Court of Delegates, or if being such, the decision shall be affirmed, shall be carried into execution.

13. To give effect to the judgment of the Court of Delegates it will be proper that a clause should be inserted in every trust deed, for determining the tenure of any Minister of the Church, chapel, house lands, or advantages whereof he may be deprived by or by means of the sentence of the Court of Delegates.

*Declaration by Minister.*—I, A. B. do hereby solemnly engage to submit myself to the decision of the Court of Delegates or Diocesan Assembly, and to give up possession of the temporalities of the church or district which I may hold, if sentenced to suspension or deprivation by the Court of Delegates, or Diocesan Assembly in case of appeal.

*Appeals.*—14. Ministers may appeal from the sentence of the Consistorial Court to the Bishop in Synod ; or to the Superior Ecclesiastical Courts ; and from the sentence of the Court of Delegates to the Diocesan Assembly. The sentence of the Court of Delegates shall be final, unless an appeal be made according to rules in that behalf to be made.

15. Provided the objects described in the four preceding clauses can be accomplished, your Committee does not think it desirable that our Church should seek for any legislation, either local or imperial, relating to its affairs.

*Patronage.*—16. The first appointment of a Minister to a Church shall be vested in the principal contributors to its erection, in accordance with rules to be framed by the Diocesan Assembly. On the occurrence of subsequent vacancies, however, each vestry or trustees, churchwardens, and committee of seatholders shall have power to elect the Minister of their Church ; transmitting the usual form of nomination to the Bishop.

*Of Churches or Parishes.*—17. The affairs of each Church shall be managed by a select vestry, composed of the minister (who shall preside when present,) trustees, wardens, and (in proportion to the number of the congregation) from two to ten "sidesmen," or assistant wardens. And your Committee would recommend that corporate powers should be sought for the trustees and wardens of each Church to hold lands in perpetuity for the benefit thereof, subject to the control of the vestry.

*Sidesmen.*—18. The duty of collecting the subscriptions for the "Pastoral Aid Fund," and other general funds of the Church, will devolve on the sidesmen, to be handed over to the wardens of their respective Churches, and transmitted by them to the Finance Committee of the General Assembly.

*General and Parochial Registers.*—19. Accurate registers, after an approved form, shall be kept in each vestry, of all adult members of our Church residing within the parish, or district ; from which a register of the Diocesan Assembly shall be compiled, and corrected periodically. The object is, to bring all its members into closer communion with the Church, by means of Pastoral visitation, and to extend Church accommodation and the means of education as population increases.

*Finance.*—20. Your Committee now proceed to the consideration

of the question of finance. They recommend the establishment of three separate and distinct funds, namely,—a “Pastoral Aid Fund,” an “Endowment Fund,” and an “Educational Fund.” These funds should be placed under the control, and subject to the regulation, of the Diocesan Assembly, and administered by its Finance Committee.

*Pastoral Aid Fund.*—21. This fund should be established by means of quarterly subscriptions of 3*s.* per quarter, or 12*s.* per annum from every adult member of our Church who may be willing to subscribe; and collected by the sidesmen of each parish or district in their respective localities.

22. Annual sermons should be preached in all Churches in aid of this fund.

23. The object of this fund is to afford aid to ministers whose income from all professional sources, may not reach the *minimum* sum of 150*l.* per annum; their primary source of income being from pew-rents and surplice fees. Claims on this fund will not be admitted, however, as a matter of right, from any minister whose Church or district is capable of providing him with a suitable income; it being more particularly intended to aid ministers having small churches and in poor districts, as the state of the fund may permit; due consideration being had for such Ministers as have families. It is also proposed that aid should be granted from this fund towards the support of Missionaries to itinerate in remote districts.

24. It is expected that, in the more wealthy and populous parishes, besides the necessary subscriptions to the general funds of the Church, the congregations will provide incomes for their Ministers on a liberal scale, without looking for extraneous aid.

25. Aid should not be granted from this fund to Ministers of Churches, the trust deeds of which are unsatisfactory to the Finance Committee.

*Endowment and Building Fund.*—26. This fund will be established by means of annual subscriptions and donations of money, or land, and is intended to aid local efforts in the purchase of glebe lands, the erection of parsonage houses, and building churches; on the conditions to be prescribed by the Diocesan Assembly.

*Educational Fund.*—27. Your Committee recommend the establishment of a fund in aid of salaries to schoolmasters and schoolmistresses, building schoolrooms, and to promote education generally; under conditions to be determined by the Diocesan Assembly.

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#### ABORIGINES OF WESTERN AUSTRALIA.

THE following particulars respecting some of the superstitions of the Aborigines of Western Australia were collected in the Colony, in the months of March, April, and May, 1851, from the best available sources:—

Albany, King George's Sound, 20th July, 1851.

The Aborigines of Western Australia have no supreme being whom they recognise as God; but although they know not a *good* spirit, they

believe in a supreme *evil* spirit, and they tremble at his supposed power; yet they have no Demonolatry; they practise no rites or ceremonies in order to propitiate him, nor do they possess idols of any kind. This demon is imagined to be visible at times to certain amongst them called Boylyâ-men (*i.e.* holders of doctrine, or witchcraft, from the spirit), who are his agents over the several tribes. These Boylyâ-men may be said to unite the offices of doctors in medicine, and arbiters in all political matters; and they are men of great influence; but their office is not hereditary. It is supposed they have at their command the unseen though certain infliction of death, life being considered as continuing negatively, *i.e.* so long only as the effects of Boylyâ can be *evaded*. This accounts for the consideration paid them, the obedience yielded, and the fear entertained of their power. These are the men who declare the causes of death (there seems to exist no idea of death from natural causes), and point out the victims for murder in retaliation, and direct the execution of their own laws.

The manner of becoming a possessor of Boylyâ, or doctrine, and the way in which the demoniacal influence may be afterwards *lost*, are circumstances extremely difficult to explain and account for. The natives are a people of pregnant imagination, which is worked upon by means of tradition and mystery, preserved and maintained by the supernatural powers supposed to belong to their Boylyâ-men. But, notwithstanding the influence of these doctors, when recognised as such, and the respect paid to their office and dignity, the whole tribe carefully scrutinises any pretensions to the gift in question. As the Boylyâ itself is believed by all to be obtained from the devil (*Jilgi*), the true Boylyâ-man must first *himself* be convinced that the evil spirit has imparted a secret agency to him; the next thing is to convince his *tribe* of the fact. He is not *altogether* an impostor, though most decidedly a self-deceiver; nor is he *altogether* free from hypocrisy, when he finds it necessary to strengthen his credit with others. Imagination lies at the root of the whole system. *Ex. gr.*, A man fancies himself inspired, perhaps because he has killed some hostile native: he then, by force of his fancy, secludes himself in his hut, refuses food, and appears as if in a state of great mental agitation. His body, after a time, appears convulsed, his breast heaves with violence, and (in the individual case of which this is a description, by an eye-witness) blood oozes from the pores of the skin, from the effects of such excessive bodily and mental excitement. During this paroxysm, the incipient Boylyâ-man is supposed to have an interview with the demon; and so overpowering is the effect of this upon him, that he is unable to move while the vision lasts; and he considers himself *then* possessed with the Boylyâ. (Cases may differ in individuals, but the main features, as here related, correspond in almost all.) Now this possession must be *proved* to the satisfaction of the tribe, otherwise mere pretensions are disregarded. The knowledge that proof would be *required*, may have been a primary cause of the man fancying himself inspired. If he can prove his skill in any way (deceiving and being deceived), either by his imaginary healing art in cases of sick-



ness among his own tribe, or by the imaginary infliction of death, in opposition to the Boylyâ-man of another, he is then acknowledged. It is singular that, since the intercourse of natives with white men, a person in full possession of this delusive influence has been supposed to lose all power by the use of *tobacco* ! This is one notion they have taken up: thus much, however, is certain; the influence of Boylyâ *may* be lost by its original possessor by some means or other.

One way in which the Boylyâ-man displays his secret powers is by a magical mysterious curse, either pronounced upon another native, or else *imparted to a spear*, which on being merely pointed at a vital part of the person's body, is believed instantly to convey disease, and shortly afterwards to cause death.

The natives use astonishing agility in evading the spear hurled at them. Their spears are most deadly weapons, about eight feet long, cast with great precision from a sort of inflexible sling or throwing-board. A whole volley has been seen thrown from no great distance (which a bystander would think it impossible to escape from), and yet all have been evaded. If, however, any one is struck, it is attributed to the influence of Boylyâ, and all further efforts to escape unwounded are considered as unavailing. If the spear transfixes the body in a vital part, such an occurrence, of course, brings the hostile Boylyâ-man into greater celebrity.

Another extraordinary supposition of the natives is, that the *air* of a certain district may be made deadly by the power of an adverse and avenging Boylyâ-man. This was very recently exemplified in a striking manner on a swampy piece of land, called the Flats, near Perth. It was supposed the Boylyâ-men of York district beyond the Hills used such influence around the spot where one of their own natives was executed, that the natives of Perth District were seen running away in various directions to avoid the fatal effects of the surrounding air.

The pernicious influence of these deluded doctors is further seen in cases of sickness. If a native is *mendyh*, or ill, he consults his Boylyâ-man, who uses his best efforts to restore the patient to health; but when his savage remedies have not the desired effect, he attaches blame to the opposing influence of Boylyâ from some adverse tribe; and if the person dies, his death as much calls for atonement as if a spear had been used to accomplish the same purpose. The law of retaliation is then placed in the hands of the Boylyâ-man for its due execution. He watches for a favourable opportunity, often for a long period; but the law of blood for blood *must* be carried out at some time or other. The Boylyâ-man points out the person most fit to avenge the death: always the nearest kinsman who is *able* to do so. He also selects the tribe upon which the retaliation is to be inflicted; favouring the attempt by pronouncing a curse upon it, and not unfrequently he himself takes an active part in the combat. If death ensues (which on one side or other is pretty certain), the praise belongs to the controlling Boylyâ-man, the reverse being attributed to the less powerful Boylyâ of the defeated party.

The mystery of Boylyá, communicated from the devil to the doctors, the natives generally do not pretend to understand. The doctors are careful to keep it up (on the principle, we may suppose, that no man makes a voluntary disclosure of the secrets of his profession) as the means of retaining the respect and confidence which their office inspires, as well as the fear resulting from their invisible but acknowledged power.

The above particulars have been collected from Colonists of long experience, thoroughly acquainted with the native language and customs.

It is surprising that this root of superstition—the belief in Boylyá, or the doctrine and influence of an evil spirit—has not been seen to be the cause of those numerous murders *inter se*, for which the Local Government, sanctioned by that at Home, has thought it expedient to inflict upon the guilty savage the extreme penalty of our laws. This severity may, indeed, *check*, for a time, within the settled districts, this baneful superstition; but nothing short of training native children in civilized habits, and the belief and practice of Christianity, will, with the blessing of God, ever *eradicate* it.

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#### BORNEO.

WE gladly avail ourselves of permission, which we have received, to publish the following portions of a letter, recently addressed to Sir James Brooke, by his nephew, Captain Brooke.

Sarawak, Dec. 16th, 1851.

MY DEAR RAJAH,—I returned about a week ago from Sakarran, after staying a week at the Fort with Mr. Brereton, and doing my best to assist him in settling the Dyak Becharas. The fertile cause of mischief is the war between the Bugos and Sakarrans. Small parties of Sakarrans, in Sampan, had been, before our arrival, constantly passing the Fort, and on one or two occasions had been fired into. Mr. Brereton and I had been keeping watch alternate nights, but had not been effectually able to keep them from slipping by on dark nights. These head-takers generally land some distance above the Fort, and marching through the Batang Lupar lands, attack the first Bugos they come to; the consequence of this is, as the Bugos are quite unable to get at the real aggressors, they fall on the Batang Lupars for revenge, whose paths the enemy have made use of. Mr. Brereton's chief object in calling me to his assistance, was to meet these three tribes, and, if possible, to get them to make peace. On hearing of my coming, the Sakarrans immediately took fright, and began to run up the river, and desert their farms near the Fort. My boats were magnified from two to two hundred, and we were to attack them, and destroy them. Alarmed for the success of his plans, Mr. Brereton came to a resolution that answered admirably; he called together the people, (Malays,) told them the state of the case, and said, "Now

the only way to restore confidence, is for me to send Mr. Lee, and for you to send under his protection the whole of your women, and put them into the hands of the Sakarrans." They agreed; and the day before my arrival, Mr. Brereton, and thirty fair ladies, ascended the river in a boat, decorated with flags, pulled up the whole of one tide, and landed at the house of a chief, explained their object was to remain with him till the Tuan Besar returned. The Dyaks immediately entered into the spirit of the thing, and the old chief swore that they should take his head before they touched his guests, showing a spark of chivalry even among Sakarran Dyaks. Confidence was quite restored, and Mr. Brereton, followed by several chiefs, including Gassin, returned to the Fort. The following day, the Dyaks came down in numbers, including the Batang Lupars, Lemanaks, and others, but no Bugos. On the day before I left, all the preliminaries having been settled, we met the chiefs, in a place erected for the purpose opposite the Fort. There was an immense number of Dyaks, many chiefs, of Sakarran Gassin, Gilie Lingi, of Lemanak, and of Batang Lumar, including one of their bravest and most influential, Ampullin by name. I opened the Bechara, by telling them how great was our love for the Dyaks; that so far from wanting to attack, we had come to hear and settle their disputes; that the Rajah had sent Mr. Brereton to hold the government; that they saw how he worked day and night for them; that if they placed confidence in him, all would be well; at the Fort they would get their tobacco, their iron, their salt, cheaper than they ever got it before, and that all the Rajah insisted on was, that they should not pass the Fort to head-hunt, &c. &c. &c.; and then asked each chief, in succession, whether he would truly follow the Government, and promise neither to head-hunt himself, or allow his followers to do so. They all promised, and I quite believe in earnest. Then Gassin spoke, and told the Dyaks in few words, that if they would not follow the Government, he would attack. Then Mr. Brereton explained to them that as they were afraid to come down, he would tangong them, and they must look upon him as a Bugo in the Bechara. It was finally settled that peace was concluded with the Bugos, on Mr. Brereton guaranteeing them so many joos. The Batang Lupars then spoke, and said, that if the Sakarrans again passed through their country to attack the Bugos, they should kill them. I cannot say how far this Bechara will be binding on the Dyaks, but Ain, who knows them well, thinks it will be as effectual as if both parties had been present; and all the Malays were delighted at the turn affairs had taken. Mr. Brereton is playing a bold game to get the Sakarrans, Lemanaks, and Batang Lupars, under his rule, and he deserves every success; for he slaves like a horse, and is gaining great influence over the Dyaks. He is particularly well adapted to deal with Dyaks; all I fear is a want of funds to carry out his objects, and this will be a pity, for if he can really get that country *in hand*, he will be the means of opening up a glorious trade, and smoothing the path for the Missionary of civilization and religion. The Batang Lupars are a particularly numerous and well-disposed tribe. Maksin, who is living amongst

them, told me they were divided into three tribes, one of which alone counted 270 long houses; the others were as numerous.

I forgot to mention that, while at Ling, I demanded of the Balowsy the three Batang Lupar captives, and after a great deal of demurring, they promised to send them up at once to the Fort; that will conclude the Batang Lupar and Balow Bechara. The Batang Lupar captive I made Baudar Kassim deliver up, was returned to her relations. They say the delight of the parents and the transports of the child were beyond all description; she was like one returned from the dead, they said; and for three days they did nothing but laugh, and cry, and laugh again, quite beside themselves with joy.

### Reviews and Notices.

*A Sermon, preached at Bath, on the occasion of the Third Jubilee of the Society for the Propagation of the Gospel.* By C. WORDSWORTH, D.D. &c. London: Rivingtons. 1852.

*A Jubilee Sermon, preached at Ely,* by the Rev. LORD ARTHUR HERVEY, M.A. &c. London: Hatchards.

*A Jubilee Sermon, preached at Alton,* by the Rev. HENRY SULLIVAN, M.A. &c. London: Rivingtons. 1852.

THE above are a sample of the innumerable sermons which the Third Jubilee of the *Society for the Propagation of the Gospel* has elicited from the pens of writers, known and unknown, in all parts of the world, "from the Ganges to Lake Huron, from New Zealand to Labrador." If the Society takes the trouble to bind up a volume of those which have been published, such a collection will be interesting and valuable in the year 1901, should it please God to permit the celebration of a fourth Jubilee.

The one at the head of this list does no dishonour to the reputation of *Theophilus Anglicanus*, who treats of the claims of the Society, as the Church's handmaiden, an honourable attendant upon the Spouse of Christ, in a more genial spirit than is usually observable in these discourses. The Americans, altogether, excel us in this respect; tracing out the minutest details of the Society's history, they manifest an affectionate interest in its welfare, which seems hardly to be felt here in England, or at least not in the same degree; or if felt, is not manifested.

"These jubilees, succeeding one another at stated intervals in a regular series, are to us like Telegraphic Beacons, which mark the space traversed by the glorious light of the Gospel in its course from one end of heaven to the other . . . A century and a half ago, when this Society was first founded, there existed only four Clergymen of our Communion in the vast continent of NORTH AMERICA. And at that

time there was not there a single Bishop. It would seem as if Divine Providence had committed that vast territory to the charge of England, upon trust . . . What a glorious opportunity did she *then* enjoy! one almost without a parallel in the history of a Christian nation. If England had then been alive to the value of her national privileges, and the sacredness of her spiritual duties; if she had realized her position not only as sovereign of the seas, but also, by reason of her secular and spiritual privileges, as the apostle and evangelist among the nations, then indeed her name would be blessed upon earth and glorious for ever in heaven.

"Then countless generations, which, alas! have now sunk into the grave in the darkness of Heathenism, would have received, through her instrumentality, the Word and Sacraments of Christ. But alas! she was not faithful to her trust. She did not gain the crown which Christ held within his reach. Half a century passed away. The Society uttered warnings, prayers, remonstrances; but in vain. The venerable prelates of the Church . . . represented to the civil government that a Colonial Church without a *Colonial Episcopate* is a contradiction in terms. By not conceding Episcopacy to her Colonies, England was refusing Confirmation to her children; she was withholding consecration from Churches; she was denying ordination in the Colonies to candidates for the ministry. Instead of propagating the Gospel, she was laying her own Colonies under almost a Papal interdict." (*Wordsworth*, pp. 7—9) "England has aggrandized the Papacy by not extending the Episcopate." (*Ib.* p. 17.)

And then, in continuation of this painful subject, Dr. Wordsworth adds, in language the force of which *ought* to command universal attention at this day:—

"I do not venture to affirm that the *loss* of our American Colonies is due to our national dereliction of duty with regard to the spiritual claims of those colonies, and to God's malediction upon us for that national sin . . . but however this may be, we feel bound to affirm, that the history of the American Church reads a solemn warning to all. That Church reminds us, even by its prosperity, what *we* might have done, and what we *omitted* to do. It calls upon us to repent and to be wiser for the future; it constrains us to weep over that infatuated and treacherous policy, by which spiritual privileges have been and still are denied to British Colonies; and privileges already granted by pious sovereigns of England are miserably marred and mutilated. It compels us to shed penitential tears over the recent expulsion of the Church from her own schools and seminaries of sound learning and religious education in some of our Colonies; and to deplore the betrayal of those schools and seminaries into the hands of a self-sufficient sciolism, or of an infidel philosophy. It warns us that we must look *there* for a main cause of the gradual decomposition and silent crumbling away of the colonial empire of Great Britain. It teaches us that unless we fortify the *things which remain which are ready to die* . . . by strengthening the Episcopate, by increasing their

numbers, by fostering their schools and colleges, we may have ere long to deplore the infliction of more fatal blows on the integrity of our colonial empire than the forfeiture of America ; and that England may ere long present to the astonished world the melancholy spectacle exhibited by the empire of Rome, when its national religion decayed, and the national pulse beat feebly, and its national heart fainted, and the extremities were chilled, or paralysed, and the body politic tottered and staggered as if on the eve of dissolution." (*Wordsworth*, pp. 12—14.)

And the solemnity of this warning, couched in language most eloquent, it is true, but adequate only to the magnitude of the perils which environ us, is heightened by one of those forcible remarks which occur so frequently in this sermon,—namely, that "the divorce of America from England was the signal of its espousal to Christ;" inasmuch as it was not until after America had declared her independence, and organised herself as a Republic, that she acquired that Apostolic organization of her Church, which the Monarchy of the mother country had, with infatuation and injustice equally unparalleled, denied to her repeated solicitations.

Dr. Wordsworth's observations upon the pretensions of the Church of Rome to *exclusive* Catholicity are worthy of a thoughtful consideration ; to separate them from the context is almost to injure them :—

"True Catholicity is a thing not merely of *space*, but it is also a thing of *time*; it is a thing not only of time *present*, but of time *past*. Therefore, if we profess the *Catholic Faith* pure and undefiled, if we have the true Canon of Holy Scripture in our hands, if we participate in the Holy Sacraments instituted by Christ and fully and freely administered, if we hold fast the Creeds of the Primitive Church Universal, then we are truly Catholic, for then we communicate with the countless generations that are *past*; . . . . we communicate with Saints, Martyrs, and Confessors; with Apostles and Evangelists; and with Jesus Christ himself. Of all Catholic things, Truth is the most Catholic. 'If ye abide in the Truth,' says St. John, 'ye have fellowship one with another.' If we hold fast the Truth, we communicate with Christ;"—[and then, in allusion to the teaching of *new* doctrines as necessary to salvation, Dr. Wordsworth continues]—"the same Scriptures which teach us that, in God's desire, the Church of Christ is catholic—that is, universal in time and place,—have warned us also that in consequence of the fraud and malice of the Tempter, and man's depravity, we who live in the latter days were to expect to see a *great falling away* from the Faith. *Some shall depart from the Faith*. . . . Therefore we say,—A church which is widely extended, as doubtless the Church of Rome is, and which also, while it retains much that is old and true, teaches *new* doctrines, unknown to the Apostles and to the Apostolic Churches of Christ, for many centuries, and which excommunicates all who will not receive those new doctrines (as

the Church of Rome does), realizes exactly—by her extent on the one side, and by her degeneracy on the other—the great Falling away from the Faith, which Scripture led us to expect. An appearance of catholicity of *space*, without true catholicity of *time*, resembles the great Falling away predicted in Scripture; and such, I fear, we must add, is the catholicity of the Church of Rome.”—Pp. 17—19.

But it is necessary to stop, or we shall transfer the whole of this worthy sermon to our pages: such it is; worthy of the Society whose claims it advocates with affectionate warmth; worthy of the subject; worthy of the author.

The second sermon on our list also deserves a better fate than that speedy oblivion to which single sermons are usually consigned; it is well considered, thoughtful, and even learned; written by one, apparently, thoroughly versed in the earlier history of his own Church. The view which Lord Arthur Hervey takes of Missionary matters is very cheering; and he has struck out for himself quite an original line of illustration:

“When we make so much of the slow progress of Christianity in India now, have we forgotten that upwards of six centuries elapsed from the first preaching of Christ in Britain, till the general establishment of Christianity in the Anglo-Saxon kingdoms?”

We can truly express a belief that this Sermon will be attractive to a large class of our readers. Of Mr. Sullivan's little need be said. It is a hasty and popular discourse on Isaiah xi. 9; and no limitations of any kind are assigned to the text in question. Perhaps the writer has not read Note II. at the end of Dr. Grant's Bampton Lectures.

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Dr. Spencer Thomson's *Dictionary of Domestic Medicine*, (Groombridge & Sons,) being Part I. of a *New Medical Dictionary for the People*, as far as it goes, is a work of some promise; if the remaining numbers turn out to be as good as that before us, the work when complete will be incomparably the best book on Domestic Medicine ever published; at least in so far as we are competent to express an opinion.

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From America we have received many excellent Church periodicals. *The Church Review*, (Newhaven, Connecticut,) contains a great deal of valuable matter; the last number, especially, a most able and interesting article on the *American Episcopate before the Revolution; a Continuation of the reprint of Humphrey's History of the Propagation Society, &c.* Much the same may be said of the Baltimore *True Catholic*. Bishop Doane's *Second Baccalaureate Address*, although perhaps singular for the originality of its style, is strikingly beautiful.

## Colonial, Foreign, and Home News.

## SUMMARY.

AN important meeting of Clergy and Laity took place at George Town, Demerara, in the diocese of BRITISH GUIANA, on Wednesday, January 7th, the Governor, His Excellency Henry Barkly, in the Chair, supported on either side by the Bishop and Archdeacon, when the draft of a constitution of a Diocesan Church Society was unanimously adopted, and various officers appointed in accordance with its provisions. The newspapers of the colony speak favourably of the proceedings of the day, "Seldom have we witnessed so much real earnestness, or such unanimity of feeling. Most important results will follow. It was not an assemblage of one section of the Church, nor for the organization of a religious society to be managed wholly by the Clergy, or to be under the extreme control of lay members of the Church; but in order to provide for the full development of the Church's energy through an union of the two orders, lay and clerical. The Bishop of TORONTO has just addressed a letter (which will be found below) to the members of the Church Union of that Diocese, sanctioning certain resolutions which they had passed, expressive of cordial sympathy with the Society formed at home for the Revival of Convocation in England; his Lordship takes occasion to insist upon the absolute necessity of permission being granted by the Imperial Government, for the Colonial Church to assemble in synod; inasmuch as now, at the present moment, colonial dioceses, which will soon, from their magnitude, become particular churches, "have no legitimate and independent channel to express their views; and hence the smallest hostile sect is able to prevail with impunity against the efforts of their *individual* members."

The Bishop of MADRAS has addressed a pastoral letter to the members of the Church in his diocese, in which he appointed the 4th of January last as the day for the celebration of the Jubilee of the Propagation Society. He warmly advocates the claims of that Society to the affection of the Indian Church, for the reasons that, in Madras alone, it supports the Missionaries, "of a truly Evangelical and high character," 150 catechists, and 135 schoolmasters, in addition to other good works. His Lordship has recently confirmed 1835 persons in connexion with this Society alone. The Bishop of NEW ZEALAND has also written to the secretary of the venerable Society "from the bosom of the wide sea," acknowledging the receipt of the Society's Jubilee letter; he has with him on board the *Border Maid* fifteen youths from seven different islands, and speaking seven different languages, going with the two Bishops to St. John's College, Auckland, for instruction to qualify them, in due time, to become teachers to their own countrymen. An unhappy controversy has sprung up in TASMANIA. A few of the Clergy have thought fit to



remonstrate with their diocesan upon the subject of the minutes of the Australasian Synod, among other matters. A large public meeting backs the Clergy, and a lengthy newspaper controversy follows the meeting. Without at present prejudging, or expressing an opinion upon, the merits of the questions at issue, the tone adopted by all the remonstrants is not otherwise than painful, and is rare in the discussion of Church matters, as recent experience testifies, in any of our Colonies; that of the Bishop, on the other hand, is calm, dispassionate, and argumentative. Dr. Wordsworth's *Theophilus Anglicanus* is described by the remonstrants as a book of most pernicious tendency, and as "sanctioning, or inculcating, the most dangerous errors and corrupt practices of the Church of Rome." From the *New York Churchman*, we learn that the Rev. Dr. Creighton, Provisional Bishop-elect of the Diocese of New York, has finally resolved not to accept the office to which he has been designated. "The landing of the Pilgrim Fathers," says the *Banner of the Cross*, "was celebrated this year by a ball!" What a spectacle for the ghosts of the Framers of the Blue Laws to gaze at!

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TORONTO.—(*Revival of Convocation in England.*)—*Important Letter from the Bishop to the Members of the Church-Union.*—From the *Toronto Weekly Patriot* of Jan. 14th.—At the recent meeting of the Committee of the Church-Union of this Diocese, the proceedings of the Society for the Revival of Convocation in England were brought under its notice, and in consequence of that Society having addressed all the Colonial Bishops upon the subject, with a view to ascertain the feelings of the Colonial Dioceses, a deputation was appointed to confer with the Lord Bishop of this Diocese, and obtain his opinions thereon; and in reply to the Resolutions of the Church-Union, his Lordship has addressed the following most important letter to its members, with a copy of which we have been favoured:—

"To the Church-Union of the Diocese of Toronto.

"GENTLEMEN,—I thank you for the copy of your proceedings, and most heartily do I concur in the Resolution you have adopted expressing your cordial sympathy with the society formed for the Revival of Convocation in England.

"I have also much satisfaction in believing with you, that the object sought to be obtained is one of the most important to the successful progress and continued well-being of the Church, and that it merits the vigorous cooperation of all her members in every quarter of the world.

"In regard to the expression of my views and opinions, which you are pleased to request on this momentous subject, I need only say that they are already well known from the steps taken in this Diocese at my instance in May last.

"It reflects no small honour on our Church in Upper Canada, that the Conference of her Clergy and Laity held on the first and second of that month, was the first of the kind ever convened in the Colonies, or perhaps in England, and the unanimity which prevailed in its deliberations is the best guarantee of its successful working in future, should the right of holding legal synods of the Clergy and Laity with sufficient powers be acknowledged and allowed.

"I have been long convinced that such synods are absolutely necessary in the Colonies, and more especially in this great Diocese where the Clergy

and laity are becoming so numerous, a conviction founded on a longer experience than any other Colonial Bishop possesses.

"Never can the Colonial Church be extended and sustained with efficiency while synods are withheld. Every one must see that the Church in this province has outgrown her infancy, and requires to present herself in action as a determined and united body, and thus to protect herself from the daily aggressions of the many bitter enemies with which she is environed.

"While she has no legitimate channel to express and carry out her views, she is in a great degree helpless, and the smallest hostile sect is able to prevail with impunity against the resistance of her individual members, however disinterested, resolute, and manly.

"But the happy results which have flowed from one single conference are little less than miraculous, and have already given a new and better aspect to our affairs. Look at the unity of purpose and boldness of spirit which it has already engendered among our people—at the knowledge of strength which it has imparted, and which has been so nobly carried out by the Church Union, (short as its life has yet been,) and tell me whether we are not warranted in believing that were the Church to meet annually in synod, she would not only be able to defend her own just rights, but feel herself, with God's blessing, in a position to arrest the torrent of socialism and infidelity, which has made so frightful progress among our secularly-educated population during the last four years, as to threaten us with total anarchy, and the destruction of everything valuable in this splendid country.

"Nor would the Church feel herself alone in a conflict so holy. The truly sincere of all Christian denominations would take their stand by her side, and Canada might still be saved.

"Though far advanced in life, I yet trust that I shall not only see Diocesan Synods regularly assembled, and in prosperous operation, but also convocations of the Bishops with their Clergy and laity by delegation, under a Provincial Metropolitan, to settle from time to time such questions of a general nature as may arise, affecting the welfare of the Colonial Church in the British North American Provinces; and why should not the British North American Provinces possess a privilege which is enjoyed by much younger and weaker branches of the same Church in India and Australia?

"I remain, Gentlemen, with much respect,

"Your Friend and Servant,

"JOHN TORONTO.

"Toronto, 27th Dec. 1851."

*Trinity College, Toronto.*—We have received an account of the proceedings of a meeting of "the Students of the Diocesan Theological College, Cobourg." This institution has been removed, and is now known as "Trinity College, Toronto." Under the immediate supervision of the energetic Bishop of Toronto, we doubt not that this College will become a more efficient instrument in advancing the interests of this portion of the Colonial Church.—*Banner of the Cross.*

NOVA SCOTIA.—*Letter from Archdeacon Willis to the Clergy of his Archdeaconry.*—(*Halifax Church Times.*)—Reverend and Dear Brethren,—I have received the following letter from his Grace the Archbishop of Canterbury:

"Addington, Nov. 19th, 1851.

"REV. SIR,—In the course of the last winter I addressed a letter to you, respecting an endowment for the See of Nova Scotia, and I stated that the

*Society for the Propagation of the Gospel* would wait the result of an appeal to the Diocese, before applying any of their own funds toward that desirable object.

"To this letter I received from you a favourable reply, giving reason to hope that exertions toward procuring that endowment would be made, and successfully made, in the Diocese.

"Allow me, therefore, to inquire what has been done in Nova Scotia, for this purpose, and with what result, as it has become necessary that the income of the See shall be made in some degree proportionate to the requirements of the station.

"I remain, Rev. Sir, your faithful servant,

"J. B. CANTUAR.

The receipt of the above letter, in which his Grace alludes to his circular, dated Dec. 1st, 1850, addressed to the Clergy of this Diocese, has induced me again to direct your attention to the subject of an endowment for the See of Nova Scotia, and to request those who have not already sent me an account of the success of their efforts toward that object, to forward it as soon as possible, that I may be enabled to give his Grace the information required.

I remain, Rev. and dear Brethren, your affectionate and faithful Brother,  
ROBERT WILLIS, Archdeacon.

*Ordination.*—His Lordship the Bishop of Nova Scotia held an Ordination on Sunday last, at St. Paul's, when the Rev. R. Stamer was ordained to the Priesthood. The Rev. R. H. Bullock, A.B.; Rev. W. Stuart; Rev. Jas. Ritchie, M.A.; Rev. J. Ambrose; Rev. Robert Roach, of King's College, Windsor; and the Rev. T. D. Ruddle, of Trinity College, Dublin, were then admitted to the Holy Order of Deacon.

We understand that the above reverend gentlemen are to be stationed as follows:—Rev. R. Stamer, Wilmot; Rev. R. H. Bullock, to be Assistant Minister in Halifax; Rev. W. Stuart, to be Missionary at Barrington; Rev. Jas. Ritchie, to be assistant Minister at Cornwallis; Rev. Jas. Ambrose, to be Assistant Minister at Liverpool; Rev. T. D. Ruddle, to be Assistant Minister at St. Margaret's Bay; Rev. Robert Roach, to be Assistant Minister in Prince Edward's Island.

The Rev. A. Cleveland Coxe, says the *Calendar*, of Hartford, arrived at New York, in the *Baltic* on the 23d ultimo, after a passage of thirteen days, and reached his home in the noon train of Wednesday—just in season for the services of Christmas-eve and Christmas-day at St. John's. He has been absent nearly nine months, and has made the tour of England, Scotland and Ireland, and visited the principal countries of the continent of Europe. Our rev. brother has received a most cordial welcome back to his home and to his beloved flock. He is in fine health, and has profited largely every way by the recreation and opportunities of his tour.

**CRIME IN TEXAS.**—It is not long since we published statements to the effect that a great improvement in morals had taken place in Texas. We cannot doubt that this is the fact, notwithstanding the following statement. It must be remembered that society is in a formative state in this young member of our confederacy. But we hope that such a state of things as is described in these paragraphs will soon pass away.

The *Galveston Journal*, noticing the opening of the District Court there, Judge Buckley presiding, says:

"In the course of his charge, the judge observed that there was no

country inhabited by the Anglo Saxon race, in which there was so little regard to law and order as in this State; and that while her laws were superior to those of her sister States, she was overrun by a lawlessness which would suffuse with shame every highminded citizen.

"He continued, 'I am still a young man—and a much younger judge—but during the four years that I have been on the bench, there have been between fifty and sixty cases of murder before me; and if in each of the twelve Judicial Districts in the State there has been a like number, then there have been upwards of six hundred cases of murder in four years,—showing a state of things unequalled in any country; and out of these six hundred cases, not six of them had been found guilty by the jury before which they had been tried. It is not possible to suppose that in all these cases there was a deficiency in evidence, and the only conclusion to which I can arrive is that the juries must have forgotten or disregarded their oaths.'

He traced also the rise of mobs to the dereliction of duty by the same body,—showing that if the citizens of the State could not receive protection from the Courts of Justice, they must of necessity take the punishment of the guilty into their own hands,—and remarked, that if we would wipe off the stain now resting upon our adopted State, and make her like the States of our nativity, we should humanely, yet firmly and fearlessly, punish every violation of our statutes.—*From the Calendar of Hartford, Connecticut.*

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COLONIZATION.—A State Colonization Society has been formed in Alabama, for the purpose of aiding free coloured people to emigrate to Liberia.—*Ibid.*

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NASHOTAH MISSION.—*From the Calendar.* REV. AND DEAR SIR,—Below I send for publication a copy of a letter, recently received from the head of the Nashotah Mission, by one formerly a student there. May the appeal it contains stir up some at this season, to minister to the wants of an institution, so important to the Church in the west. D. P. S.

"Nashotah Mission, Delafield, Wis. Nov. 17th, 1851.

"MY DEAR FRIEND,—It has occurred to me, that a brief statement of the present prospects of Nashotah might not only be interesting to you, but perhaps, from your kind interest in the mission, useful to her welfare. I will write such things that you may take an interest in passing this sheet from hand to hand, among your acquaintance and our brethren in the Church of Christ.

"Nashotah has now nineteen students—all young men steadfastly purposed to enter the Holy Ministry. We have no boys, for all are over sixteen, and the larger number over twenty years of age. Of these nineteen, eleven are candidates for Holy Orders, who are in three distinct classes. The senior class, graduating next year, consists of four; the middle class, graduating in 1853, numbers three; the junior class, graduating in 1854, contains four members. All these are pursuing a regular and complete system of Theology, under Professor Adams. This fact will, of course, assure every one of its fidelity to the Church, its high character, and thorough practical usefulness. The remaining eight are in such classes as their varied progress towards candidateship will allow. How many of them will be prepared to form our next junior class, I cannot with certainty say. You will, however, be pleased to hear, that three are already, in a measure, secure to enter the next Nashotah year.

"Here, then, you have a brief statement of what Nashotah is. It is a theological school of the Church, planted here in this new country, and yielding the most valuable fruits. Year after year, some, and we trust, an increasing number, will go forth as missionaries into the great field. Already have sixteen candidates gone forth from this consecrated spot, to fill some of the most important posts in the North-west. Next Trinity Sunday will, doubtless, see this number increased to twenty. Suppose that only four are sent out annually, what a great accession even this small number soon becomes to the ranks of the Clergy. Nor, justly speaking, is this a small number. Four is surely a goodly number to go forth and build up the Church of Christ. Who can estimate the good done by four earnest-minded men?

"It must, I think, be apparent to every mind, that there is a great instrumentality for doing good—for building up the Church. Here is truly a mission planted in the very heart of a vast region, to be won from every error, to the truth as it is in our Holy Apostolic Church.

"How, you may ask, is this great work carried on? How are friends provided, by which so many young men are fed, clothed, instructed, and in all respects maintained for this great and glorious work? Solely by the alms and offerings of the Church. Faith that 'she will sustain us' is our only support. Amid the most trying wants, this upholds us, and bids us 'faint not.' Yet it requires courage to hold out amid the suffering actually upon us—for we are in great want. We will not conceal the fact, that while we are rendering the most essential service to the Church, we are doing it by privations, great, many and extreme.

"You are well aware how by the well-directed efforts of the missionary of the Church, Nashotah's self-denying founder, parishes are so abundant around us, that we cannot extend our labours over as wide a territory as formerly. Yet we are not by any means neglecting the population around us. Our chapel every Lord's Day morning receives a good congregation—and every Sunday afternoon a good congregation gathers in Oconomowoc. That village is growing rapidly. The corner-stone of the Church was laid there—the foundation begun, and the brick-wall at one end commenced—but the cold weather came suddenly and froze everything up. The wood-work, however, is going on, and in the spring, everything being ready, we hope to be better off than we should have been, if we had gone on this fall. Waterville and Hartland, I trust, are destined to have churches ere long.

"Let me commit these words to you, and pray that the Lord will open the heart of every reader, to give something, if it be but a mite, to Nashotah. Yours, affectionately,

"AZEL D. COLE."

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SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Jubilee Year*.—At the general meeting of the Society on Feb. 20th, after the election of officers, the following Resolution was unanimously agreed to:—

"Resolved, that the Society desires to acknowledge the cordiality with which the Bishops and Clergy of the American Church received and acted on the invitation of his Grace the Archbishop of Canterbury, to join with their brethren of the Mother-Church in celebrating the Society's third Jubilee; and that with a view to a fuller and more complete intercommunion between the distant portions of the Church, his Grace the President be requested to address a communication to the Bishops of the United States, inviting them to delegate two or more of their number to take part in the concluding services of the Society's third Jubilee year, which will end on June 15th, 1852."

THE  
COLONIAL CHURCH CHRONICLE

AND  
*Missionary Journal.*

APRIL, 1852.

THE FOUNDERS OF THE ENGLISH PROPAGANDA.  
BISHOP BEVERIDGE.

No. V.<sup>1</sup>

AMONG the names of original members and subscribers, not already enumerated, were those of Sir John Philips, Sir George Wheeler, Sir Edmund Turner, (founder of alms-houses at Wragby in Lincolnshire,) Mr., afterwards Sir Robert, Christopher, (founder, also, of alms-houses at Alford in the same county,) Sergeant Hook, and the Dowager Countess of Berkely, (Elizabeth Massingberd,) whose daughter, the lady Arabella, was the wife of Robert Nelson, and who twice sent by his hands a considerable contribution.

The honoured name of Bishop Beveridge does not occur among those who attended the earlier meetings of the Society. But it is evident, from other circumstances, that he was connected with its first proceedings. He was one of the promoters of the "Religious Societies" before mentioned, which led eventually to the foundation of this and the sister Society for Promoting Christian Knowledge. At his death, in 1708, he bequeathed by his will 100*l.* to its funds; and it appears that in 1702, when he was Archdeacon of St. Albans, he was in correspondence with Governor Morris, respecting its Missions in America, and the death and character of one of the first Missionaries, Mr. Gordon, was communicated to him.<sup>2</sup> He was a Bishop less than four years, having refused, at an earlier period of his life, to be consecrated into the place of Bishop Ken to the See of Bath and Wells, and his chief labours were in the production of his great work, the "*Pandectæ Canonum*," while Vicar of Ealing, from 1661 to 1672, and in the hard work of a London parish, as Rector of St. Peter's,

<sup>1</sup> Continued from p. 246.

<sup>2</sup> Hawkins's "*Missions of the Church of England*," p. 31.

Cornhill, from 1672 till he was at length made Bishop of St. Asaph in 1704, having in the meantime been also made Archdeacon of Colchester in 1681. It was after this appointment, and while he was still "living in that crowd of business," which such an office, with the care of a city parish entailed upon him, that he wrote the letter which we are enabled here to publish for the first time from his own MS. Although it has no reference to Missionary work, it is hoped that the discovery of so interesting a relic from the pen of such a man, will not be unacceptable in this place. It is unnecessary here to record the life of this primitive Bishop, but it may be mentioned that he was of a good family in Leicestershire, said to derive their name from the *ridge* of *Belvoir*. The advowson of the living of Barrow-upon-Sour, (his birthplace,) which he bequeathed to his College, having first endowed it for daily prayers, had been held by successive members of his family from the time of the Reformation; and it is singular that another branch of the same family, but with the name abbreviated to Be'ridge, have continued to hold, in successive generations, another living, Algarkirk in Lincolnshire, *from the same period even down to the present day.*

The Letter is dated March 27, 1685, and is as follows:—

SIR,—Before I return you a direct answ<sup>r</sup> to y<sup>e</sup> Quest<sup>n</sup> you propounded to me, I think it necessary to premise something concerning y<sup>e</sup> subject matter of it, The Bidding of Pray<sup>r</sup>; concerning w<sup>h</sup> we may observe, that although y<sup>e</sup> Primitive Church usually performed their Devotio<sup>n</sup> by way of Petition and Thanksgiving directed to God himself, yet sometime the Minist<sup>r</sup> exhorted y<sup>e</sup> People to pray for such or such Things or Persons. Of w<sup>h</sup> kind of Prayer we have a very antient Form in y<sup>e</sup> Apostolical Constit<sup>n</sup> themselves, a great part whereof seems to be nothing but a Collect<sup>n</sup> of y<sup>e</sup> Primitive Liturgies. For some of y<sup>e</sup> Pray<sup>r</sup> there extant, run after y<sup>e</sup> manner: *Δεηθωμεν*. Let us pray for y<sup>e</sup> Catholic and Apostolic Church. Let us pray for such or such a Bishop, &c. v. l. 8 c. 10. And y<sup>e</sup> Practice continued all along, both in y<sup>e</sup> Greek and Latin Churches. But of later days y<sup>e</sup> way of praying was reserved for y<sup>e</sup> Pulpit, y<sup>e</sup> minister at y<sup>e</sup> Beginning of his sermon exhorting y<sup>e</sup> People to pray for such and such Persons. As we find they did here in England before y<sup>e</sup> Reform<sup>n</sup> in K. Henry 7 time. The Form then us'd being still extant. This K. Henry 8 made excellent use of, requiring his Title as supreme Head or Govern<sup>r</sup> of y<sup>e</sup> Church to be inserted into it, w<sup>h</sup> being constantly repeated to y<sup>e</sup> people, contributed, I believe, very much to the suppressing That Pow<sup>r</sup> w<sup>h</sup> y<sup>e</sup> Pope pretended to among y<sup>m</sup>, and so to y<sup>e</sup> more peaceable carrying on y<sup>e</sup> Reform<sup>n</sup>. Hence his son, K. Edw. 6. enjoined y<sup>e</sup> same form of bidding of Pray<sup>r</sup> as he calls it. Queen Elizabeth in her injunction made some alterations in it as to y<sup>e</sup> matter but not to y<sup>e</sup> Form, calling it y<sup>e</sup> Form of Bidding of

Prayer to be generally used in this sort, Ye shall pray for Christ's Holy Catholic Church, &c. And this was constantly observ'd all her reign, for y<sup>e</sup> beginning of K. James's Reign, A.D. 1603, the Convocation brou't most of y<sup>e</sup> said Queen's injunctions into y<sup>e</sup> Canons then agreed upon and published. Particularly, y<sup>e</sup> 55 Canon is almost word for word y<sup>e</sup> Form y<sup>e</sup> she injoin'd for y<sup>e</sup> bidding of Pray<sup>r</sup>, only y<sup>e</sup> Title and Preface are something alter'd. For y<sup>e</sup> Title of y<sup>e</sup> Canon is, The Form of a Pray<sup>r</sup> to be us'd by Preachers before their Sermons; w<sup>ch</sup> must be understood in y<sup>e</sup> same sense with y<sup>e</sup> Form of bidding y<sup>e</sup> Pray<sup>r</sup> in y<sup>e</sup> Queen's Injunc<sup>ns</sup>. For y<sup>e</sup> Form is exactly y<sup>e</sup> same, and there was no other form us'd by Preachers before their sermons in those days but That. The Canon begins thus. Before all Sermons, Lectures, and Homilies, the Preach<sup>m</sup> and Ministers shall move y<sup>e</sup> People to join w<sup>th</sup> them in Prayer in this Form or to this Effect as briefly as conveniently may be. Ye shall pray, &c. From whence some have thou't that y<sup>e</sup> Canon allows us to use a Pray<sup>r</sup> before Sermon of o' own making, so that it be but in y<sup>e</sup> Form or to y<sup>e</sup> Effect. And therefore some turn'd the Canon into a Pray<sup>r</sup> and then believ'd they kept to y<sup>e</sup> intent of it. The first y<sup>e</sup> ever I heard of y<sup>e</sup> did it was Cartwright y<sup>e</sup> scismatic. After him others began to expatiate upon it, till at length they forgot y<sup>e</sup> Canon and made a Pray<sup>r</sup> of their own Head, to y<sup>e</sup> great dishon<sup>r</sup> of God and y<sup>e</sup> Disparagement both of y<sup>e</sup> Liturgy and discipline of o' Church.

But now that y<sup>e</sup> Canon never designed any Form of Pray<sup>r</sup> (except y<sup>e</sup> Lord's Pray<sup>r</sup> at y<sup>e</sup> end) but only y<sup>e</sup> Bidding of Pray<sup>r</sup>, there are many reasons that make it plain and undeniable. For first y<sup>e</sup> Act of Uniformity, Primo Elizabethæ, had expressly comanded y<sup>e</sup> no other Form or Order of open or public Pray<sup>r</sup> sh'd be us'd, but what was there prescrib'd: And therefore y<sup>e</sup> Convocat<sup>n</sup> cou'd not prescribe any oth<sup>r</sup> form to be publicly and constantly us'd in y<sup>e</sup> Church; neither do I see how any one can use any other Form, without incurring y<sup>e</sup> Penalty impos'd by y<sup>e</sup> Act, upon those that do so. Besides y<sup>e</sup> Canon doth not say That Ministers shall pray in y<sup>e</sup> Form or to y<sup>e</sup> Effect, but that they shall move y<sup>e</sup> people to pray with y<sup>m</sup> in y<sup>e</sup> Form, &c. So that it is not y<sup>e</sup> Pray<sup>r</sup>, but y<sup>e</sup> exhortation to y<sup>e</sup> People y<sup>e</sup> must be in y<sup>e</sup> Form or to y<sup>e</sup> Effect, *i.e.* as y<sup>e</sup> Latin Copy hath it, In hunc similem modum. Where I confess there is some Liberty given to vary y<sup>e</sup> words (as occasion may require) but not y<sup>e</sup> sense, much less y<sup>e</sup> Form of Bidding Pray<sup>r</sup> there prescrib'd, but we must still keep to that, otherwise what we say will neither be in y<sup>e</sup> Form, nor to y<sup>e</sup> Effect. Moreover, y<sup>e</sup> Form of words here prescrib'd, is not directed to God, but to y<sup>e</sup> People to whom y<sup>e</sup> Minister is directed to say Ye shall pray (or Pray ye) for Christ's Holy Catholic Church, &c,—which is that w<sup>ch</sup> we commonly call y<sup>e</sup> Bidding of Pray<sup>r</sup>, *i.e.*, The bidding or moving y<sup>e</sup> People to pray for such or such Things. And, indeed, the very Matter here prescrib'd argues as much. For who can imagine o' Church should enjoin her Ministers every Time they preach, to tell Almighty God that o' gracious Sovereign is King of England, Scotland, France, and Ireland, defend<sup>r</sup> of y<sup>e</sup> Faith, and Supreme Gov<sup>r</sup>, &c.



Nothing is more absurd and ridiculous than to heap up y<sup>e</sup> King's Titles thus in a Pray<sup>r</sup> to God, nor more necessary than to do it to y<sup>e</sup> people, to put them in mind That neith<sup>r</sup> y<sup>e</sup> Pope, nor any foreign Prince hath any Pow<sup>r</sup> over them, but that y<sup>e</sup> King is their Supreme Govern<sup>r</sup> in all causes, and so keep them stedfast in their Allegiance to him. To all w<sup>ch</sup> we might add the Practice of y<sup>e</sup> Catholic Church. For we never heard or read of any Church in y<sup>e</sup> world y<sup>e</sup> ever allowed, much less requir'd her Ministers to use any Form of Prayer to God in public, but what was publicly approv'd of by y<sup>e</sup> Govern<sup>r</sup> of y<sup>e</sup> same. And, therefore, to suppose y<sup>e</sup> o<sup>r</sup> Church, in this Canon, either requires or allows her Ministers to do it, is to suppose her not conformable to y<sup>e</sup> Catholic, in one of y<sup>e</sup> most essential things belonging to a true Church, even in y<sup>e</sup> Public Worship of God, w<sup>ch</sup> is a thing not to be so much as suppos'd of ours, w<sup>ch</sup> is certainly y<sup>e</sup> best and purest of any Church in y<sup>e</sup> world; but that she could not be, except she be conformable to y<sup>e</sup> Catholic in so material a point. But that no more was ever intended by y<sup>e</sup> Canon than y<sup>e</sup> Bidding of Pray<sup>r</sup>, is so plain to any one y<sup>e</sup> reads it without Prejudice, y<sup>e</sup> I need say no more to it. And therefore shall only observe further what I intimated before, That y<sup>e</sup> Church in y<sup>e</sup> Canon doth expressly require and comānd y<sup>e</sup> all Ministers, before their Sermons, shall move y<sup>e</sup> People to join w<sup>th</sup> them in Pray<sup>r</sup>, and therefore all Ministers y<sup>e</sup> do not move or exhort y<sup>e</sup> People to do so, they do not that w<sup>ch</sup> y<sup>e</sup> Canon requires, and so are guilty of Irregularity, and lyable to y<sup>e</sup> Censures of y<sup>e</sup> Church. From whence it follows, y<sup>e</sup> all Bishops, Archdeacons and their Officials y<sup>e</sup> injoin Ministers to move y<sup>e</sup> people to join w<sup>th</sup> y<sup>e</sup> in Pray<sup>r</sup>, do no more than what they are bound in duty and conscience to do. And all Ministers who refuse to obey such Injunctions, do not only break a known Law, but oppose y<sup>e</sup> Govern<sup>r</sup> of y<sup>e</sup> Church.

Now these things being premis'd, it is easy to give a positive answ<sup>r</sup> to y<sup>e</sup> Quest<sup>n</sup> propounded, w<sup>ch</sup> is this, whether A. B. who thinks an exhortatory Pray<sup>r</sup> only to be according to y<sup>e</sup> Canon, may suspend his obedience to y<sup>e</sup> official's Injunct<sup>n</sup> to use it, till y<sup>e</sup> case be legally decided, supposing y<sup>e</sup> y<sup>e</sup> official doth not allow of it. To y<sup>e</sup> I answ<sup>r</sup>, he ought not to suspend his Obedience, for that is due y<sup>e</sup> canon of the Church whether it be injoin'd by y<sup>e</sup> official or no. And tho' some may pretend to bring y<sup>e</sup> Injunct<sup>n</sup> of it to a legal Tryal, that doth not alter y<sup>e</sup> case, for y<sup>e</sup> obedience is still due to y<sup>e</sup> Canon from them y<sup>e</sup> pretend so, and much more from him y<sup>e</sup> thinks y<sup>e</sup> Injunct<sup>n</sup> to be according to y<sup>e</sup> Canon. Especially supposing y<sup>e</sup> y<sup>e</sup> official doth not allow of suspending his obedience, for then his Injunct<sup>n</sup> also ought to be obey'd. As for y<sup>e</sup> reasons w<sup>ch</sup> A. B. gives why he may suspend his obedience till that time, they may be easily answer'd. As first, you say y<sup>e</sup> Judgm<sup>t</sup> of oth<sup>r</sup> cannot but have some influence upon him. To that I answ<sup>r</sup>, That many I believe have been of a contrary judgment; in y<sup>e</sup> their practice hath been contrary; for it cannot be suppos'd that so many worthy men shou'd have given themselves the liberty of making a Pray<sup>r</sup> of their own, if they did not think it canonical. And I know y<sup>e</sup> y<sup>e</sup> example of many great men hath been urg'd in y<sup>e</sup> case:

but That weighs nothing at all w<sup>th</sup> me, nor ought it to do so w<sup>th</sup> him who is of a contrary opinion. And indeed by y<sup>e</sup> Topic there is scarce any irregularity but may be justified. But I am very apt to believe y<sup>t</sup> they who have hitherto indulg'd y<sup>e</sup> opinion and Practice, so far as to be broūt into example, have all along taken it for granted y<sup>t</sup> it is y<sup>e</sup> sense of y<sup>e</sup> Church, without duly considering y<sup>e</sup> meaning and force of y<sup>e</sup> Canons, w<sup>ch</sup> whosoever doth consider, and yet suspends his obedience to it, gives us too much cause to ascribe it, not to his judgm<sup>t</sup> about y<sup>e</sup> sense of y<sup>e</sup> Canon, but to some oth<sup>r</sup> Reasons best known to himself. And besides there are many and great examples on y<sup>e</sup> oth<sup>r</sup> side. In one of o<sup>r</sup> Universities they sometimes use a Pray<sup>r</sup> of their own making, in y<sup>e</sup> other never. Some of o<sup>r</sup> Bishops may perhaps do it, but y<sup>e</sup> much greater part keep to y<sup>e</sup> rule. The same may be said of y<sup>e</sup> Inferior Clergy, many whereof make as much conscience of their conformity to y<sup>e</sup> Church in y<sup>e</sup> as in any oth<sup>r</sup> Particul<sup>r</sup>. And if we must be govern'd by Example, they certainly y<sup>t</sup> keep y<sup>e</sup> law shou'd be follow'd rather than they who break it. But after all it is not example, but law, by w<sup>ch</sup> we shou'd govern ourselves; and if oth<sup>r</sup> people deviate from y<sup>e</sup> Canon, it is still their Duties and our's to keep close to it. Especially when it is injoin'd too by lawfull authority, for That takes off all y<sup>e</sup> Force y<sup>t</sup> can be pretended to from y<sup>e</sup> Example of oth<sup>r</sup> men; as likewise from y<sup>e</sup> oth<sup>r</sup> argum<sup>t</sup> wh<sup>ch</sup> is so commonly urg'd for y<sup>e</sup> contrary Practice, even its being coñiv'd at by y<sup>e</sup> Govern<sup>r</sup> of y<sup>e</sup> Church.

Secondly, you say y<sup>t</sup> y<sup>e</sup> sense of a Canon, and y<sup>e</sup> decision of y<sup>e</sup> Quest<sup>n</sup> doth seem to be y<sup>e</sup> co<sup>m</sup>on concern of all y<sup>e</sup> Clergy, and therefore you may suspend y<sup>e</sup> obedience till then. I ans<sup>w</sup> y<sup>t</sup> y<sup>e</sup> doth not follow at all. For the Canon is plain at least to him y<sup>t</sup> is satisfied about it. And they who make any Quest<sup>n</sup> of it may not care to have it ever decided: Must he therefore always suspend his obedience to y<sup>t</sup> w<sup>ch</sup> he believes to be his duty? by no means. At y<sup>e</sup> Rate no Law must be obey'd so long as any man is pleas'd to question the sense of it. Neither can y<sup>e</sup> decision of y<sup>e</sup> Quest<sup>n</sup> be look'd upon as the co<sup>m</sup>on concern of all y<sup>e</sup> Clergy. For a great many of them make no Quest<sup>n</sup> at all of it. And they y<sup>t</sup> do may as well question the decision of it. But for my own part I cou'd wish it was broūt to a legal Tryal, not doubting but y<sup>t</sup> it wou'd be decided according to y<sup>e</sup> plain sense of y<sup>e</sup> Canon, and not according to y<sup>e</sup> practical co<sup>m</sup>ent of some Particular Persons upon it.

Thirdly. You say that *Pendente Lite*, while the matter is 'under a legal contest, y<sup>e</sup> effects of y<sup>e</sup> Injunct<sup>n</sup> seem to be suspended: where if by y<sup>e</sup> effects of y<sup>e</sup> Injunct<sup>n</sup> you mean y<sup>e</sup> Penalty for y<sup>e</sup> non-observance of it, That, it is true, will be suspended till y<sup>e</sup> matter is decided: but however y<sup>e</sup> force of the Injunct<sup>n</sup> still remains, at least to those who do not contest it, so y<sup>t</sup> they be sure are obliged by it, as much while y<sup>e</sup> suit is depending as when it is ended.

Lastly.—You say, "It will cause disgusts and animosities both among the Clergy themselves, and also y<sup>e</sup> laity; and an irregular thing it is for some to go one way and other another; yea, shou'd all concur

to use the Exhortatory Prayer, y<sup>e</sup> newness of y<sup>e</sup> usage in y<sup>e</sup> place wou'd cause Heats I may say in great abundance." To all w<sup>ch</sup> I answ<sup>r</sup>. First, y<sup>e</sup> y<sup>e</sup> disgusts and animosities w<sup>ch</sup> may be caus'd by it, (if any be so) are not to be imputed to those who do their duty, but to those who do it not. And tho' it be an irregular thing for some to go one way and oth<sup>r</sup> anoth<sup>r</sup>, yet it doth not follow y<sup>e</sup> they who are in the right way, must leave that to go into the wrong, only to keep others company. And lastly, as to the Heats w<sup>ch</sup> y<sup>e</sup> newness of the usage, as you think, may cause among you, they, if certain, are not to be put into y<sup>e</sup> Balance against a known duty—and besides, I do not think y<sup>e</sup> you have so much ground to fear any Heats about it. Be sure you cañot have more than I had in y<sup>e</sup> great city: yet since I confin'd myself to the Exhortatory Pray<sup>r</sup> according to y<sup>e</sup> Canon, I never heard of any that were so much as disgusted at it, but all sober and devout Conformists are very well satisfi'd and pleas'd w<sup>th</sup> it. And whatsoever some may fancy, private men's taking upon them to mend or supply some defects in y<sup>e</sup> Pray<sup>r</sup> of y<sup>e</sup> Church by one of their own composing, hath caused more Heats among us than ever strict conformity to y<sup>e</sup> laws of o<sup>r</sup> Church can do. For nothing hath contributed more to y<sup>e</sup> contempt thrown upon our Liturgy than That hath. And it is too notorious, that ever since that irregular practice hath been suffer'd, o<sup>r</sup> Church hath sensibly lost ground never to be regain'd till That be laid aside, and this together w<sup>th</sup> y<sup>e</sup> rest of o<sup>r</sup> Canons and Rubrics be more religiously observ'd.

Thus, Sir, have I giv'n you my present Thoūts of y<sup>e</sup> Quest<sup>n</sup> w<sup>ch</sup> you propounded to me: if what I have written may conduce anything towards y<sup>e</sup> being satisfi'd about it, I shall be very glad, and thank God for it. You cañot but be sensible y<sup>e</sup> we live here in a crowd of Business, and therefore I hope y<sup>e</sup> you do not expect any full or elaborate, but will except of y<sup>e</sup> cursory and hasty answer,

from y<sup>e</sup> faithfull Friend and Serv<sup>t</sup>

WILL: BEVERIDGE.

London, March 27, 1685.

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#### THE COLONIAL CHURCH SOCIETY, AND ITS ADVOCATES.

OBJECTING altogether to the principles upon which the *Colonial Church and School Society* is founded, as being, in our judgment, subversive of the fundamental laws of Church order and Church government, we have of late more than once alluded to it in a spirit of fair and open controversy—such controversy as every Society in this country must be prepared to confront, ought to confront, and will survive, if its constitution has within it a germ of life and health: for controversy, rightly defined, is the activity of the human intellect seeking truth by comparison and counter-reasoning, or proving such as it has already received; and in this sense controversy is frequently beneficial.

Our present concern, however, is not with the *Colonial Church and School Society*, widely as we differ from its principles and its conduct. The advocacy by which it has recently been supported is infinitely more deplorable than either. To that we turn for a moment, with mingled sentiments of sadness, and shame, and indignation. Had the advocacy to which we refer consisted merely in the termagant vituperations of some clerical Thersites, or in the small oratory and ambitious but commonplace eloquence, warmed by the romance of Missions, which in general form the staple commodity of platform rhetoricians, it would not have been worth while, nor worth the cost of ink and paper, to notice it. But it is none of these. It is a grave, deliberate, solemnly asseverated charge of heresy—or worse, a nefarious plot to suppress Christianity—raised by the well-known Mr. Close, of Cheltenham, against the Colonial Churches and the Colonial Bishops, with the exception of those in the British dependency of Hindostan, and in the West Indian islands.

From the *Bristol Mirror* of Saturday, the 28th of February, 1852, it appears that the ninth annual meeting of the Bristol and Clifton Auxiliary, in connexion with the *Colonial Church and School Society*, was held on the previous Monday at the Victoria Rooms in the latter place; when the Reverend Francis Close, M.A. Perpetual Curate of St. Mary, Cheltenham, with another gentleman, attended as a deputation from the Parent Society. Mr. Francis Close seizes the opportunity—not to kindle in the hearts of his hearers a desire to co-operate with the *Colonial Church Society* in its endeavours to spread the Gospel in the Colonies; for such we presume to be the object which this Society has in view, but—to arraign the Colonial Church and its chief Pastors under the following indictment. We copy the newspaper report *verbatim* :—

“ He felt deeply concerned to say, what he was prepared to prove on oath before a Committee of the House of Commons, that from investigations he had made, and from facts that had come to his own knowledge, the Church of England in some of our Colonies—indeed, in all, with the exception of Hindostan [just as if Hindostan were a *Colony* !] and the West Indies—was being worked for the suppression of Gospel truth, and the extinction of vital religion.” And the reporter goes on to record that these awfully wicked words of the man of God were received with “*cheers*” by well-to-do Christian citizens of Bristol, and by devout valetudinarians of Clifton.

But this is not all. Having by these adjurations excited the utterly antichristian passions of his auditory, Mr. Francis Close proceeds to hound them on to a copartnery in his sin by a

reiteration of the charge: he said, "The Episcopate of the Colonies was being worked for the suppression of Gospel truth; and he would support the charge by one or two facts, which could not be denied."

It is to be hoped there are very few persons, at least outside the charmed circle of St. Mary, Cheltenham, prepared to accept Mr. Francis Close's statements as "facts." His Tasmanian "fact" is very satisfactorily, as well as very manfully, disposed of by the Rev. John Philip Gell, for nine years a resident Clergyman in Van Diemen's Land, and Chaplain to the maligned Bishop. The other "fact" is without name, date, or place, and therefore we defer the investigation of it until he produces these particulars in his evidence *on oath before a Committee of the House of Commons*. Before that Committee Mr. Francis Close has pledged himself, unless the reporter has misrepresented him, to prove on oath that the Church of England "was being worked"—(happy, graceful, dignified phrase!) in sixteen out of the twenty-four Colonial Dioceses "for the suppression of Gospel truth, and the extinction of vital religion."

Language such as this—uttered with an appearance of anxious sincerity, not by a headstrong impetuous youth, but by an elderly Clergyman in the heart of a great commercial city—language such as this cannot be excused as mere careless declamation, intended to convey only a general meaning. Mr. Francis Close, if not a powerful, or correct, is, at all events, an habituated speaker. He attends a meeting of a Society, whose practice it is to supersede Bishops by the substitution of "superintendents"<sup>1</sup> of its own appointment; and his facts he is prepared to prove *on oath*. What does all this, when fairly analysed, come to? Not less than this—that the Rev. Francis Close, M. A. Perpetual Curate of St. Mary, Cheltenham, being duly sworn upon the Holy Evangelists of God, saith as follows:—That George Augustus, Bishop of New Zealand, who has hitherto been esteemed a man not holding his life dear unto himself, so that he might lift up to heathens and idolaters the Cross of his

<sup>1</sup> For the benefit of those Clergy who are disposed to transfer their natural allegiance from the authority, which the Church, following Holy Scripture, has set over them, to the "Lords many," who are to govern them, in the name, and on the behalf of the Colonial Church and School Society, we copy Mr. Close's views of Church Government:—

"For himself he would say, he preferred the Colonial Church and School Society to the Propagation Society, because the latter, when it sent out Missionaries and Catechists to our Colonial possessions, contented itself with merely paying them their salaries, and leaving them entirely at the disposal of the Bishop of the diocese. That (Colonial) Society did the very reverse [no doubt of that]. It said, We find the men and money, and we have a perfect right to know where our agents go, where they settle, what they are doing, and to maintain a direct communication with them."

Saviour, and who has just been gathering, in a voyage of 4,000 miles, savage boys from the scattered islands of the Pacific, for the purposes of Christian instruction at Auckland, is nevertheless labouring for the suppression of Gospel truth; and he further saith, on oath, as aforesaid, that Charles, Bishop of Melbourne, who found three Clergymen in his diocese, and has in about four years planted twenty-four spiritual shepherds to feed the flock of Christ in that vast moral wilderness, is nevertheless doing his best for the extinction of vital godliness; that Robert, Bishop of Capetown, who spent nine months in visiting the wild tribes of Caffirs and Zoolus, and has quadrupled the number of his Missionary Clergy, since he took upon him the oversight of his diocese, is in league, offensive and defensive, with the great enemy of souls; that the Bishop of Newfoundland, the first to bring within the fold of Christ the Esquimaux, and the settlers on the coast of Labrador; that that devoted servant of his Master, David, Bishop of Rupert's Land, who is content to cut himself off from intercourse with civilized man, for the spiritual welfare of wandering Indian tribes; that the Bishop of Victoria in his Chinese College; the Bishop of Adelaide in his efforts to reclaim the Australian Aborigines; that these Bishops, and all their fellows in Canada and elsewhere, are, severally and collectively, engaged in a gigantic conspiracy, with design and settled purpose, to destroy the faith of Christ. This, and not less than this, is what Mr. Francis Close has undertaken to substantiate upon oath.

Is it to be endured that any man, however gifted, should be permitted to deal out denunciations and anathemas after this fashion? "Death and lives," saith the Hebrew sage, "are in hand of the tongue;"<sup>1</sup> and (adopting this bold imagery) we ask, Can the 'hand of the tongue' be levelled against the lives of Christian men, by a Christian man, with animosity more deadly than that with which Mr. Close has invested it? Long suffering indeed must the followers and flatterers of this fashionable preacher be, if, after this, they can listen to his enforcement of the obligations of truth, or hear without disgust his commendations of charity.

Now, when an ecclesiastical person of some notoriety, (credulous, it may be, of the covert insinuations of a disaffected or disappointed Colonial Clergyman) not with the overflowing love which adorns his sacred calling, but almost as if with the prepense cruelty of an energumen, steps out of his own proper sphere to indulge in these "railing accusations;" it is but natural to in-

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<sup>1</sup> Proverbs xviii. 21.—קֶחַךְ הַלִּשָּׁה בְּחַיִּים וּמָוֶת.

quire what peculiar qualifications such an one possesses thus to constitute himself the *Delator* of men, who in a high sense have done the work of evangelists, proving themselves to be ministers of God, not in word, but in deed? Have his Missionary labours ever extended beyond the well-carpeted drawing-rooms of a fashionable Watering Place? or his journeyings penetrated beyond the trim lawns of a Pump-room? Has he ever passed a night—"in defence of the Gospel"—with the earth for a pillow, and the firmament of God for a coverlet? But which of our Colonial Bishops, from Rupert's Land to Ceylon, has not often watched the rising and setting of the stars during the silent hours of the darkness, encountering "perils in the wilderness," without a friend to share, and so divide, the danger; only because the Pierced Hand has touched their hearts with the love of those for whom the Lord died? Has he ever encountered a storm more violent than those gentle airs roused by the rustling of silken gowns, and the approving becks and smiles of sentimental admirers? But which of our Colonial Bishops—which of them, even the least self-denying—has not traversed the ocean for many a weary league, in tempest and in calm, only that he might be counted worthy to suffer for the Kingdom of God? Let him whose closing words at Bristol were hailed with "loud cheers" by a thoughtless multitude—let him answer the questions, when next he begs for mercy—that mercy which even violated charity will desire for him. Surely, of all mankind, one nurtured in the lap of luxury is the last who is entitled to besmirch the labours, and the zeal, and the self-denial, and the FAITH of those who have had grace freely to forsake all and follow Christ! It remains to be seen whether the Bishops of the East and West Indies will be content to put up with this invidious and equivocal compliment at the cost, and to the dishonour, of their fellow-labourers in the vineyard. Only, if there be a fragment of truth, justice, honour, and human friendship remaining to this world of sin and sorrow, they who think this charge groundless, will of a truth discountenance it. There are other points noticeable in this speech of Mr. Close; but the refutation of them is so palpable and patent that for the present we forbear. To enunciate his sin is to condemn it. In a few weeks, as a condign punishment, the sin and its shame will be published, through our pages, in every Colonial diocese, and in every diocese of the United States. Then impartial judges will decide upon Mr. Close's veracity; and they will tell us no doubt that the poor Church of England had better far be attacked by manly and upright foes,—“the radical or the infidel, the socialist or the dissenter”—than by a “Son,” self-outlawed, who, if he can retain any rank at all in a Christian commonwealth, can

only be assigned a lot among those, who are somewhere described as unloving, or without natural affection.

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### Correspondence, Documents, &c.

#### JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

SIR,—On the approach of Easter I am anxious to call the attention of your numerous readers to a matter which has excited no inconsiderable amount of interest and sympathy among Churchmen in every part of the world ; I mean, the Jubilee Celebration of the *Society for the Propagation of the Gospel*. Already, I believe, the home collection—between forty and fifty thousand pounds—exceeds the calculations of those who were most forward in promoting the design. But even 50,000*l.* is but a poor measure of the wealth possessed by the members of our Church. It is hardly more than a fourth part of what was contributed by the Wesleyans on occasion of their Centenary Festival, a few years ago. But then every member of the Wesleyan body feels a personal interest and share in what concerns his connexion ; while many professing Churchmen think it no shame to be ignorant, or even to profess themselves indifferent, in respect to matters which touch the Church most nearly.

The Jubilee Fund will, I believe, be found to be made up principally of collections in churches, and at public meetings ; and yet it would seem that not more than a fourth part of the parishes have done anything at all. They surely, however, do not mean to allow themselves to be omitted from the record hereafter to be published of parishes and congregations which did what they could at this critical time in the Missionary department of the Church's work. I venture, therefore, to suggest to the Clergy, that the Sundays between Easter and Whitsuntide present very favourable opportunities for bringing the subject before the minds of the people. Even a small gathering from each congregation would add largely to the fund, and enable the Society to accomplish some great and necessary works for the benefit of the Colonial Church,—an additional Bishop—a Christian College in some heathen land, or the establishment of Missions in parts of the world where the Gospel has never been preached. It is announced that the American Bishops have been invited to send representatives of their body to take part in the concluding services of the Society. They have already, in their own dioceses, most cordially cooperated in our Great Christian Jubilee—and surely it is no mere secular or national vanity to hope that our offerings and sacrifices may appear to them to bear some proportion to the wealth of our country, and the spiritual privileges we enjoy. At present we can hardly dare to say that such is the case. In the lists



already printed there is a remarkable absence of any really noble gifts. Where are the names of our hereditary nobles and gentry? Have they who hold two-thirds of all our Church livings no feeling for their emigrant countrymen in lands where there is neither Church nor Minister? Have our wealthy merchants, and great mercantile companies no interest in the moral and religious well-being of our Colonies? What have the large and wealthy Anglo-Indian community done in this great cause?

If the policy of the Court of Directors requires them to take no part as a Government in the Christian instruction of their subjects, surely there can be no objection to *individuals* who have amassed fortunes in India, making some return to a people to whom they owe everything. Yet look at the list, and see, with one single and most noble exception, how little this debt has been acknowledged. I am satisfied that had a similar appeal, on a matter primarily concerning the honour and extension of their own Church, been made in America, the merchants and citizens of New York would have done more than has as yet been done by the merchants of London.

But there is time yet. The Jubilee year is not yet over. We have three important months in which to work; and if all will do what they can in their several stations—nobles, gentry, Clergy, tradesmen—such an amount may be raised as will make the year of Jubilee for ever memorable in the great and lasting benefits conferred upon the Colonial Church.

I am, yours faithfully,

S. P. G.

March 18, 1852.

#### PAROCHIAL MISSIONARY ASSOCIATIONS.

MR. EDITOR,—Having for some time past experienced the value of communications made through your monthly publication, I am anxious to communicate to you the result of the latest efforts that have been made in this parish, in aid of the *Society for the Propagation of the Gospel*. Some years since a Parochial Association was formed, and quarterly meetings have been regularly held in the School-room, at each of which details have been given of the proceedings of the Society in one of the four quarters of the globe, and extracts read from the Society's Report, and from the Journals of the Colonial Bishops. The Quarterly Papers are also circulated, and the district collectors give in the amount of their receipts for the quarter. By the aid also of an annual sermon much interest has been created and sustained; so that each year has been productive of a certain income. It was felt, however, that the interest might be greatly increased, and the income of the Association improved, if its objects were more generally made known, and every class of parishioners invited to enrol their names as members of the Association.

A statement was, therefore, issued of its design, and the accompanying paper, inviting each parishioner to become a member, was

sent to every house, both of rich and poor ; and the result has been, that a great many individuals to whom the Society was before unknown, or who were not aware of the nature of its operations, or the benefit it confers upon our colonies, have become members, and the income has been increased nearly one-half. Additional subscribers, to the amount of nearly £25, will this year be added to our list ; and many who never before felt an interest in the Society's proceedings, are induced to attend the quarterly meetings. I have enclosed the form of Circular, as it may be useful ; and feeling assured that if this plan were adopted in all our parishes, and especially in our town parishes, the result would be far beyond the expectations of the most sanguine.

What is wanted for the welfare and permanence of a Society, is to enlist the sympathies of *all classes*, both rich and poor, and induce them to contribute according to their means,—the poor child bringing his penny quarterly, and the poor man or woman a penny monthly, or weekly, as can be afforded ; while the tradesman may contribute his shilling or half-crown quarterly, and the rich man his larger offering. Every servant in a family may thus be induced to contribute a small sum, and all will thus become interested in the welfare of a Society which is providing their relations and friends in our colonies and foreign dependencies with the means of public worship and religious instruction. I cannot but feel that the present Jubilee is a most fitting occasion for making this effort ; and it was the Jubilee that suggested the thought in this parish, the result of which has been so successful. Commending it to your notice, and trusting it may prove of utility, I remain, your obedient Servant,

H. M. S.

P.S. I must not omit to add, that a Colonial Lending Library has just been established, consisting of various interesting Missionary publications, such as the "Church in the Colonies," the "Gospel Missionary," the "Colonial Church Chronicle," and any other work that may throw light upon Missionary labours.

Each collector circulates these publications throughout the district under his or her care, and receives them back again after a stated time, and passes them on to the other collectors, who in turn pursue the same plan,—the books having gone the round are returned to the Secretary.

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*Statement for a Parochial Missionary Association.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Attention is asked to the accompanying Statement respecting the Association formed in Bathwick parish in aid of the above Society, the object of which Society may be briefly stated to be, that of providing our colonists with the constitution and ministry of the Church of England, as well as of extending the same to heathen nations, wherever opportunity offers, within the colonies and dependencies of Great Britain.

It is from knowing the benefit arising to the Church from enlisting

her members generally in the cause of missionary labour, and from knowing the difficulty of obtaining the requisite sympathy and assistance to carry on the work, that the present method has been adopted of soliciting the prayers and alms of all members of the Church resident in this parish. As it is desirable to enrol as many as possible as contributors, one penny weekly will be gladly accepted, or one penny quarterly from the children of those who can afford no more.

To save as much trouble as possible to the contributors, the ladies who have hitherto collected for the Parochial Association have kindly offered to call at their residences, in order to receive any money, however small the sum named.

No collection is made at the quarterly meetings held in the School-room.

*(This half of the paper, for convenience, may be cut off, and returned as directed.)*

It is requested that persons disposed to contribute, or who are *already* contributors, will enter their names and addresses, stating the amount to be collected, either as a quarterly or annual subscription, or as a donation, if it is not to be continued periodically.

Name and Address.	Quarterly Subscription.	Annual Subscription.	Donation.	If intended for any special object of the Society, such object to be named.
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### MISSIONS IN MADRAS.—No. V.

*[Extracted from the Madras Quarterly Journal.]*

#### THE COLEBROOK MISSION.

*To the Reverend Secretary M. D. C. S. P. G. F. P.*

REVEREND AND DEAR SIR,—I have now the pleasure to forward to you a report of my Mission district, commencing from the period to which I have brought down the narrative of its rise and progress, in June last year. The discouragements as well as encouragements I have met with have been stated as fully and as plainly as need be, and I feel thankful for this opportunity of acknowledging my obligations to our Committee for the sympathy as well as support I have met with from them under my trials and difficulties, and of further making known my wants.

Praying that the Lord will direct and prosper the consultations of our Committee to the advancement of His glory and the good of His Church, I have the honour to remain, Reverend and dear Sir, your obedient Servant,

C. S. KOHLHOFF.

Erungalore, 1st Aug. 1851.

P.S.—I have also the pleasure to forward a report of the Eastern division of my Mission district, from Mr. Catechist Scott, which I feel assured will be read with interest.

*Report of the Coleroon Mission from June 1850, to June 1851.*

IN continuing the history of the Coleroon Mission from the period to which it was brought down in the narrative, published in the first Number of the *Madras Quarterly Missionary Journal*, I desire to render my humble thanks to the Lord for any good that, by His blessing, has been effected, while I take to myself the shame and blame of whatever has been done amiss.

The wants of this Mission, and consequently the disadvantages under which it has been worked, continue as represented in my former report. A commencement has, however, been made at Alambacam (15 miles east of Erungalore) of a new station, and though the work is, at present, stopped for want of funds, I am thankful at the prospect it affords of the eventual subdivision of this district, whereby its widely scattered congregations will be brought under more immediate pastoral superintendence, and of the appointment of a fellow-labourer to share the work with me.

It affords me great pleasure to state that the church, which had been upwards of five years under construction at this Mission station, was opened for Divine Service on the 10th July, 1850, by all the Missionaries of the *Society for the Propagation of the Gospel* in this Province, (except two, who were unavoidably prevented from attending,) each of whom took a part in the Service. We were favoured on this occasion, also, by a visit from one of the American Missionaries, and as it was the period of the half-yearly examination of our Native Assistants, these, and others who came from places far and near to witness the proceedings of the day, united in the service, which was one of deep interest. I will not enlarge on this subject here, as I hope shortly to furnish the Committee with a statement of particulars relating to the erection of this church, in order that it may be laid before the public, and especially before those who have kindly aided in this work.

The duties of the Mission, both at the Station where the usual Sunday and week-day services have been held, and the Schools attended to, as well as in the villages which I have periodically visited, have been performed by me, I am thankful to state, with very little interruption, either from sickness or any other cause, during the twelvemonth under review, and I desire to render my gratitude to the Lord for the encouragement vouchsafed to me in the discharge of the same, as well as for the lessons He has taught me of watchfulness, patience, and humble reliance upon Him alone, without whom all our labours must be vain.

Amidst the ignorance which, it must be confessed, prevails amongst the greater part of our people, it has afforded me pleasure to observe instances of individuals seeking to know the truth as it is in Jesus, and inquiring after the knowledge which maketh wise unto salvation; and I sincerely trust the instruction which it is my endeavour to see regularly imparted to the adult members of our congregations, as well

as to the children, is tending to produce a growing improvement in the knowledge of the Gospel among our Christian people.

The Visitation of my Mission, held by the Lord Bishop of the Diocese, on the 4th March, 1851, has, I trust, been attended with special benefit to the people committed to my charge. I was on this occasion enabled to present for confirmation 157 Candidates, all of whom, except two, were natives. These and several others who were prevented by sickness and other causes from being present on this occasion, as well as those who were found to be, on examination, not sufficiently prepared, and were therefore kept back, were during many months previous under catechetical training, and had also been instructed by me on the nature, obligations, and privileges of the Christian covenant, to a full participation of which they were about to be admitted.

I feel thankful to record the tokens of the Divine blessings vouchsafed to my humble endeavours to extend the saving knowledge of Christ among the Heathen and Romanists, as well as to build up in our most holy faith those who have been gathered into the fold of Christ's sheep. Since I wrote my last report, one congregation, consisting of thirteen souls, has been received from Romanism, and four Heathens, in two villages to the north, have placed themselves under Christian instruction, and continue to give me hope of the sincerity of their renunciation of Heathenism, and of their desire to embrace the truth. I have also had an application from a few heathen, in a village about 35 miles to the west of Erungalore, for Christian instruction, but owing to their distance from my station I have been unable to satisfy myself as to the sincerity of their motives, and as to the feasibility, under the existing circumstances of my Mission, of extending our operations with advantage in a new direction.

With reference to the individual whom I noticed in particular in my last report, viz. the Headman, or Moonsiff<sup>1</sup> of Pullambady, I am thankful to be able to say that he continues steadfast in his Christian profession, though he is thereby still exposed to many trials, under which the grace of God sustains him. It was his anxious desire to renew his baptismal covenant, but, to his great sorrow, a severe illness prevented him from coming to the station to be confirmed at the late Visitation. The trials he has had to endure since his conversion have indeed been very great, and it is really astonishing to see how he bears them. His wife, who once consented to join him, seeing the troubles to which he has been exposed, and fearing to lose the goodwill of her relatives, now holds back: but none of these things move him, and I earnestly trust and pray that the Lord, by whose powerful influence he has been turned from idols to serve Him, and who *alone*

<sup>1</sup> I take this opportunity to correct a mistake which I find has somehow got into our Society's Report for the year 1850, which is printed in England. Referring to the Archdeacon's communication on this subject, the term Moonsiff is explained, at foot, as signifying "Native Judge:" but it should be known that though Native Judges are styled Moonsiffs, it is also used to designate Headmen of villages, who have certain privileges attached to this office which they hold from Government.

can bestow every needful assistance, will enable him to realize the all-sufficiency of his grace, and support him by the continued operation of his power unto the end.

The congregation collected from among the Romanists, which I mentioned in my last report as suffering from Heathen opposition and from the intrigues of false brethren, continues in a hopeful state, though still exposed to the same trials, and deprived of the free exercise of the means of grace in consequence of their being unable yet to obtain a piece of ground to build a church upon. There is a spot of uncultivated ground in the village which the Christians might appropriate to this purpose, but unless the assistance of Government be obtained, I fear it will hardly be possible to overcome the opposition of the Brahmins in the village, to the erection of a Christian church there. The school in this village is also thriving. There are fifteen boys and nine girls taught in it. I was pleased to hear that it attracted the notice of a gentleman passing through, who, after hearing the lessons of the children, distributed rewards to them.

The school returns in June 1851 show a considerable increase in the number of girls who attend the village schools, which, on the whole, I am thankful to say, are progressing favourably, and prove that the masters have, in general, been diligent in their work. My attention has been particularly directed to the improvement of my Native assistants. As many as could conveniently be brought together at the station, have been instructed by me every Saturday, in course, on those subjects on which they are to be examined half-yearly, and the reports of the Local Committee will show that they have profited by these instructions. This district has, I feel assured, also derived benefit from my strict adherence to the rule adopted by the brethren—that we should always apply to the Principal of the Vedarpooram Seminary for Native assistants, when vacancies occur, from youths trained there, and I am glad to say that all whom I have received from that Institution have given me satisfaction.

I must now state also the difficulties and discouragements I have met with during the period under review. Our Committee know the troubles we have all had to contend with in endeavouring to correct the evils which the subtle spirit of caste has brought into our Churches, and they have been made acquainted with the mischief it has produced in one of my congregations. It is not difficult to understand how great an obstacle the natural pride of man's heart, especially when strengthened by prejudices which immemorial custom has stereotyped, would present to the exercise of that spirit of Christianity which teaches us that, as we are all one in Christ Jesus, the distinctions which would render one member common or unclean in the sight of another cannot be tolerated: but those who are duly sensible of their innate depravity, will learn to judge tenderly of the faults and prejudices under which their weaker brethren labour, and will endeavour by the force of love and the endearment of kindness to remove what ever is opposed to the exercise of Gospel privileges and to the maintenance of truth, rather than adopt any measures which may prove

repulsive and tend to thwart their efforts in bringing men to the obedience of faith.

Such was the design with which the Missionaries of the *Society for the Propagation of the Gospel* in this province, after careful consideration, came to an agreement that every Native assistant who should be employed in our Missions be required to renounce caste, to the extent at least of taking a meal with their Missionary. The rule adopted was of course only prospective, and therefore not calculated to disturb the existing machinery of our Missions, and while it had reference only to those who were to be teachers, it was hoped that it would afford them an opportunity of showing their less informed brethren the reasonableness of the step we had taken and its tendency to promote their welfare. Several Native assistants who had accordingly given me the test were employed in this district, but in one village (Maitooputty) this and other circumstances combined to stir up the caste prejudices of the people, and to produce a general dissatisfaction in the congregation. Some of the men came to me in a body and represented the injury which they considered had been inflicted upon them by this measure. I explained to them that I had acted in this, as in other instances in which they had manifested similar feeling, for their benefit; but they either would not or could not understand this, and so left me. They then called a meeting of their relatives and laid their grievances before them, hoping thereby to engage their sympathies and to induce them also to leave me; but the result disappointed their expectations. They then applied to the Dresden Missionaries at Tranquebar, who, they knew, tolerated caste, to receive them into their communion. \* \* \*

Humbly trusting that it will please the Great Head of the Church to dispose of all events, whether prosperous or adverse, for the advancement of his glory, I commend to His blessing our feeble efforts in promoting the extension of the knowledge of his Gospel, looking forward to the time when "all the ends of the world shall see the salvation of their God."

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*Report of the Eastern Division of the Erungalore District, for the half-year ending June 30th, 1851.*

BY MR. CATECHIST SCOTT.

During the past half-year the congregations and schools have been visited generally once a-month, on which occasions the word of God was read, expounded, and applied. Where such a course appeared necessary or desirable, certain members of the congregations were spoken to privately and individually.

This may be considered a critical time in the state of this Mission. The spirit of caste, which appeared to be dying away, has revived in one or two congregations, encouraged, no doubt, by the hope that if caste is not tolerated in our Mission, it will be permitted by the Lutheran. A few persons from a congregation in the western part of the District have already joined the Lutherans, and several in this

part are prepared, I understand, to leave us, and are only waiting to get as many as they can to join them, having written to the several congregations on the subject. At the head of this movement are two catechists and a schoolmaster, who were a short time ago dismissed by the Rev. Mr. Kohlhoff. Two of them being now in the service of the Lutheran Mission, and the other expecting employment in the same, are using all their exertions to draw away as many of our people as they can.

Though our congregations may decrease in number, they will, it is to be hoped, improve in character. So long as native Christians cherish caste in its real nature, they can make but little progress in true religion. And of what use is the "form of godliness" without its power? Considering the degree of moral courage and faith that is necessary to withstand the consequences resulting from the open renunciation of caste, can we wonder that so many stumble at this stumbling-stone?

To give up caste cheerfully there must be some portion of the spirit that was in the Apostle Paul, when he said, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Charity would lead us to think that it is from a fear of the reproach and persecution of men, rather than from a love for the thing itself, the majority of native Christians adhere to the distinction of caste. But what shall we say or think of those who, bearing the name of Christian Missionaries, and labouring to extend the Redeemer's kingdom, not merely tolerate but encourage a spirit so opposed to the Gospel, and which is confessed to be one of the greatest obstacles to the propagation of Christianity in this country? Let us hope that experience will soon convince them of the mistake into which they have fallen, and that when once convinced they will readily acknowledge their error, and unite with us in endeavouring, in dependence upon the Divine blessing, to root out from the Church of Christ so mighty an evil, by all lawful means.

It is matter of thankfulness that the two most influential men among the Christians in this part of the District are unwavering in their attachment to the Gospel. One of these is the headman of Veraloor, of whom some account will be found in the History of the Coleroon Mission, published in the 1st No. of the *Quarterly Journal*. The other is the Moonsif of Pullambady, of whom also mention is made in the paper alluded to. It has pleased the Lord to visit this man with comparatively great trials. In addition to the hostility of his relations, who are all heathens, he has had to bear for the last six months a severe illness, by which he was prevented from proceeding to Erungalore to be confirmed by the Bishop, at his Lordship's visitation in March last. He has for several years been subject to the annual breaking out of the guinea worm, but never did he suffer so greatly and for so long a time together as he has done this year,



While under severe pain he was earnestly solicited by his aged mother to consent to her making an offering on his behalf to what she believes to be the tutelar deity of the village, for his recovery. It may be imagined how trying this circumstance must have been to him, though at the same time it afforded him an opportunity of showing the steadfastness of his faith. How frequently is the saying of the Saviour verified, that "a man's foes shall be they of his own household!"

While we are grieved by the unsteadfastness of some in our old congregation, we are cheered by an opening in a new village. Athoor is a large village about fifteen miles distant from this. In it are a few people of the Cammalar, or Artificer caste, who are related to the Telugu Moonshee of the VEDIARPURAM Seminary. This man previous to his conversion was a priest and teacher of his caste. Since his conversion, he has during the last five years occasionally called at this village and preached the Gospel to his relatives and the people in general. His labour has not been in vain. The seed sown has taken root in the hearts of many; but still only two, and they the principal men of the village, in no way connected with the Moonshee, have publicly expressed their desire to embrace Christianity and placed themselves under instruction. Mr. Kohlhoff and myself visited the village, in the early part of June, accompanied by the Moonshee above mentioned. One of the two men was very unwell on the morning of our visit, having been suddenly taken ill the night preceding. We spoke on the design of God in general in sending sickness and other afflictions, and exhorted him to patient submission to the will of God and trust in Him. The visitation was calculated both to try his faith and to convince him that he must be prepared to endure trials. How frequently do those very afflictions, which in our ignorance we would wish had not been sent, prove of more benefit than prosperous circumstances, and thus show forth the wisdom of God's dispensations! This man may hereafter see reason to thank God for that day's illness. Many of the people of the village having gathered together about us, we addressed them. The Telugu Moonshee took the chief part in speaking to them. Among other subjects, he spoke of caste, and after some arguments against it, he went on to say, "You consider a Pariah mean and unclean because he conveys intelligence of the death of a person to the relations and friends of the deceased. If, then, the performance of this duty should render him degraded, how much more degraded must you be who in the first instance convey the intelligence to *him*? Are you not lower than a Pariah?" They seemed to feel the force of this application. A Catechist has been appointed to this village, who will go to reside in it as soon as the house which the people are getting up for him is ready. So far as we can see, there is a probability of a large congregation being, in time, formed here.

With regard to the schools, I am glad to be able to say that there is a steady though gradual improvement.

In this village of Cullagoody, so strong at first was the feeling against children of different castes sitting together, and the prejudices

against reading Christian books, that it was a matter of difficulty to get children to attend; but they now come willingly, though a boy of low caste acts sometimes as monitor.

Some little advance has been made in female education. The number of girls receiving instruction in the schools is twenty-two; and a few girls have been sent to the Boarding School at Erungalore. I lamented last year that there was not a single adult female who could read. I have now the pleasure of seeing two who can. Both are the wives of schoolmasters, and one of them has been taught by her husband.

The Native Mission Agents are, on the whole, improving in knowledge and diligence. One of them has distinguished himself at the last three half-yearly examinations, so as to gain a prize. Reader Sinnappen has been employed in superintending the buildings at Alambakum, which work he has conducted with unwearied activity as well as economy. He has not, however, neglected his own proper duties. His good sense, conscientiousness in the discharge of duty, and habits of business, together with his straightforwardness and manliness of character, render him a valuable Agent.

"Let thy bright rays upon us shine;  
Give thou our work success:  
The glorious work we have in hand  
Do thou vouchsafe to bless."—*Ps.* xc. 17.

A. T. SCOTT,

#### THE BORNEO MISSION.

ON entering upon a new enterprise, it is of the highest importance to consider the various plans which may be proposed for conducting it successfully; and the observation applies as closely to religious as to secular undertakings. With this feeling we gladly give insertion to the letter of the Rev. Walter Chambers, on the subject of the Borneo Mission; and the more it is discussed, the more certain do we feel that the zealous members of the Church of England will be convinced that they have in Borneo a mission field such as has never before been given them to cultivate. God grant that they may know their opportunity, and promptly avail themselves of it.

*To the Rev. F. T. McDougall.*

Sakarran, Nov. 29, 1851.

DEAR SIR,—The report of my doings here in this month is soon made:—Receiving, with the best of my patience, my succession of visitors, doctoring, to the best of my skill, all who asked it and were not utterly beyond it, endeavouring to detect the meaning of the words which the Dyaks, as they sit around me, make use of, and passing what time I could spare with Seriff Ismail, whom I have had the good fortune to secure as my Malay teacher.

I cannot so soon finish what I have to say respecting the people,

their numbers and their wants. I had made an arrangement for a visit of some ten days up this river, to endeavour to form an idea of the population, &c., but circumstances occurred to prevent me. I have, however, made frequent inquiries of those Malays most likely to possess accurate information: the result gives, the population of those who "drink the waters" of the Batang Lupar and Sakarran, and the streams flowing into them above this point, at a number beyond all my previous conception.

In such a position, you will not be surprised that two thoughts occupy a good deal of my vacant time; the one, "What is one man amongst so many?" and the consequent necessity of procuring additional missionaries; the other—in full confidence that He who with so little fed so many in the wilderness, can enable one man to supply the bread of life to many whom He shall cause to hunger for it—"How to make him, whilst he is one and alone, work most effectually?" What I shall say upon the latter of these subjects will illustrate the former,—I mean, will show both the field open for more labourers, and the need of them.

My present residence is, as you know, at the Malay town, called "Sakarran," from its position at the mouth of that river. This has, within a short time, doubled its population, and after a few years of quiet will probably become only second on this coast to Sarawak. Such, however, is its present size, that a Clergyman at this station would, in twelve months, by medical aid and other kind offices, for the exercise of which occasion would certainly arise in that time, secure the confidence and friendship of *every* family in the place: an influence which would extend to every fresh family in a gradually increasing immigration. Previous to my coming hither, I feared that the number of Seriffs, for which this neighbourhood is famous, might create some obstacle: these, however, would be the most frequent visitors and best friends of any Clergyman who chose to take the pains to make them so, and who did not directly oppose their prejudices. Further, the Dyaks from all sides come down here to trade: between presents and medicines, it would be easy to induce the whole of these to visit the missionary; or, by the erection of a suitable place adjoining his house, he might have five-sixths of them to sleep in it during the days they stayed down here, and might have them three or four hours every night—for when they have anything to excite them, the Dyaks are by no means a sleepy race—listening to his teaching; the objects which in the day-time engage and divert their attention being removed. In fact, it seems the practice of the two or three Malays, who, by acquaintance with Dyak language and thought and habit, are able to induce them to adopt any new course of action, when they wish to exert this power, to "talk them round" two or three nights continuously, the greater part of each night through. It is possible, too, that in a year or two a regular Dyak town may be formed on the opposite bank; for Gassing has expressed his willingness to bring down his people, and other chiefs would be too anxious to share the benefit which would otherwise be exclusively his, not to

follow his example; at least their people, who generally seem to have full liberty to go and to live where they please, would probably, if encouraged, do so. One object that Gassing proposes to himself in this course, is to have his people "become as the white men;" and for this object he promises that he would put himself, and his sons, and all his people under our teaching. Were there a sufficient staff of instructors, I think the Government might make this a condition for permission of permanent residence. Certainly, *here* would be a sphere for at least one Clergyman and two Catechists.

There is, however, much that induces me to think that whilst there is but *one* Clergyman for the work, he should, health and other circumstances permitting, as soon as he had acquired sufficient knowledge of the language, go up and live amongst the tribes in their own houses. My own impression of his course in such a case remains—after what I have seen and heard of the people and of their mode of life—the same as it was before I left England. As I was unwilling to mention this until after experience of its practicability, I will now briefly sketch out that course as it has struck me. In the first instance, he would go up both rivers, visit the adjoining country, enter into the houses, there as well as here, making the friendship of the chiefs,—inquire who were most worthy, and decide upon the locality for the commencement of his Evangelic labours. This, I think, would probably be (B) one large house, (*i.e.* a collection of houses or tribe,) within a few hours' journey of two similar houses (A and C) on either side. He might then divide his fortnight so that his visits would be expected with regularity in each house, thus:—four days at A, two days at B, four at C, and two at B, in returning to A, which he would reach on the same day on which, the fortnight before, he commenced there,—allowing himself two days for the intermediate journey, or for relaxation in visiting the surrounding country by the way, or in a day's quiet, such as a Dyak house would scarcely afford.

The missionary would in due time take in another and another house, whether from one of the previous houses being for a while abandoned, from its inmates not having received his word, or, under more happy circumstances, from that word having really taken root there, and a Church being formed in it, some of the people being converted, baptized, established. In this case, having appointed teachers from amongst themselves, he might leave these houses for a while, which would tend to prove them, and direct them to place their trust in the *Spirit* of Christ present amongst them, instead of in *man*. Taking with him a few of the more intelligent and hopeful of their converts, he would pass on in like manner to three other houses, and on and on to others, occasionally returning to 'visit the brethren in every house where he had preached the word of the Lord, to see how they do,' to administer the sacraments, &c. &c. The converts would accompany the missionary for two reasons; viz.—to prepare the minds of their fellow Dyaks in those other houses for the reception of the Word, by stating and showing the good effects which had arisen from their receiving it, and to instruct them, and prove them, and show them

his way of proceeding more perfectly, that so they might be fitted, part of them to return as instructors to the houses whence they came out, and part to remain in those places in which the missionary, now increasing his sphere of action, was able to make but a short stay. Possibly, in time, they might be sent forth into the very interior (unless sufficient European aid were afforded) alone; or the English missionary simply going with them at the outset, to declare that he was the bearer of a message from the King of Heaven, which these men could explain to them, as it was believed and received by the white men.

Of course you have here the scheme in a very crude state; every part of it would have to be modified by circumstances. Possibly it might be desirable for the missionary to endeavour to take in as many as *ten* houses at once, for the sake of the impression, and to give it a national appearance, and that number, sufficiently high up the country, would be within the compass of one tide, or of one day's journey, if the exterior house chosen were that distance from the river. Or, possibly, he would commence in *one* house. A reason for taking three in preference to one is, that in the latter case he must, at times, merge his real missionary character—which a more extended sphere might enable him always to maintain—or these people would be weary of hearing constantly one and the same story. Indeed, in any case, savages would tire of seeing ever present the same face, or at least value it less; whereas his leaving them would make them look forward to his return, as well as give them time for talking over, amongst themselves, the matters he spoke of.

Having sketched the outline of the two courses open for a missionary here, I leave myself entirely in your hands, and those of my ecclesiastical superiors, for *direction* as to which (or what modification of either) I am to follow. I will, however, add a few reasons for *preferring* what many would conclude the wilder scheme. In the first place, with respect to the influence one might gain over the Malays by remaining here, arises the question, *Cui Bono?* What advantage, so far as concerns the GREAT object of the Mission? which is understood by the Government to be not addressed directly to this people. And I own, that if we were to proselyte amongst them, they might raise many obstacles to our work amongst the Dyaks; whereas in the course above marked out, particularly if the locality fixed on were a few days' journey up the river, there would be no opposition from them. Meanwhile, the conversion of the Dyaks to sense, to goodness, and to God, would act powerfully upon the Malays, who attribute much of their superiority over the former people to their own religion. Again, with regard to the work among the Dyaks here, how little can be gained by any number of addresses directed to a perpetual change of visitors, with not only ideas so foreign to your own, but also with such an absence of ideas, and of language to express them. Of necessity we must, at the outset, influence these people through their moral affections, and sympathies, rather than through their understandings. And the teacher, who would direct

these to God and goodness, must first draw forth, in some degree, their affections and sympathies around himself. But to awaken such feelings in them, he must possess them for them. Now, it may chance that on his part these may be as much subjects for acquirement as on theirs.

There have been missionaries so wrought into the spirit of their Master, as to be possessed with the most ardent desires for the welfare of men *in general*, not for His sake, but for the very men's sake, with quenchless love for souls *in the abstract*. Such feelings would enable them to show *unfeigned* affection and kindness toward *every* one with whom they had to do. And *that* is what is needed; none sooner than these—at once artful and artless—children of nature would see through an *affectation* of them. But if a man is conscious that he cares little for anybody of whom he has never seen nor heard anything to make him care for him individually, and that he never loved soul of human being in whose *entire* welfare he did not feel some interest;—if he is conscious of this, and at the same time is urged by duty to possess such feelings of care and love for any men or race of men, he must use those expedients which are found never-failing sources of them. Let him adopt what must cause an *interchange* of kindnesses—a *life amidst them*; let him *receive* as well as give. A man must be starved indeed, who, in my place, had not felt something for the Dyak, who, in my descent yesterday down Bukit Baliong, seemed all eye and hand for my safety. The road is opened between them, when they have been thus the objects of mutual attention and anxiety. Nothing, too, would be a more effectual leveller of all pride of knowledge than a life in their houses, boats, and jungle. One would quickly be made to feel his only advantage over them, *in their situation*, was the knowledge of that which he was amongst them to impart. And as to the settlement, or Dyak town here, on reflection I should be indisposed (independently of the recollection of the usual results from the contact of such people with more civilized races) to encourage it (*i.e.* for our object) on any large scale, unless we had a *staff of teachers* to take charge of them; for they would be brought into hourly intercourse with Mahomedans; and, moreover, in addition to the diversion of their minds by the novelty of their position, might undervalue *one* single white man amongst (possibly) other white people otherwise engaged, and a host of Malays. With a staff of teachers sufficient to command attention (and to form a Christian brotherhood among themselves), I think it might be adopted with the best success. This would then naturally be the centre whence (having first *well* cultivated this) we should gradually take in more and more of the surrounding country. The *young* children, too, of those who appeared most sincere in this their semi-catechumen condition, might, on the parents pledging themselves to let them be trained up accordingly, be at once baptized; and we might have, in the next generation, instructed adult Christians.

The whole scheme I have sketched will prevent me from being supposed, by this remark, to entertain the very prevalent ideas respecting *child-teaching* and looking to the *future*. Though the

enlarged views of the philanthropist may enable him to look complacently on the lapse of two or three generations, so that then the general welfare of the peoples in whom he is interested be secured, the evangelist who has anything of the spirit of primitive and Apostolic ones, can have but one thought ;—"These men—the very men before me—to be saved *must* believe my Gospel." He need arrogate no power of passing sentence respecting the future or final salvation of such men, who yet affirms that "out of Christ and His Church there is no present salvation for them." This thought must urge the Missionary in a case like this of the Dyaks, where it is practicable to address adults, to begin with *them*, in preference to bestowing almost sole labour upon their children, and to be effectual on a *few*, very few children, and these removed in some degree from their own parents' influence. Is it not also possible that men who had *themselves* experienced the blessedness of the change implied in *conversion* to Christianity, would be more zealous and grateful Missionaries to their countrymen in the misery of heathenism? But though *we* had no reason nor motive to urge, it ought to be sufficient support for us in such a course, to know that we were following in the track laid down for us in that which better deserves the title of the Missionaries' Guide-book, than all the reports and essays ever written—the Acts of the Apostles.

This reference reminds me of another requirement of our Mission, to make it at all analogous to those which had such success in earlier times. The whole scheme I have drawn, in all its parts, implies a *Bishop at hand*. I have already hinted at appointing overseers and teachers *from amongst* the people. If there are to be priests or deacons, the necessity I have named is manifest. And though it should be thought that years must elapse before natives can be fitted for *these* offices, as they are commonly understood, it would still remain for legitimate authority to decide in what manner and under what names the wants of the people should be supplied. For surely Church officers can be multiplied to any degree that is absolutely required for the external support and internal life of the Church, if this be but done in the Church, and by the Church's authority.

My feelings on the subject in question are too strong to allow me to avoid prosiness or presumption, by omitting an opportunity for urging on our Committee the prosecution of their design, and not to cease their efforts until there is, not simply a Bishop (however we might be content with this for a *short* time) *for* Borneo, but a Bishop *in* Borneo. They will bear in mind, I trust, that the object of this Mission as "a Mission of the Church of England," is not alone to make known the saving truth to individuals, but likewise to form a body or household in which its members may be reared to eternal life—that institution of Christ's own ordaining,—His Church.

That this was ordained by Christ would be enough for us ; but even those who judge from reason alone, and who may be disposed to resolve the *whole* of religion into what is spiritual and intellectual, must own the necessity for a long period of visible institutions and ordinances for these Dyaks, in order to train them to that intellectu-

ality and spirituality which should fit them for this imagined state of Christian liberty. The Bishop of Calcutta's words, in a Charge some eight years old, could be disputed by no one, changing *man* for *Dyak*. "Christianity without order and authority is a dream, an enthusiasm, a desolation. *Man*, being as he is, must have a Church." And let this not be a mock church, an association of our own constituting, but a real one, with Bishop, Priests, and all other officers, multiplied in the Church according to its own needs, and to that of the effecting of its extension.

To any Christian disposed to sympathise with a solitary Missionary in a country like this, I would add that, next to praying for him, he would most show his sympathy by contributing to the endowment of this bishopric. Let him imagine himself in his position, and he will know that if anything can depress him, it must be when, under the present constitution of the Mission, he reflects on the possible early cessation of his work through death or sickness, or when he foresees a possibility of that work being little more than fairly started during one ordinary lifetime, or even when amidst hopes excited to the utmost he remembers that, in many of the scenes of the greatest success effected chiefly by the instrumentality of some one man, with *his* disappearance Christianity disappeared likewise. He will know, too, that if anything can supply him (Heaven's grace excepted) with patience and composure for any work it seems a duty to do, it will be to look upon himself no longer as an individual agent, but as one of a body whose perpetuity in that place is secured by the appointment I have urged.

Begging you to offer the assurance of my respects and regards to our Committee and its Secretaries, I remain, very faithfully yours,

WALTER CHAMBERS.

P.S.—A perusal of my own letter makes me think that any sensible man who did not even value at a straw one argument adduced in it, might still hold the letter itself sufficient argument for a Bishop, ere long, for Borneo. Imagine twenty—or say, five men with as many schemes as the writer gives a specimen of—those of each distinct and differing from his neighbours. Imagine each of them inclined to carry out into practice his own, unless stayed by the only living authority a true Englishman chooses to bow to, yet the one a true English Churchman (except in a plain matter of conscience) does at once bow to.

#### NEWCASTLE, NEW SOUTH WALES.

THE London Committee connected with the Diocese of Newcastle have just issued an appeal to the public. We beg to call the attention of our readers to their advertisement on the wrapper of our present number. The appeal contains a most gratifying statement of the silent but prosperous progress of this Diocese during the last four years. The operations of the Bishop and Clergy have been of a most comprehensive character, and directed to the following objects:—1st. The employment and support of a body of faithful and laborious



clergy ; 2d. The education of the rising generation in sound Christian principles, and furnishing a gradation of instruction rising on that basis, and suited to the wants of various classes of the community ; 3d. The erection and completion of churches ; 4th. The provision and supply of the Holy Scriptures, the Liturgy of our Church, and other books and tracts, partly religious and partly secular, which should combine with usefulness a healthy religious tone ; and 5th. Missionary operations among the heathen races in Australia and the adjacent islands.

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### Reviews and Notices.

*The Theological Critic, a Quarterly Journal*, edited by the Rev. THOMAS KERCHEVER ARNOLD, M.A., &c. 1852. Vol. II. Part I. London : Rivingtons.

THERE are but few country Clergymen of a studious turn of mind, living at a distance from London and with narrow incomes, who have not felt severely their inability to gain access to libraries, or to obtain knowledge of events passing in the theological world, so to say. This is quite true ; truer perhaps than many are apt to believe, in these days of clerical libraries and book clubs ; and so, men who under happier circumstances might have continued the education which an University career only began, or at least have kept up the knowledge there acquired, confine themselves to a limited circle of reading, and grow illiterate almost in spite of themselves. If not exactly a matter of complaint, there is at all events something of unhappiness in this state of things ; for we repeat that some of the country Clergy regard it in that light. Mr. Arnold has done his best to correct this ; and this constitutes one among his many claims to public gratitude.

It is not meet to criticise a critic, unless criticism were glaringly necessary, which assuredly is not the case with this learned and most able publication, deserving certainly a very large circulation among the English Clergy, even if it does not obtain it. The articles in the present number are beyond praise ; and we will only specify, in proof of this assertion, those entitled, *The Credibility of Revelation*, *Remarks on Dr. Henderson's Translation of Isaiah*, *The Predestinarian Controversy of the 9th Century*, and the critique on *Dr. Newman's Lectures*, which appears to us most valuable at the present time.

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*The Three Paths ; or, Truth, Vanity, and Profession.* By the Hon. Mrs. ANDERSON. 2 Vols. 12mo. London : Rivingtons.

THESE two unpretending volumes are worthy of commendation for the useful lessons they inculcate, and the right-mindedness

of every line. They will probably be extensively read, from the *prestige* of the authoress's name; whose sentiments, as the widow of a much respected clergyman, cannot fail to excite interest.

In the preface, "those who take up this work merely with a view to amusement" are warned, that "they will pronounce it dull;" and certainly such a warning was necessary, for the book is didactic throughout. The characters are well described, but are wanting in life and action, being too seldom permitted to speak for themselves, and very rarely placed in any but the most common-place circumstances. When the events are not of a very stirring nature, a good deal of dialogue is essential to keep up the spirit of a work of fiction. How far these deficiencies are atoned for, by practical wisdom and sound sense, each reader must judge for himself. We subjoin a few extracts taken almost at random. The first describes the state of mind of one of the model characters, after the death of her husband, in the prime of life:—

"Conscious that, after any great affliction, the mind is, for a time, under a cloud, Ellen Somerset made no plans for the future, no rash resolves. Instead of flying after excitement, either of a religious or a worldly nature, to make up for the loss of interest at home, she contemplated the deprivation as one sent by God for her good, and calmly received the cup, cheerfully willing to drink it to the dregs. She knew and felt all its bitterness, but it was not consistent with her well-regulated and well-informed mind to push it aside. As in the case of the Paschal Lamb, which was to be eaten unbroken, she dealt with her trial. She received it whole, neither salving it over with false hopes, endeavouring to lessen it by quack remedies, nor running from it. By constant meditation and prayer, by the instruction derived from really sound writers, she kept her mind in a calm and peaceful state. Over this world the shadow was deep; but there was light in the distance, and on that gleam her eye was steadily fixed. Conscious that while all earthly affections, pleasures, or interests are subject to death or extinction, she knew that the light which comes from above burns steadily, imparting a clear gleam to others, whilst its own is never lessened. She endeavoured to interest herself in others, and in their happiness to feel the reflection on her own head. Hers was not a selfish sorrow—self had no part in her. She carried her sense of duty into the merest trifles."—Vol. i. p. 78.

Mrs. Anderson is a great advocate for the just claims of society; and one of the principal incidents in her book turns upon the elopement of a young lady, who has been shut up at home, and deprived by her "serious" mother of all the innocent social amusements natural to her age. Weary of her dull existence, she takes the first opportunity of escaping from it.

She wrote to her mother, and "candidly confessed that the melancholy life she had led, with no companionship, affection, or occupation, had driven her into the course she had taken." (Vol. i. p. 228.)

One more extract, and we have done :—

" ' God works in a mysterious way, and often, by the very means which to our weak sight seems to extinguish us, brings out things new and old. All great things commence by the work of destruction. The sculptor's marble is a shapeless mass. The painter's colours are a strange medley. The agriculturist fearlessly leaves his seed apparently to rot in the ground. The architect heaps his materials, and all seems confusion. Yet out of each arises finished workmanship. Even in the common and more daily concerns of life, the same is visible. The unpractised eye recognises no dress in the torn silk or strange patterns; the delicate viands which cover our tables are quite incompatible with the unpleasant ordeal to which the initiated artist has subjected them. Who would know the dark and dreary assembly-room in its hours of preparation to be the brilliant and elegant ball-room of the evening? So it is throughout; and while man in his ignorance sees nothing but destruction, God in His mercy is turning all to good.'—Vol. ii. p. 137.

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*The Monthly Packet* for 1851. London: Mozleys.

*Stories and Catechisings in illustration of the Collects.* London: Mozleys.

*The Magazine for the Young* for 1851. London: Mozleys.

*The Penny Post* for 1851. London: John Henry Parker.

*The Church Sunday School Magazine* for 1851. London: Rivingtons.

THAT this is the age for children is a common remark; certainly it is the age for children who are fond of reading, as the little books, enumerated above, serve to prove. The abundance of food supplied to the mental wants of the rising generation is remarkable, and although it may be, at times, too highly seasoned, and not so homely as that with which we were fed in our younger days, yet it is altogether of a higher quality, and better calculated for the nurture of the soul, which formerly was either neglected, or given aliment of too hard a kind for the spiritual aspirations of childhood. No faults of this sort can be attributed to the works before us, for which indeed the names of the publishers are almost a sufficient guarantee. *The Monthly Packet* is a great favourite of ours. It has reached two volumes, containing all the papers for the first year of its existence, which, we predict and hope, is likely to be of lengthened duration. It is addressed "to the younger members of the Church

of England," and is intended for the daughters of the upper classes, between the ages of fifteen and twenty-five; though readers of all grades may derive pleasure and advantage from its perusal. A great variety of knowledge is conveyed in a very attractive way. History, both sacred and profane, astronomy, biography, &c., are among the subjects treated of; *Conversations on the Catechism* are admirable. The next work on our list, *Stories and Catechisms in illustration of the Collects*, edited by the Rev. William Jackson, are excellent in their way; valuable to those engaged in tuition and the direction of Sunday Schools. The number for the Fifth Sunday after the Epiphany is a capital specimen, the nature and office of the Church being well brought out and clearly explained. *The Magazine for the Young* is a collection of miscellaneous papers of an interesting character, and, like all Messrs. Mozley's books, is quite unexceptionable in its tone. *The Church Sunday School Magazine* is principally intended, as its title imports, for our parish children and their teachers; it has reached its sixth volume, and is deservedly popular. The 'occasional' verses in each number are pretty and well selected, and we are glad to perceive that colonial and Missionary subjects are not forgotten by it, any more than by *The Penny Post*; which latter publishes an extra number in order to give a full account of the Synod of Australia, together with a notice of the discovery, and of the Church, of that portion of the British Empire; a great deal of instruction both sacred and secular is contained in this Penny Post, an excellent book for a Lending Library, or the Servants' hall, as it is written in the same sound Church spirit to which we have already referred.

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THE Rev. Henry Browne's *Handbook of Hebrew Antiquities* (Rivingtons) is an excellent compendium of the domestic habits, customs, manners, laws, idolatries, &c. of the chosen race. As a book of reference it will be useful to others, besides those for whom it is intended. It seems a mistake, however, to put Hebrew words in *Roman characters*. To one unversed in the sacred tongue, no idea is conveyed by the one any more than by the other, and the absence of the proper characters is a serious disadvantage to the Hebrew student. Mr. Greenfield's Book of Genesis, in English Hebrew, is a signal instance of the failure of such royal roads to learning.

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We must not fail to acknowledge the receipt of the first volume of the *Scottish Ecclesiastical Journal*, the organ apparently of the Scotch branch of the Church, one of the ablest monthly periodicals published in this country.

## Colonial, Foreign, and Home News.

## SUMMARY.

THE Bishop of QUEBEC left Quebec, on Monday the 19th of January, to make a circuit of Confirmations in those portions of his Diocese which lie in the district of St. Francis, and in the county of Megantic. At the Confirmation at Drummondville on the 23d, two of the male candidates had come from the River David, distant twenty-four miles, where a handful of Protestants are without any standing ministrations on the spot; and one of these two, a youth of sixteen, who had been brought up in the United States, had received adult baptism at the hands of the Bishop after the second lesson. It was an interesting case; the recipient of the two ordinances appearing to have a just sense of the privileges into which he had been received. His father, who stood by, as one of his son's witnesses, was greatly moved, when the Bishop, after the usual questions, took the lad by the hand, and poured the Sacramental water on his head. On the 30th the Bishops of Quebec and Montreal visited Bishop's College, Lennoxville. On Wednesday, the 21st of January, the Bishop of MONTREAL held his Primary Visitation in the Cathedral Church of that city. After the delivery of the Charge the Holy Communion was administered; a happy difference this from like solemnities in the mother country! It is remarkable enough, that, at the triennially recurring episcopal visitations at home, the only occasions upon which the English Bishops and clergy can consult together, or even become acquainted with each other, the practice is, not to adjourn from the Charge to the Lord's Table, but from the Charge to a tavern dinner. On the evening of the same day a preliminary meeting of the Clergy and *Lay* representatives was held, the Bishop in the chair, when, amongst other matters, the subject of "the Government and Discipline of the Church" was taken into consideration. It is worth while just now to analyse the constituencies of this same Church Society of Montreal. We have the Bishop, of course. According to the *Canadian Ecclesiastical Gazette*, the proportion of clergy is 49, that of the lay *delegates* 75; but this is a Church authority. According to another newspaper, not solely devoted to Church matters, the proportion of clergy is 54, that of the lay *delegates* 76. This intermixture of clergy and laity, as a Council to the Bishop, is now happily the common arrangement of Colonial Dioceses, and it forms rather a striking commentary upon the alleged autocratical tempers of Colonial Bishops. "Such an autocracy," says the Rev. Mr. Close, "should not be tolerated for a single moment by the home country. The Bishops in other colonies (besides Tasmania) are trying to gain the balance of power, and endeavouring to exceed their authority." A wonderful mode of exceeding authority is this to which we refer. Mr. Gladstone has lately brought a Bill into Parliament, (printed on the cover of our last Number,) which distinctly provides for the admission of the laity into Colonial Diocesan Synods. And yet the Delphic oracle of the day warns the people of England to look sharply after Mr. Gladstone, "lest something should

slip in [to the Bill] which would deeply injure vital religion." Prodigious discoveries are these! "Come hither, good neighbour Sea-coal; to be a well-favoured man is the gift of fortune, but to read and write comes by nature; for your reading and writing, let that appear, when there is no need of such vanity. You are thought here to be the most senseless and fit man for the constable of the *watch, therefore bear you the lantern. This is your charge.*"

The inauguration of Trinity College, in the diocese of TORONTO, took place on the 15th of January. The morning service of the Church was celebrated in the temporary Chapel, which was filled with the friends and benefactors of the institution, and as many as could gain access, the passage and staircase being also occupied. Afterwards, in the College Hall, several students were admitted members, and the Bishop, the Chief Justice, Archdeacon Bethune, and the Provost, made appropriate and elegant addresses. On Tuesday, the 6th of January, the Third Jubilee of the *Society for the Propagation of the Gospel* was celebrated by a public meeting in the Banqueting Hall of Government House, MADRAS, the Bishop in the chair, who "drew attention to the claims which the Society had upon the support and sympathies of the Christian public, and gave an animated sketch of the discouragements under which it grew up, and the obstacles it had overcome. . . There could be no doubt as to the results of missionary teaching; they had all which the first teachers possessed, except the miracles."

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DIOCESE OF MONTREAL.—The following Address was presented to Bishop Fulford on New Year's day, by a large number of the German residents of the city, members of the English Church:—

*"To the Right Reverend Father in God, Francis, Lord Bishop of Montreal,*

"MY LORD,—Permit us to avail ourselves of the opportunity which the birth of a new year and the custom of the country afford, to wish your Lordship and family health, happiness, and many returns of the season.

"Our number is not large, but we beg to assure your Lordship that we are staunch Episcopalians, and strong adherents of the Church over which you preside.

"We also beg most respectfully to assure your Lordship, that we have been perfectly aware of the arduous duties which your avocations have imposed on you since the first day of your mission: and we sincerely trust that with Divine assistance you will be enabled to carry out all your noble and energetic plans, so admirably calculated for the propagation of the Gospel, and the extension of our Reverend Mother Church within this Colony.

"That it may please Almighty God to grant you a long life, and keep you amongst us, to watch over our spiritual as well as temporal welfare, are the heartfelt wishes of

"Your Lordship's most obedient and devoted humble Servants,"

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"GENTLEMEN,—I have to thank you for the Address just presented to me, and for the expressions of your interest in my episcopal ministrations.

"However imperfectly I may be able to acquaint myself with the spiritual state of each individual member of the Church, or personally to communicate with them on such subjects, yet I can assure you that I am not the less anxious for their welfare, or less ready to take every suitable

occasion for strengthening the great bond of union existing between us. The connexion between the several members of Christ's Church is, if we be true to our calling, a more real one, and will be far more enduring, than that of kindred or of country. All old distinctions in Him are done away; 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.'

"But if, as 'strangers and pilgrims' in this world, we yet have thus a common home and common interests in what relates to things spiritual, so also in things temporal should we look, in their degree, to realize the same results in this land of our adoption. And I trust that, whatever causes may have severally led any of us to settle in this far country—one strange to our name and race—and however deeply must always be rooted in our heart of hearts the cherished recollections of our beloved fatherland, yet that we shall not be the less united with all our fellow-countrymen around us, remembering the duty we owe to the land out of whose fulness we live, which is itself rapidly becoming the fatherland of a great and powerful people, whose prosperity and peace we are all bound to promote on the one great common principle of Canadian nationality.

—*From the Toronto Church.*

"F. MONTREAL."

THE MISSION IN RUPERT'S LAND.—The first Missionary of the Church of England to the Indians in that vast territory now known as Rupert's Land was the Rev. John West, who went out thither in 1820 as the first Chaplain to the Hudson's Bay Company. He seems to have been a man of the right spirit for such a work; for, when the difficulties of converting the natives were set before him, he reasoned thus, as has been found in his Journal:—"I was told of difficulties, and some spoke of impossibilities in the way of teaching them Christianity, or the first rudiments of settled and civilized life; but with a combination of opposing circumstances, I determined not to be intimidated, nor to '*confer with flesh and blood*,' but to put my hand immediately to the plough, in the attempt to break in upon this heathen wilderness. If little hope could be cherished of the adult Indian, in his wandering and unsettled habits of life, it appeared to me that a *wide and most extensive field* presented itself for cultivation in the instruction of the native children."

Accordingly, he made an effort, and succeeded in procuring two Indian boys to educate. This was his *first little beginning*. But even now it is bringing forth a wonderful harvest. The boys were baptized with the names of James Hope and Henry Budd.

Mr. West resided about three years at the Red River, where he succeeded in building, partly with his own hands, a church and a school, which have now given place to more substantial ones. The Indian boys were instructed chiefly by Mr. West himself, although he had brought a schoolmaster with him. So high was the confidence of the Indians in the school, that many children, and some from chiefs, were sent a thousand miles to it. In time, Henry Budd had so far improved in learning and other qualifications, as to be employed as a catechist and schoolmaster; and in the year 1840, he began his labours in that capacity at Cumberland, a new station 500 miles from Red River. Here he laboured for two years zealously among his native countrymen, the Cree Indians. At this period the Rev. G. Smithurst, the Missionary at Red River, undertook and accomplished a tedious journey of *twenty-six* days, through a solitary wilderness, to visit him. He found everything in excellent condition. The school contained 31 Indian children, who had made great progress in learning. Most of the adults, however, were absent about a day's journey at a fishing-place when Mr. S. arrived. But Saturday evening brought them all home to attend the Sunday services—so great a change had *already* been wrought in their faith and habits. To a late hour on Saturday night Mr. S. was engaged in examining the

candidates for baptism, and the result was "highly satisfactory." The next day, June 26th, 1842, was a memorable day for this Mission, for on that day Mr. Smithurst admitted into the Church by baptism *eighty-five* Indians, of whom *thirty-eight* were adults, and the remaining *forty-seven* their children.

After continuing his faithful labours as Catechist at this station for ten years, an ordained Missionary being resident with him the latter part of the time, Henry Budd was admitted to holy orders by the Bishop of Rupert's Land at Christmas, 1850; and we trust that he is yet destined to be the instrument of great good to his savage and benighted countrymen.

**THE RED RIVER MISSION.**—The Missionary Station on the Red River was founded in 1832. During the first seven years it was in charge of a native schoolmaster, and under the superintendence of a Clergyman, who lived at the distance of fourteen miles. In the year 1839 it was thought necessary to appoint a resident Missionary, and the Rev. J. Smithurst was sent out in the service of the Church Missionary Society. Mr. Smithurst found on his arrival about 350 baptized Indians, of whom one-third were Chippeways, and two-thirds Crows. There were 44 communicants in the Church, and about 60 children in the day-school. He found the Indians mostly living in small cottages, with a plot of ground varying from one to five acres, upon which they grow wheat, barley, and potatoes. During the twelve years of Mr. Smithurst's residence among the Indians he has baptized about 300, and the communicants now number 121. The school has also increased in proportion to the population. The houses and farms have improved a good deal, but not so much as could be wished. In dealing with the Indians it becomes necessary not only to Christianize, but to civilize them, and agriculture is found to be indispensably necessary to effect the latter object; in order to encourage which, the Missionary has a large farm on which he employs all the elder boys, giving them such instruction as will enable them to manage their own farms. But such is the want of energy and forethought in the Indian, that instead of trying to accumulate, he is satisfied if he can barely keep starvation from his door, but through indolence and mismanagement he very frequently fails of attaining even this. The Missionary believes that the Christian Indians under his charge are for the most part sincere in their religious profession, but their temporal affairs have been both to them and to him a source of difficulty.

The station at which Mr. Smithurst has been labouring is the most northern one in the Red River colony, and is situated a few miles above where the river empties into Lake Winnipeg. The congregation is entirely Indian, but two-thirds can speak English, being educated in the Missionary school. The Sunday morning service is always in English, the evening service in Indian. The population of the settlement is about 600.

It would require more space than we can command to give the history of each station in this Missionary field. Enough has been given to show that the efforts which have been made by the Church of England to propagate the Gospel among the Indians residing here have been signally blessed. To sum up, in one word, the results hitherto attained—there are *seven* stations, *seventeen* schools, 602 scholars, 464 communicants, and 1,649 attendants on public worship.

In 1849 the Church in Rupert's Land received its complete organization by the addition of a Bishop—David Anderson, D.D.—who has entered with Apostolic zeal on the great work of the Mission. And what a Diocese he has to watch over! It is as large as all Russia. At present it is roamed over only by savage tribes. But they are all immortal beings. They all have souls to save. And the manner in which they have already



received the Gospel gives assurance that God will own and bless the labour of the faithful herald of the Cross, who leaves home and friends to go far away into those inhospitable wilds to seek and save that which is lost. And now will not every reader offer a silent prayer to Him who purchased the Church with his own blood, to prosper this Mission?—*From the Calendar.*

**AMERICAN MISSIONS.**—*From the 16th Annual Report of the Domestic and Foreign Committees.*—There are three FOREIGN fields now occupied by the Church; Western Africa, China, and Greece.

**Greece.**—The Mission at Greece was established in 1830, and has now one ordained Missionary, two female assistants, and several Greek Teachers. It is mainly devoted to the Christian education of females, in which work it has been eminently successful. The pupils of this school are beginning to exert a silent but powerful influence throughout the nation. The number of scholars averages nearly 600. The annual expense of the Mission is \$3,300.

**Africa.**—This Mission was established in 1836. There are now labouring at the different stations, the Right Rev. John Payne, D.D., assisted by three ordained Missionaries, six Missionary male and female teachers, and several native teachers. The principal stations are at Cape Palmas, where a Church is being erected; and at Cavalla. The funds already raised are sufficient also to erect a Church at this station. Several posts are occupied at convenient distances in the neighbourhood, making in all twelve villages and towns. At Cape Palmas, the ordinary Sunday congregations are 250; and there are at this station 110 scholars under religious instruction. The High School at Mount Vaughan has opened with six colonist beneficiaries. Bishop Payne reports in his Mission 100 communicants, one half whom are natives. He has one colonist as candidate for orders. The annual expenses of this Mission are \$11,000. The Corporation of Trinity Church in the city of New York have recently given, as a "Jubilee gift," \$5,000, towards the endowment of a fund, for the support of the Missionary Bishopric at Cape Palmas.

**China.**—This Mission was established in 1845. The Missionaries are, the Right Rev. W. J. Boone, D.D.; three ordained Missionaries; five male and female Missionary teachers; and two native catechists. The Missionaries have free access to the people. A new Church has been consecrated at Shanghai, 80 by 40 feet in size. A boys' school, with 50 pupils, is in progress. A female school is to be immediately commenced. Chae, a native candidate for orders, is ready for ordination. Twenty-two persons have been baptized in the Mission, and 19 admitted to the holy Communion. An arrangement for a suitable division of labour between Bishop Boone and the English Bishop was proposed by the former, but has *not* been accepted by the latter, acting under advice. A translation of the New Testament into Chinese has been completed. The word GOD is translated *Shang-te*, the name of a Chinese idol, against which the Bishop earnestly protests. A vigorous opposition is anticipated from the Romanists, whose numbers have been under-estimated. The annual expenses of the Mission are \$11,000. The Rev. Robert Nelson and wife, the Rev. Cleveland Keith, and Mr. John Poynts, all of Virginia, sailed from Boston, August 1st, in the ship *Oriental*, for Shanghai, China, where they are to be engaged in the Missions of the Church. The Rev. John P. Hubbard and family, of Boston, are soon to follow them in the same capacity.

**Constantinople.**—This Mission has been abandoned, at least for the present, after a heavy expenditure. Bishop Southgate has returned to the United States, and resigned the appointment of Missionary Bishop to Turkey.

*Domestic Missions.—Condition of the field.*—Three Bishops, 91 Presbyters and Deacons, and two Laymen, are at this time connected with the Domestic Missionary department.

► Since the last Annual Meeting, 18 appointments have been made: 12 of these are new Missionaries; 16 have resigned, and one has died. Four Churches have been consecrated; four Churches are being erected, and, in several of the stations, active measures are being taken to effect this very desirable object.

During the year, at 53 stations, 129 adults, and at 77 stations, 524 infants, have been baptized. Thirty-two stations report their number of persons confirmed, amounting to 279. Eighty-five stations report 1,752 communicants. Thirty-three stations report 977 families attending their services, and 43 stations report 1,376 children in their Sunday schools. The receipts during the past year have been \$34,302.26. The payments have been \$30,945.22. The number of Churches contributing to June 1851, was 101 less than in 1850; and the amount greater by \$3,648.08, including legacies of \$14,220.88. Assistance is already withdrawn from Ohio, by arrangement with its Bishop; and after two years, no assistance is to be rendered to the Diocese of Michigan. The Committee report that other Dioceses should now be left to their own resources. Four Missionaries are labouring in Maine; two in New Hampshire; three in Delaware; four in Georgia; three in Florida; five in Alabama; four in Mississippi; one in Louisiana; five in Tennessee; six in Kentucky; six in Indiana; ten in Illinois; nine in Michigan; ten in Wisconsin; six in Iowa; two in Missouri; three in Arkansas; four in Texas; two in California; one in Oregon; and one among the Oneida Indians in Wisconsin. The Committee report that the great want now is not of money, but of *Missionaries*.

*CHINA.—Chi's examination—his fidelity and qualifications.*—By Rev. Mr. Syle.—Still we, in our spiritual vineyard, have, thank God, an auspicious event to record to-day. Chi's examination for Deacon's orders (in accordance with Canon I. of 1850) took place this morning, and occupied the Bishop, Mr. McClatchie, and myself about three hours. He was questioned quite fully on the Books of Scripture, and on the 39 Articles, and answered so satisfactorily as to enable Mr. McClatchie and myself to sign his testimonials with much confidence and pleasure. He also read two sermons, written out in the dialect of his region, which is to him, being a Fokien man by birth, about the same as it would be for an Italian to compose in French.

Chi's whole course of candidateship has been a trying one. I know that for some time after his arrival here, he was much importuned by his friends and acquaintances to throw aside his books and engage in business, which I have no doubt he might, from his knowledge of English, have done so as to make money fast. But this he resisted, as also he has been enabled to do with all the allurements that spread themselves out before a young man in his somewhat isolated position. Not being a mere schoolboy, and having no companion in his studies, and moreover enjoying (as it was proper that he should) a greater degree of liberty than most of those about him, it redounds—to speak after the manner of men—very much to his credit, that he has not once given occasion for anything like serious reproof on account of conduct unbecoming his standing as a candidate for orders. On the contrary, he has conciliated the good-will, and gained the respect of, I think I may say, *all* the teachers and servants connected with our establishments; and this, considering how eagerly they who believe not “watch for the halting” of new converts, is no small proof of his having “a good report of them that are without.”

*Ordination of Chi.*—On Sunday morning, 7th September, as soon after

nine o'clock (which is the regular time for morning service) as the members of the mission and the children of the schools could reach the church without hurry and confusion, we all assembled; the congregation of occasional hearers not being so large as it would have been an hour or two later, but this made it easier to maintain quietness and good order, and prevented an irrepressible interruption to the solemnity of the occasion.

The Bishop occupied his chair in the chancel, where also Mr. M'Clatchie (who was to preach the Ordination sermon) took his seat, the candidate, "decently habited" in a surplice, occupying one of the benches outside. I proceeded to the desk, and commenced Morning Prayer; some who were present during service in the church for the first time, remarked that it sent a thrill through the heart to hear the responses rising full and clear from the lips of this "people of a strange speech and of an hard language." The sermon was from that most appropriate text, 1 Tim. iii. 8—10, and was listened to with good attention. Then came the moment when, for the first time in China since the distinctions between Romish and Protestant, between Episcopal and non-Episcopal, have been known among the Churches, a candidate was presented to be admitted to the fellowship of a ministry which is both Protestant and Episcopal. What I felt in thus presenting him, and what the Bishop felt when he saw standing before him the first Chinese convert he had baptized, the well-esteemed inmate of his family, the painfully-instructed pupil of the last four years, the first-fruits of a native ministry—a messenger of salvation, who shall be able to declare in his *own* tongue to his *own* people the wonderful works of God—all this, who would attempt to describe?

The Ordination proceeded, and was accomplished without any interruption, though more than one of us were kept in constant anxiety lest the fulness of heart which he must have felt, and the sickness under which we knew he was labouring, should prove too much for the Bishop to bear up under. The passage, 2 Cor. iv. 7—12, especially the last verse, could hardly find a more complete exemplification than was to be seen that morning, and especially at that moment when the pain-worn Bishop's hands were laid upon the head of the young man "of the land of Sinim," and there was given to him "authority to execute the office of a Deacon in the Church of God."

The Communion had never been administered in the Church before, and this was a worthy occasion for its first celebration. At three o'clock, we were cheered by seeing our brethren of the Church Missionary Society coming in, and had the comfort of joining with them and the young Deacon in prayer for a blessing on all the services of the day. In addition to Mr. M'Clatchie and Mr. Hobson, Mr. Cobbold, from Shingpo, was present.

Of the afternoon service, which was conducted altogether by the newly-ordained young minister, I have not left time or space to write. The congregation was large and very attentive, and the interest of the occasion quite equal to that of the morning services.—*From the Spirit of Missions.*

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AFRICAN COLONIZATION—The American Colonization Society presents the only organized agency which has contributed to accelerate this separation or produce practical results beneficial to the African race.

This Association was formed many years ago by benevolent citizens in different sections of the country, and has for its objects to rescue the free coloured people of the United States from their social and political disadvantages, by placing them where they may enjoy the blessings of free government; to spread civilization and religion throughout the continent of Africa; to arrest and destroy the slave trade, and to afford such owners as are willing to liberate their slaves an asylum for their reception.

For the accomplishment of these noble designs, a colony, composed of

the free coloured persons emigrating voluntarily from this country, has been established in Liberia, on the western coast of Africa. For years the enterprise encountered many obstacles, but these have been overcome by persevering efforts. A careful examination has convinced me of the feasibility and immense advantages of the undertaking, and of its pre-eminent claims upon our support. Under the auspices of the Society nearly 10,000 free coloured persons have emigrated, many of them being slaves liberated on that condition. They have established a free republican government, and acquired by peaceful means a large extent of country, embracing 200,000 people, and abounding in the elements of agricultural and commercial prosperity. They have shown themselves competent to make their own laws and administer their affairs with regularity and justice. Industry prospers, schools and churches have been established, and the people of this infant colony, carrying with them the knowledge acquired in the scene of their former humiliation, are spreading Christianity and civilization over a portion of the earth which has been sunk for ages in heathen barbarism. The value of this consideration will be felt, when it is remembered that the population of Africa is computed at 150,000,000, of whom a majority are in the most abject slavery. By the efforts of the new republic the slave trade has been suppressed along several hundred miles of coast, and the extension of the settlements will extirpate that detestable traffic. Thus we perceive that this great work of humanity may claim the double merit of redeeming another continent from degradation, while it improves the condition of our own. It needs no prophetic vision to foresee that one of the great designs of a mysterious Providence is to be fulfilled by restoring the oppressed sons of Africa to their native soil after centuries of bondage.

A cause so beneficent, identified with the lasting welfare of two of the great races of mankind, rises high above the party contests of the day, and appeals with resistless force to the justice and humanity of the whole American people. I hope to see it sustained by the liberal action of the national government, seconded by contributions from the several States. The employment of government steamers to transport coloured emigrants from this country, would soon obviate the necessity of a naval squadron on the coast of Africa, which is now maintained there by the United States at great expense and waste of life, for the suppression of the slave traffic. It may be objected to the claims of the Colonization Society, that its operations are gradual, and that the consummation of its purposes will require a long series of years. But we should reflect that it is impossible to remove an evil of such magnitude by any human means within the period allotted to a single generation. It is not to be denied that the efforts of the Association have secured the liberation of several thousand slaves,—a result more practical and beneficial than has been produced by any other organization. Until some portion of this continent, or of the West India Islands, shall be set apart for the exclusive habitation of the coloured race, African colonization must be regarded as the only effective auxiliary of voluntary emancipation.

A growing desire to emigrate is manifested by the black population, and many masters have declared their determination to free their slaves when means can be found for their removal. Some of the States have made considerable appropriations to promote the object, and an increasing interest has been evinced by others. New York ought not to be behind her neighbours.—*From New York Churchman.*

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**RHENISH MISSIONARY SOCIETY.**—The operations of this Society are confined to South Africa, Borneo, and China. In South Africa it has seventeen stations, of which ten are within the limits of Cape Colony, four among the Namaquas, and three among the Hereros. Scheppmansdorf, the most northerly of the Namaqua stations, is near Whalefish Bay. New Barmen lies about 200 miles north-of-east from Scheppmansdorf. Of the other two Herero stations, Otjimbingue is situated five days' journey west of New Barmen; and Schmelen's Expectation is one day east of the same place.

The following table, though imperfect, will convey a tolerably correct idea of the condition of the different stations.

Commence- ment.	STATIONS.	Baptized Persons.	Communi- cants.	Scholars.
1830	Stellenbosch . . . .	874	250	400
1830	Tulbagh . . . . .	138	70	140
1832	Worcester . . . . .	266	100	300
1846	Saron . . . . .	88	48	187
1834	Ebenezer . . . . .	149	60	—
1830	Wupperthal . . . .	164	90	100
1845	Amandelboom . . . .	72	35	200
1847	Schietfontyn . . . .	82	30	140
1846	Steinkopf . . . . .	250	—	—
1848	Komaggas . . . . .	210	92	115
1842	Bethany . . . . .	221	70	—
1843	Guldbrandsdalen . . .	400	—	—
1845	Rehoboth . . . . .	609	260	80
1846	Scheppmansdorf . . .	47	30	—
1844	New Barmen . . . . .	—	—	—
1849	Otjimbingue . . . . .	—	—	—
1844	Schmelen's Expectation	—	—	70
		3,570	1,135	1,732

**TWO CLASSES OF UNITARIANS.**—There are many separate denominations which differ less from each other than the two portions of the Unitarian denomination differ from each other. Nor has this fact ever before so impressed us, as it did while reading Rev. Mr. Robbins' "History of the Old North Church." The deep tone of seriousness, sincerity, and apparent zeal for the promotion of religion, which characterizes that work, stands in wide contrast with the rationalizing and anti-religious spirit which is very commonly put forth under the Unitarian name. And when editors at a distance have judged hopefully of the future Unitarianism, from expressions of views which have occasionally come forth from individuals of the denomination, who approached, in some points, near to orthodoxy, they have reckoned without their host. There are attached to the denomination, as there have been heretofore, some earnest minds and hearts, that seem to be out of place. They seem to have a desire to know and obey the truth. And at times they do seem to a proportional extent to see, at least, "men as trees walking." But if *their* utterances are taken up, as specimens of the aggregate material of Unitarian doctrine, as held in this community, they will lead to erroneous conclusions. We are much mistaken in our judgment, if the average Unitarian doctrine is not now many degrees nearer the *ultima thule* of Rationalism, than it was when Channing stood at the head of the sect.—*From the Connecticut Calendar.*

THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

MAY, 1852.

CONTRIBUTIONS TO THE CHURCH HISTORY OF  
NEWFOUNDLAND.—No. I.

ST. JOHN'S—REV. W. PRICE—REV. J. HARRIES.

THE following pages, compiled chiefly from MS. records belonging to the *Society for the Propagation of the Gospel*, are intended to convey some information on the state and progress of the Church in Newfoundland, after the appointment of the first Colonial Bishop in 1787. A sketch of its earlier history has been given in the well-known work of the Rev. Ernest Hawkins, "Historical Notices of the Missions of the Church of England," ch. xv. pp. 346—353. The details now offered to the readers of the Colonial Church Chronicle may serve to connect that sketch with the recent "Journals" of the Bishop of Newfoundland.

On August 12th, 1787, three months before the death of Bishop Lowth, of London, his Lordship resigned into the hands of the first Colonial Bishop the ecclesiastical oversight of British North America. Nova Scotia, the two Canadas, New Brunswick, and Newfoundland, together formed the first See created by a British sovereign since the era of the Reformation.

The new prelate, Dr. Charles Inglis, originally a schoolmaster in Pennsylvania, came to England in 1758 for the purpose of being ordained by the Bishop of London for the mission of the *Society for the Propagation of the Gospel* at Dover, in Pennsylvania. In 1765 he was removed thence to New York, to assist Dr. Auchmuty, at whose decease, on March 4th, 1777, he became Rector of Trinity Church, in that city. At the termination of the war his estate was confiscated, and he was obliged to fly for his life to England in 1783. The recommendation of Dr. Chandler, (himself the choice of all,) his own exemplary character, and his sufferings in the cause of Church and State, united to point out Dr. Inglis as the person best fitted at that time to preside over the new diocese of Nova Scotia. The difficulty in

his own ordination, and an emphatic letter which he addressed to the Society in 1766,<sup>1</sup> sufficiently prove that he was fully alive to the necessity of a local episcopate, at least for the maintenance of an episcopal Church in the Colonies.

It is not for these pages to record the fidelity with which Bishop Inglis discharged the duties of his high office, so far as regarded Nova Scotia and its immediate neighbourhood. Unhappily he was never able to extend his care to the more remote part of his diocese, with which we are at present concerned. He never visited Newfoundland; and scarcely any communication is recorded between the clergy of the island and their legal diocesan. The necessary result of such a system was slow progress and manifold ecclesiastical abuses.

In 1787 the Society assisted in maintaining three Clergymen in Newfoundland, at the following places:—

Place.	Prot.	Rom. Cath.	Clergyman.
St. John's . . . . .	600 <sup>2</sup>	2400	Rev. W. Price.
Conception Bay . . . .	3917 <sup>3</sup>	2696	Rev. J. Balfour.
Trinity Bay . . . . .	412	257	Rev. J. Clinch.

The mission at St. John's, as the most important place in the island, will engage our first attention.

On January 16th, 1784, a memorial from the principal Newfoundland merchants and traders at Dartmouth was laid before the *Society for the Propagation of the Gospel*, and in accordance with their request Mr. Walter Price was appointed by the Society to succeed the Rev. E. Langman at St. John's, with a salary of 50*l.* per annum.

After a disagreeable passage the Rev. W. PRICE arrived at Ferryland on May 10th, and proceeded in a skiff to St. John's on the 14th. He met with a cordial reception from the magistrates and principal inhabitants; and the boat-keepers voluntarily offered him a quintal of fish from every boat yearly. Several abuses had grown up during the declining years of his predecessor, whose faculties had totally failed him, and who died a few weeks after Mr. Price's arrival. Walking through the churchyard, he saw dead bodies exposed. He was obliged to use a glass tumbler and an earthen plate in administering the Holy Sacrament. Marriages were performed at irregular hours and places, without banns or licence.

The Rev. Mr. O'Daniel, a vicar-apostolic from Ireland, arrived in June 1784, accompanied by a schoolmaster whom he retained with himself at St. John's; and a priest, whom he sent to Harbour Grace. He expressed an intention of sending clergymen to every part of the island. In 1786 the number of

<sup>1</sup> Historical Notices, ch. xiv. p. 325.

<sup>2</sup> Probably the garrison was not included.

<sup>3</sup> About half of these were Wesleyans.

Romish priests in the island was seven. Romish tracts and catechisms were plentifully dispersed, and schools were carried on. In St. John's itself there were five Romish schools, and one kept by a Protestant dissenter; but none in connexion with the Church. Not more than one-eighth of the inhabitants of St. John's, according to Mr. Price's estimate, professed to be members of the Church of England; but though their numbers were so scanty, and though they had shown no signs of unusual zeal in adorning the faith which they professed, they manifested a lively sense of their distinction as members of the "established" Church, and regarded it as a grievance that Governor Campbell refused to grant any preference in the way of authority or privileges to any religious persuasion.

In the spring of 1786, as Mr. Price was visiting the out-harbours (a duty which he appears to have performed twice a year), he was nearly lost in a heavy gale of wind. For three days and nights he remained on the sea in an open shallop. In addition to the Society's allowance he received payment from the Government at the rate of two shillings *per diem*, as chaplain to the garrison, and local subscriptions of uncertain amount. Yet the whole scarcely sufficed for his maintenance, and the Society added a gratuity this year to his salary; shortly after the Society permanently increased their allowance to the clergymen in Newfoundland to 70*l.* each.

In 1787, at the instance of the Governor, an attempt was made to provide a parsonage-house at St. John's. Only half the requisite sum was raised. An individual bought the house, and charged Mr. Price with the interest of the money which was deficient.

The following letter, addressed to the secretary of the Society, may serve as a specimen of the correspondence of those days, and will be accepted as an apology for the dry and meagre character of records compiled from such materials:—

St. John's, Newfoundland, Oct. 20, 1788.

REV. SIR,—I had the honour of receiving yours of May last, by favour of Mr. Routh. I am under great obligations to you both, which I gratefully acknowledge.

His Grace the Archbishop of Canterbury and the Society could never have noticed my small endeavours were they not really interested in the welfare of their fellow-creatures; may every mark of their goodness remind me of my duty, excite my attention, and make me more diligent, knowing it to be the most welcome return I can make or they receive. Forget not, Rev. Sir, to inform his Grace and the Society that Admiral Elliot, by his constant attendance on the Church Service, and his very kind and obliging behaviour to me, has done everything in his power to further their pious designs. I cannot at present ascertain the sum contributed towards the parsonage-



house, but as the inhabitants are benevolent, am inclined to think it to be nearly completed. Mr. Graham has been so good as to take that troublesome task upon him, who will give you particulars. I have last spring and fall visited Ferryland, &c., and also once a month performed divine service at Petty Harbour, being nine computed miles from this; the undertaking has its summer's fatigue and winter's danger, but the pleasure arising from the hopes of doing good is more than adequate to that.

I mean, God willing, to open a school myself early next spring, to the poor *gratis*: this I am enabled to do by the convenient situation of the parsonage-house. Your *mentioning* the condition of the Newfoundland clergy had the desired effect. May God bless you, is the earnest prayer of your affectionate brother and very humble servant,

WALTER PRICE.

Marriages 6; baptisms 23; burials 89; communicants 33. The congregation enlarging.

In 1789 he opened a school at the parsonage; and in consequence of the number of children who came to it he was obliged to procure an assistant, to whom he paid 10%.

In 1790 the Society offered to Mr. Price a mission newly founded at Nashwalk, in New Brunswick. He chose to accept it, and was succeeded by the Rev. J. Harries from Placentia.

The Rev. J. HARRIES arrived at St. John's, May 18th, 1791, after a dangerous passage. The people received him warmly, and were intending to repair their church, which was in a ruinous condition, and in the winter was so prejudicial to the health of the congregation that they removed to the court-house for divine service. The Roman Catholic and Methodist chapels were better and more comfortable buildings; and became hence a temptation to some of his congregation. They presented, however, a request which he records with pleasure, for the administration of the Holy Sacrament at least every second month. He made frequent journeys to Petty Harbour, and visited Bay Bulls and Ferryland, where a resident clergyman was much desired.

Mr. Harries remained at St. John's for nineteen years, faithfully and quietly discharging the duties of his station, and winning the respect and esteem of all with whom he had to do. The period of his ministry was marked by the rebuilding of the church, and the acquisition of a parsonage-house. The following selections from his correspondence will convey to the reader more clearly than any narrative of ours a notion of the apathy and other difficulties against which he contended meekly and patiently:—

St. John's, Newfoundland, Jan. 4, 1793.

AGREEABLE to the Society's wish, I have visited Harbour Grace, Carbonear, Port D'Grave, and other parts of Conception Bay. \* \* \* \*

Our church is in a miserable condition, at present useless, tottering on its decayed foundation, and very shortly must fall to the ground. I applied to our Governor (Sir Richard King) for his assistance to promote its repairs, and to accomplish which he has taken a very active part, promising to procure for the purpose, if possible, the aid of Government. The Governor's very apparent concern for the prosperity of the Protestant Church in this island, plainly indicates his wish to do everything in his power to procure for it that respectable footing, which at present it is so very far from having. Mr. Reeves is no less anxious for the welfare of the cause, and from his being Chief Justice of the island, I have to hope his assistance will be of great weight.

In the Church of Rome, in this island, confirmation is as regularly performed as baptism administered, which cannot here be done in the established Church. This is another ground of disaffection. The rapid population of this island is very great, and few, comparatively speaking, leave the place: and to my certain knowledge, great is the number that leave our Church upon being apprised of this deficiency.

*Nov. 2, 1793.*

I HAVE to acknowledge the reception of a box, including Prayer-books and small tracts, for which the Society will be pleased to accept our most sincere thanks.

I am sorry to say that nothing as yet has been done to the church, the miserable state of which I have often mentioned to you. Our present Governor, Sir Richard King, beheld it with infinite concern, whose zeal and affection for its service led him into such acts of goodness in its favour, that on his return to England last year he directed his applications for pecuniary assistance for the repairs thereof, wherever there appeared any prospect of success. His Excellency applied to several Bishops, who seemed to consider very seriously the necessity of forwarding such a design. His Majesty has been pleased to give for this purpose, out of his own privy purse, 200 guineas, and could an equal sum be obtained next year, it would be quite sufficient with what we could collect here.

In consequence of knowing the precarious state of my dependence on the people of this place, and the astonishing price which every article of life now bears, the Governor did everything in his power to procure a salary of fifty pounds a-year from Government for this Mission. In short, this good man has left nothing undone to assist the established Church here. Though his success has not been equal to his wishes, I must for ever with the warmest gratitude recollect his laboured exertions to promote my interest, but more especially that of religion. My house is in a wretched condition, notwithstanding it has cost me near to 30*l.* in repairs. This Sir Richard King left not unnoticed, but represented it to the people when convened in the Court-house, declaring his readiness to begin the subscription himself in a very handsome manner; all this without the least effect.

Nothing material has occurred in my Mission since the last transmitted accounts. I have only to observe that my congregation increases, as does also the number of my communicants. This is a

pleasing reflection, in the midst of many painful and discouraging circumstances, and which, with the assistance of Heaven, I shall ever pursue with assiduity, and forward with every persuasive exertion in my power. With pain in the extreme must I observe, that I have to stem a most powerful torrent, composed of wild fanaticism on the one hand, and the overflowing and still more dangerous stream of avowed infidelity on the other. On such disruptions of men, it is not at all to be wondered at that hitherto my utmost endeavours have very little availed me.

I visited Harbour Grace last summer, from whence I wrote to you respecting the state of the Church there, mentioning also the earnest wishes of the people for another Missionary. Should the Society be good enough to attend to their supplication, and think proper to send out another clergyman, Mr. Evans, of Placentia, would gladly remove thither should the Society approve of it.

Jan. 10, 1794.

I HAVE to inform you, Sir, with infinite pleasure, that my communicants increase, though my audience (from a cause that will for ever actuate the major part of mankind—the want of a comfortable church) is on the decline. We have here a number of people, who call themselves proprietors from their having contributed to the building of the present church, and, in consequence having pews in it, strenuously and unanimously oppose every attempt that has hitherto been made to build a new one; on the other hand, there are many very respectable people who are not proprietors, neither of whom possessing a seat in church, will not give *one farthing* towards repairing it. I am sorry to say that the proprietors are never likely to alter their system of acting in this respect. There are many of them in England, who never come to this country, therefore they rent their pews in church to a very great advantage. Thus, Sir, are we situated, and so to give you a still better idea of our situation, the proprietors have absolutely refused to admit of an addition being made to the church, when proposed for the accommodation of the other people. Thus singularly tenacious of our *Church property* are we at St. John's!

Oct. 28, 1794.

In order to give the Society as exact a statement of what is likely to be in future my annual income, I have in the first place to observe that the emoluments which I receive in consequence of being deputy chaplain to this garrison, including everything, agreeably to the present prices of things here, as nearly as I can calculate, amount to about

	£74 0 0
The Society allowing . . . . .	70 0 0
To receive from Government . . . . .	50 0 0
And having collected amongst the people this fall	30 13 6
	<hr/> 224 13 6

The next letter is written by a zealous member of Mr. Harries' congregation:—

London, April 25, 1795.

NOTHING but extreme hurry of business could have prevented me so long from making known to you the deplorable state of the church at St. John's, Newfoundland. The sills are entirely rotten, even to powder; the uprights, for four or five feet, are entirely decayed, which, if the building is to be repaired, must be sawn off and scarfed. The roof is so bad, the rain and snow penetrate in such quantities, as nearly to prevent any person from attending public worship. The very last time I went to this church, the rain poured down so fast upon the curtain of Mr. Harries' pulpit whilst he was preaching as to make him very wet, and take off the attention of the congregation entirely. On each side of this church are places of public worship; one for the Dissenters, warm, comfortable, and in great order, which was built partly by subscription at St. John's, but chiefly by contributions from England, and a considerable sum from the established Church. The other, a large capital building erected by the Roman Catholics, at their own expense, which I apprehend was not a very heavy burthen, from the number of them being so great. I must say it is a lamentable circumstance, to know that many devout well-disposed Christians, wishing to attend the duties of the Church in which they were brought up, should be forced into other places of worship, or else give up their religion entirely. It certainly would be my wish to erect a new church, but I much fear the expense would be greatly too high. The Protestant inhabitants are few (I mean those in good circumstances), therefore much cannot be raised at St. John's. His Majesty has been graciously pleased to contribute 200 guineas for either a new one, or the repairs of the present. Could 400 more be raised by any other mode, I am of opinion, with what might be subscribed at St. John's; this most desirable business could be begun upon this summer.

I myself am but a bird of passage on the island, with a large family of seven children, yet I beg to assure you I shall contribute my quota with sincere pleasure, and should you judge it proper to commence a subscription, I beg you will put my name down for ten guineas.

I have the honour to be, with great esteem,

Your most obedient and humble Servant,

THOMAS SKINNER,  
*Capt. Royal Engineers.*

Soon after the date of this letter the Society granted 400*l.*, (afterwards increased to 500*l.*), towards rebuilding the church; and the work then proceeded, but it was not completed till the year 1801, when the church was opened on October 19th. The next summer Mr. Harries paid a brief visit to England. The ship in which he returned to his Mission was nearly lost in a squall near the Banks of Newfoundland.

The following letter from Mr. Harries is dated St. John's, 26th October, 1803:—

I RECEIVED the box of books sent by the Society, and for which I offer my sincerest thanks. I have distributed them in the best manner in my power, in order to answer the purposes for which they were intended. I visited Placentia, Little Placentia, Point Verd, and some other little settlements this summer. On my arrival at Placentia, I found the Protestant inhabitants (the greatest number of them) totally regardless of their religion. Many of them have become converts to the Roman Catholic faith. Having no clergyman to direct them, their children are baptized by the Roman Catholic priest, or not baptized at all. In short, everything in regard to religion is in a state of languor and indifference; and in a few years, if left to themselves, there will not be found a Protestant in the whole district. Mr. S., a Roman Catholic, from whom I received the utmost attention during my stay, requested of me to inform the Society, that if a clergyman be sent out, he will give him a spot of ground near the church, about half an acre, and that he will also contribute towards the building of a parsonage-house. He is the principal merchant in the place.

By the first opportunity in the spring, I propose visiting Bona Vista. This is a populous district, and the inhabitants are principally Protestants. I have therefore to request that the Society will have the goodness to send me Bibles and Prayer Books, and as many small tracts, spelling books, &c. as they can.

I cannot conclude without informing the Society, that our Governor has given me fifty-two pounds to be laid out on the repairs of my house. It has in consequence received a new roof; the old one, for some years, could not resist a single shower of rain. He has also established a Charity School on an extensive plan. It embraces the children of every description of people, and to forward so good an intention, it will occupy my utmost endeavours.

Mr. Harries was visited a few months after by domestic affliction of a severe kind:—

*July 6, 1805.*

I AM very much surprised that my letter to you, dated in October last, did not reach you, which I learn from Mr. Thorpe, as it was sent by the usual conveyance, the flag ship. I wrote you a second in the month of January, conveyed by a merchant of this place, and a friend of mine, Mr. Rennie, in whose favour I have more than once drawn bills on the Society. He was taken on his passage to Scotland, which circumstance accounts for the miscarriage of the letter committed to his care. The other I gave to my son, who was then in the civil department of the navy, in the *Isis*, but almost immediately after the arrival of that ship, he was removed to Haslar Hospital, where he remained for some time, but receiving no benefit, it was recommended to try a warmer climate, his disease being a confirmed consumption of the lungs. He was put on board of the *Aurora* frigate, bound to Bermuda, and on the passage, shortly after his departure, I believe, for I have only heard the fact, the particulars have not been communicated, he paid the debt of nature. The bad state of his health might have been the cause of his forgetting to forward the letters of

which he had the care, if he did forget them, or that he gave them to somebody for that purpose, who neglected to do so.

My two eldest daughters, one eighteen and the other fifteen years of age, are now, and have been for several months, languishing in the same disease; the former in the last stage of it, but of the latter, I am told, there are *hopes* of her recovery entertained. My own health has been on the decline for some time, and those recent misfortunes have, as yet, proved but very indifferent restoratives.

His family bereavements appear to have preyed on the mind of this amiable man to a degree which he felt it necessary to excuse. His congregation continued to increase; and a school, conducted under his auspices by Mr. L. Chancey, appears to have been successful. In 1806 his communicants reached the number 117. He visited Lamaline, 300 miles from St. John's, where he baptized 75 persons, some of them very old. He was the first Clergyman whom the majority had ever seen, and the only one who had ever been in that place. The same year was marked by the arrival at St. John's of a Romish bishop and two itinerant priests.

In 1807, after eighteen years of experience as a Clergyman in Newfoundland, Mr. Harries bears the following remarkable testimony. Speaking of the paucity of Clergy in the island he says,—

“That they cannot exist without foreign aid with their families, is not by any means owing to the poverty of their respective missions. No! for there is not one, except Placentia, where there are but five Protestants left, that has the least claim on any foreign charitable fund, but are all equal to the decent and comfortable support of their missionaries without feeling the least inconvenience.”

Grief and bodily infirmity now combined to shorten the useful life of Mr. Harries. The following letter is the last which the Society received from him.

Nov. 20, 1809.

Your letter of the 20th March last I have received, and it gave me the greatest pleasure to find that your health was good; my prayer is that it may long continue so, and that your life may be protracted to the longest possible period; for it will always be a useful life, intent upon doing good. I have more than once experienced the Society's bounty, and always unexpected, and for which I have attempted to thank them as well as I could. Those gratuities I considered as expressions of the favourable opinion they entertained of my conduct,—an opinion which I have, to the utmost of my power, at all times endeavoured to merit. But the gift of 50*l.* to Mrs. Harries I can make no sufficient acknowledgment for, either in conduct or in words. I have therefore to request of you to inform them, that I most sensibly feel a gratitude which I cannot express.

In consequence of Mrs. Harries' absence, my visits to the outports were confined. I went to Portugal Cove, where the priest had been

before me, and had therefore little to do. I crossed over to Belle Isle, midway from Harbour Grace, where I found near 300 inhabitants, mostly Roman Catholics. I had most of them collected, and performed divine service, and preached a sermon for them, which I conceived most appropriate to their situation. I gave them also as many books as I could spare.

I cannot avoid adding with extreme pain, that at present I am incapable of performing divine service; and the duties of christening, marrying, &c. I do with great difficulty. I cannot go far from my own house with safety, to visit the sick. I am incapable of reading for a quarter of an hour without losing every power of articulation, followed by a languor more distressing than actually painful. And what is very singular, my voice has undergone a total change. I have lately sunk three different times in the desk while endeavouring to read the service. What adds to my unhappiness is that there is nobody here to assist me.

The Roman Catholics have lately doubled their chapel, which I am told is an exceedingly handsome house. There can be no doubt that this island, of vast importance to the Mother Country, will very soon become a Roman Catholic colony, if Government do not extend its aid to the Society, for the placing of the Established Church on a respectable footing, and by that means increase the number of missionaries.

On the 22d January, 1810, this worthy man expired. The Society, as a mark of esteem for his diligence and fidelity in his sacred calling, voted a gratuity of 100*l.* to his widow.

*(To be continued.)*

B.

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### Correspondence, Documents, &c.

#### CONFERENCE OF BISHOPS AT QUEBEC.

WE have great pleasure in continuing the series of documents referring to the united action of the Church which have appeared in former numbers of the *Chronicle*. We now reprint from an authentic copy the Minutes of the Conference of five Bishops of British North America holden at Quebec from Sept. 24th to Oct. 1st, 1851.

##### I.—GENERAL DECLARATION.

WE, the undersigned, Bishops of the North American Colonies in the Province of Canterbury, having had opportunity granted to us of meeting together, have thereupon conferred with each other respecting the trust and charge committed to our hands, and certain peculiar difficulties of a local nature which attach to the same.

We desire, therefore, in the first place, to record our thankfulness that we have been so permitted to assemble, and our sense of the responsibility lying upon us before God and the world to promote the glory of His great name, to advance the kingdom of His Son, to seek the salvation of immortal souls, and what we feel to be inseparably

united with these objects, to establish and extend, wherever there is a demand for her services, the system, the teaching, the worship, and the ordinances of the United Church of England and Ireland.

We feel that, in the prosecution of this great work, we are surrounded by many discouragements, embarrassments, and hindrances, which, by the grace of God, we are prepared patiently to encounter, and, while they may be appointed to continue, patiently to endure, but for which, nevertheless, it is our duty to seek all lawful remedy, if such remedy is to be found.

We have therefore prepared the statement which follows, of our views in relation to these subjects of our care and solicitude ; and we desire to commend it to the favourable consideration of our Metropolitan, his Grace the Lord Archbishop of Canterbury, in the hope that he may be moved to assist us in obtaining relief from those evils of which we have to complain, as well as to counsel us in the disposal of questions which come before us in the exercise of our Episcopal duties.

## II.—CONVOCATION.

In consequence of the anomalous state of the Church of England in these Colonies with reference to its General Government, and the doubts entertained as to the validity of any Code of Ecclesiastical Law, the Bishops of these Dioceses experience great difficulty in acting in accordance with their Episcopal Commission, and Prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will, and not from the general body of the Church ; we, therefore, consider it desirable, in the first place, that the Bishops, Clergy, and Laity of the Church of England in each Diocese should meet together in Synod, at such times and in such manner as may be agreed. Secondly, that the laity in such Synod should meet by representation, and that their representatives be communicants. Thirdly, it is our opinion that, as questions will arise from time to time which will affect the welfare of the Church in these Colonies, it is desirable that the Bishops, Clergy, and Laity should meet in council under a provincial Metropolitan, with power to frame such rules and regulations for the better conduct of our Ecclesiastical affairs as by the said council may be deemed expedient. Fourthly, that the said council should be divided into two houses, the one consisting of the Bishops of these several Dioceses under their Metropolitan, and the other of the Presbyters and Lay members of the Church assembled (as before mentioned) by representation.

Upon these grounds it appears to us necessary that a Metropolitan should be appointed for the North American Dioceses.

## III.—CHURCH MEMBERSHIP.

Doubts being entertained who are to be regarded as Members of the Church of England in these Colonies, and as such, what are their special duties and rights, we are of opinion that Church Membership requires (1) admission into the Christian Covenant by Holy Baptism, as our Lord commanded, " in the name of the Father, and of the Son, and of the Holy Ghost ;" (2) that all Church Members are bound,



according to their knowledge and opportunities, to consent and conform to the rules and ordinances of the Church ; and (3) according to their ability, and as God hath blessed them, to contribute to the support of the Church ; and specially of those who minister to them in holy things. Upon the fulfilment of these duties, they may, as Church Members, claim at our hands and at the hands of our Clergy generally, all customary services and ministrations.

We cheerfully recognise the duty and privilege of preaching the Gospel to the poor, and of allowing to those who can make us no worldly recompense the same claim upon our services, in public and in private, which we grant to the more wealthy members of our flocks.

We are further of opinion that Church Members in full communion, are those only who receive with their brethren the Sacrament of the Lord's Supper, at the hands of their lawful ministers, as directed and enjoined by the Canons and Rubrics of our Prayer Book. Persons chosen as representatives of any Parish or Mission to attend any Synod or Convocation, should in every case be Members of the Church in full Communion.

#### IV.—CANONS OF 1603—4.

Although it is confessedly impossible under existing circumstances to observe all these Canons, yet we are of opinion that they should be complied with so far as is lawful and practicable. But inasmuch as the retention of rules which cannot be obeyed is manifestly inexpedient, and tends to lessen the respect due to all laws, we hold that a revision of the Canons is highly desirable, provided it be done by competent authority.

#### V.—ARTICLES AND FORMULARIES.

Whereas the multiplication of sects, among those who profess and call themselves Christians, appealing to the same Scriptures in support of divers and conflicting doctrines, renders a fixed and uniform standard and interpretation of Scripture more than ever necessary, we desire to express our thankfulness to Almighty God for the preservation of the Book of Common Prayer, our entire and cordial agreement with the Articles and Formularies of our Church, taken in their literal sense, and our earnest wish (as far as in us lies) faithfully to teach the doctrines and to use the offices of our Church in the manner prescribed in the said book. And we desire that all the Members of our Church should accept the teaching of the Prayer Book, as, under the guidance of the Holy Spirit, their best help in the understanding of Holy Scripture, and as the groundwork of the religious education of their children.

#### VI.—DIVISION OF SERVICES.

We are of opinion that the Bishop, as ordinary, may authorize the division of the Morning Service, by the use of the Morning Prayer, Litany, or Communion Service, separately, as may be required ; but that no private Clergyman has authority, at his own discretion, to abridge or alter the Services or Offices, or to change the Lessons of the Church.

## VII.—PSALMS AND HYMNS.

Whereas the multiplication in churches of different Hymn Books, published without authority, is irregular in itself, and has a tendency to promote division among us, we are of opinion that a judicious selection of Psalms and Hymns by competent authority would tend much to the furtherance of devotion and to the edification of pious Churchmen.

## VIII.—OFFERTORY.

We are of opinion that it is desirable and seemly, and would tend to a uniformity of practice among us, that whenever a collection is made after Sermon, in time of Morning Prayer, the Offertory Sentences should be read, and the Prayer for the Church Militant should be used.

## IX.—HOLY COMMUNION.

We hold it to be of great importance that the Clergy should attend to the directions of the Rubric which precede the administration of the Holy Communion, respecting "open and notorious evil livers, and those who have done wrong to their neighbours by word or deed, and those also betwixt whom they perceive malice and hatred to reign," and that the Members of the Church should signify to the Minister their intention to present themselves at the Holy Table, especially when they arrive in any place as strangers, or when, being residents in such place, they are purposing to communicate for the first time. We conceive that it would greatly promote the welfare of the Church, if all our members, who may be travelling from one place to another, were furnished with a certificate of their membership and of their standing in the Church.

## X.—MARRIAGES.

We hold that a Clergyman knowingly celebrating marriage between persons, who are related to each other within the prohibited degrees set forth in a table of degrees published by our Church in the year of our Lord God, 1563, is acting in violation of the laws of God and of the Church, and is liable to censure and punishment: and that persons who contract such marriages should not be admitted to the Holy Communion, except upon repentance and putting away their sin. And we recommend that the aforesaid "Table of Prohibited Degrees" should be put up in every Church in our Dioceses. We are further of opinion that injustice is done our Church in withholding from our Bishops the power of granting marriage Licences which is exercised by the Bishops of the Roman Catholic Church: and that in several Dioceses great irregularities, and grievous evils, prevail in consequence of the defective state of the Marriage Law. We also hold that the Clergy of our Church should abstain from celebrating a marriage between persons, both of whom professedly belong to another Communion, except in cases where the services of no other Minister can be procured.

**XI.—REGISTERS.**

We would earnestly recommend to the Clergy of our Dioceses (even though it should not be required by the Civil Law) to keep accurate Registers of Marriages, Baptisms, and Burials, in their several Parishes or Missions.

**XII.—INTERCOMMUNION WITH OTHER REFORMED CHURCHES.**

We are of opinion that it is much to be desired that there should be no let or hindrance to a full and free Communion between ourselves and other Reformed Episcopal Churches; and therefore that where we derive our orders from the same source, hold the same doctrines, and are virtually united as members of the same body of Christ, those impediments which (as we are advised) are now in force through the operation of the Civil Law, ought to be removed.

**XIII.—EDUCATION.**

(a) **GENERAL.**—Whereas systems of Education are very generally introduced and supported in these Colonies, either (1) excluding religious instruction altogether from the schools, or (2) recognising no distinction between Roman Catholics and Protestants: whereby no opportunity is afforded us of bringing up the Children of our Communion in the special doctrines and duties of our Faith, to the manifest depravation of their religious principles, and with crying injustice to the Church of England, we desire to express our decided conviction:—

(1.) That all Education for the members of our Church should be distinctly based on the revealed Religion of the Old and New Testaments, with special reference to their duties and privileges as by baptism regenerate, and made God's children by adoption and grace.

(2.) That all lawful and honourable methods should be adopted to move the Colonial Legislatures to make grants to the Church of England as well as to the Roman Catholics, and other religious bodies, as they require it, and according to their numbers respectively, for the education of the members of their own Communion.

(b) **SUNDAY SCHOOLS.**—(1.) We desire to express our sense of the importance, in the existing state of the Church, of Sunday Schools, especially in large towns, and we thankfully acknowledge the benefits which have resulted from the labours of pious teachers both to themselves and to their scholars, under proper direction and superintendence. In every possible case, the Sunday Schools should be under the personal direction and superintendence of the Minister of the Parish or District: or otherwise the Minister should appoint the teachers, choose the books, and regulate the course of instruction; that there be no contradiction between the teaching of the School and the Church. All Sunday Scholars should be instructed in the Church Catechism and regularly taken to Church.

(2.) We would carefully guard against the assumption that instruction in the Sunday School, even by the Minister of the Parish, may be allowed to supersede the directions of the Rubrics and Canons on the duty of catechising in Church: for we distinctly recognise and affirm as well the great importance, as the sacred obligation, of those directions.

(c) **SCHOOLS FOR THE HIGHER CLASSES.**—Schools for the higher

classes of both sexes are much required with particular reference to assisting the Clergy in the education of their own Children.

(d) COLLEGIATE INSTITUTIONS.—Although we consider it of great importance that each Bishop should connect with his Diocese some College or like Institution for the special training and preparation of young men for the Ministry of the Church; we believe that one University for the North American Provinces with foundations for each Diocese on the model of the two great Universities, will be required to complete an Educational System, as well for Lay Students in every department of Literature and Science, as for the Students in Theology and Candidates for the sacred Ministry.

(e) TRAINING FOR THE MINISTRY.—In addition to the general studies pursued in the College or University, we deem it highly desirable that Candidates for the Ministry should apply themselves, under competent direction, to a systematic course of reading in Theology for at least one whole year, or longer if possible, previous to their taking Holy Orders; and that they should likewise be instructed in the duties of the pastoral office, in correct reading, and delivering of Sermons, in Church Music, Architecture, &c.

(f) DIOCESAN AND PAROCHIAL LIBRARIES.—We deem it very desirable also that Libraries should be formed in every Diocese under the Direction of the Clergy, both for the Clergy themselves and for their parishioners.

#### XIV. THE ORDER OF DEACONS.

We would wish to discontinue the practice which the necessities of the Church have sometimes forced upon us, of entrusting large independent spheres of duty to young and inexperienced men in Deacons' Orders, deeming it desirable that every Deacon should, if possible, be placed under the direction of an experienced priest.

#### XV.—MAINTENANCE OF THE CLERGY.

While we hold it to be the duty of Christian Governments to maintain inviolate whatever endowments have been lawfully and religiously made for the establishment, support or extension of the Christian Religion; and while we acknowledge, with heart-felt gratitude, the aid given to our missions by the venerable *Society for the Propagation of the Gospel in Foreign Parts*, to whose fostering care and bounty the Church in these Colonies owes, under God, its existence and means of usefulness, we desire to record our conviction that the Ordinances of the Church will never be rightly valued, nor its strength fully developed, until the people, for whose benefit the Clergy minister in holy things, furnish a more adequate support to the Institutions and to the Clergy of their Church.

Further, as the *Society*, in consequence of numerous and increasing claims in all parts of the world, is compelled gradually to withdraw its aid, we desire to impress on all our flocks the duty of fulfilling their obligations in respect of the payment of their Ministers; and, with a view to this object, we recommend that the Churchwardens in each parish or mission should furnish every year to the Bishop a written return, duly certified by themselves and by the Clergyman, of the sums paid towards his support for the current year.

## XVI.—CONCLUSION.

Lastly, while we acknowledge it to be the bounden duty of ourselves and our Clergy, by God's grace assisting us, in our several stations, to do the work of good evangelists, yet we desire to remember that we have most solemnly pledged ourselves to fulfil this work of our ministry, according to the doctrine and discipline of the Church of England, and as faithful subjects of Her most Gracious Majesty Queen Victoria, "unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction." And we cannot forbear expressing our unfeigned thankfulness to Almighty God that He has preserved to us, in this branch of Christ's Holy Church, the assurance of an Apostolic commission for our Ministerial calling; and, together with it, a confession of pure and catholic truth, and the fulness of sacramental Grace. May He graciously be pleased to direct and guide us all in the use of these precious gifts, enable us to serve Him in unity of spirit, in the bond of peace, and in righteousness of life, and finally bring us to His Heavenly Kingdom through Jesus Christ our Lord.

(Signed) G. J. QUEBEC. JOHN FREDERICTON.  
JOHN TORONTO. F. MONTREAL.  
EDWARD NEWFOUNDLAND.

## SYNODICAL MEETING OF CLERGY AT CAPE TOWN.

WE reprint an authorized summary of the proceedings of a Synodical Meeting held at Bishop's Court, Capetown, on November 11th, 12th, and 13th, 1851:—

## CLERGY OF THE DIOCESE PRESENT.

## THE BISHOP.

*Presbyters.*—The Ven. the Archdeacon of Grahamstown; the Ven. the Archdeacon of George; the Rev. W. A. Newman, Capetown; the Rev. R. G. Lamb, Capetown; the Rev. and Hon. H. Douglas, Capetown; the Rev. M. A. Camilleri, Capetown; the Rev. J. Quinn, Capetown; the Rev. E. Judge, Simon's Town; the Rev. J. Fry, Rondebosch; the Rev. H. M. White, Diocesan Collegiate School; the Rev. T. A. Blair, Wynberg; the Rev. H. Badnall, Claremont; the Rev. F. Carlyon, Stellenbosch; the Rev. J. Martine, Worcester.

*Deacons.*—Rev. J. W. Van Rees Hoets, Mowbray; Rev. H. Herbert, Diocesan Collegiate School.

*Secretaries.*—Rev. H. Badnall; Hon. and Rev. H. Douglas.

[The proceedings commenced each day with prayer, and ended with the Bishop pronouncing, on the first two days, the Dismissal Prayer, as at the end of the daily service, on the last, the Apostolical Benediction.]

The business of the Synod was proposed by the Bishop, and discussed in the following order, the Bishop first intimating that he

should regard the opinion of each individual Clergyman as given confidentially, in order that the discussion might be perfectly free.

I. "Is it the opinion of the Clergy that the Bishop should, while in England, advise with the Church as to the best means to be adopted for inviting the counsel and cooperation of the Laity in the affairs of the Church in this Diocese?"

The Clergy, with the exception of two who abstained from voting, replied in the affirmative, in the form of the subjoined resolution:—

"It is the opinion of the Clergy now assembled that the circumstances of this Diocese render it desirable that the judgment of the Laity should be consulted on various matters of general interest to the Church in South Africa; and they respectfully express their hope that the Bishop will take counsel with the Rulers of the Church in England on the best mode of effecting this object."

II. "Is it the opinion of the Clergy that members of the Church convicted in the Civil Courts of grievous crimes, or being 'open and notorious evil-livers,' should be pronounced suspended from the communion of the Church, and not restored until they have 'openly declared themselves to have truly repented and amended their former naughty life?'"

The Clergy, with the exception of one who abstained from voting, unanimously replied in the affirmative.

III. "Have the Clergy any suggestions to offer with reference either to the steps to be taken in England, or the plans to be adopted here, for the planting of Missions in this Diocese?"

The Clergy unanimously expressed their conviction that the Heathen, particularly in Natal and British Kaffraria, had a direct claim on the zeal and love of the Church, and that an effort in their behalf could not without sin be postponed longer than the present state of the frontier might render necessary; but they thought that, though the obligation to plant missions in South Africa rested chiefly with the Daughter Church, yet that they were entitled in their present weak state, to look to England for assistance. Much interest was expressed in behalf of the Fingo population, and a desire shown to include them, if possible, in the Missionary operations of the Church.

The zeal and labours of other religious communities were referred to; and much shame felt and expressed that the Church had been so backward in this matter.

The Bishop observed that four of the Clergy of the Diocese had already volunteered for any Missionary work he might call them to; but that he had been unable to spare them from their present posts. His Lordship stated that one chief object of his visit to England was to press the claims of the Mission-work in South Africa on the Church at home.

IV. "In what way can the Church most effectually instruct the unconverted Heathen in the different existing Parishes of the Diocese?"

The points most dwelt upon under this head were, 1. The special obligation of each English congregation throughout the diocese towards the coloured people in their immediate neighbourhood. 2. The duty of endeavouring to impress upon the minds of the Heathen that the Clergy were

sent to them, and took an interest in them. 3. The duty of each head of a family towards his own dependents. 4. The importance of Night and Sunday-schools. 5. The benefits of a plan already adopted by one or two of the Clergy, of taking some one coloured person into their house, with a view to his more complete instruction in the Christian faith. 6. The advantage of a well directed lay agency, where it could be maintained, in catechetical work.

V. Religious services for converts from Heathenism; and the enrolment and instruction of Catechumens.

It was agreed that distinct services, adapted to the condition of new converts, would soon be wanted, but that it seemed questionable whether a solitary diocese within the Province of Canterbury was at liberty to frame any new public services without consultation with the Church at home: and that the fact of no other Colonial diocese, so far as was known, having yet framed such services, confirmed this view. The Bishop said that he would bear this need in mind in his consultations with the Rulers of the Church in England.

With respect to Catechumens, the Bishop proposed, and it was unanimously agreed, that any of the Heathen within the various parishes who seemed willing to submit to a steady course of preparation for Holy Baptism should be formally enrolled as Catechumens, subscribing their name, or mark, to the following declaration.

"I desire to be enrolled in the Class of Catechumens, and to be admitted as a Candidate for holy Baptism in the Church of England."

It was further resolved,

That each Parish be furnished with a book headed with the above declaration, in which the names of Catechumens shall be enrolled.

That the enrolment take place ordinarily in the presence of the Clergyman of the Parish.

That the Catechumen sign the above declaration, or, if he be unable to write, the Clergyman sign for him, the Catechumen affixing his mark.

VI. Translations into Dutch, especially of small books of elementary religious knowledge for the instruction of the coloured people.

A Committee consisting of the Rev. W. A. Newman, the Hon. and Rev. H. Douglas, the Revs. M. A. Camilleri and J. W. Van Rees Hoets, having been previously appointed to choose and recommend to the Bishop suitable books of the kind above named, his Lordship undertook to solicit the *Society for Promoting Christian Knowledge*, to have them translated at the expense of the Society.

VII. Division of the Diocese into Parishes.

The Bishop announced that he had some time since asked the Clergy for information, upon which he had hoped he might be able to assign distinctly the boundaries of their several cures; but that the war having prevented the Clergy on the frontier from making those returns, he was obliged to postpone the further consideration of the matter till he came back from England.

VIII. Constitution of a Dean and Chapter.

The Bishop announced his intention of constituting a Dean and Chapter, to be entitled the "Dean and Chapter of Capetown," chiefly with the view of having always at hand a recognised body of counsellors for all ordinary occasions;—that for the present the Chapter would consist of four Canons, besides the Dean, who would each be required to preach, in whatever might

he the Cathedral Church, twice a-year;—that he intended to offer the office of Dean to the Rev. W. A. Newman, three of the Canonries to the Ven. the Archdeacons of Grahamstown and George, and the Rev. H. M. White, Principal of the Diocesan Collegiate School, as holding important official positions in the Diocese, and the fourth to the Rev. E. Judge, of Simon's Town, as one of the oldest and most esteemed of the Clergy of the Diocese.

#### IX. Regulations for the government of the Diocese during absence of the Bishop in England.

The Bishop announced his intention on this head as follows:—

"The Archdeacons of the Diocese will be appointed Special Commissaries for their respective Archdeaconries."

"The Rural Deans of the Cape, Natal, and St. Helena Deaneries, will be appointed Special Commissaries for their respective districts."

"The Ven. N. J. Merriman, the Ven. T. E. Welby, the Revs. W. A. Newman, H. M. White, E. Judge, H. Badnall, and the Hon. and Rev. H. Douglas, will be appointed joint Commissaries for deciding matters affecting the general interests of the Diocese."

"The Bishop's Domestic Chaplain will be the medium through which communications will be addressed to the Government."

As explanatory of the office of Special Commissary, the following extract from Burns' Ecclesiastical Law was read:

"The office of Commissary is nearly identical with that of Vicar-General. To it belongs the exercise and administration of discipline purely spiritual . . . . . as visitation, correction of manners, granting institution, and the like, with a general inspection of men and things, in order to the preserving of discipline and good government in the Church."

It was further announced, that all matters of a merely temporal character, involving such business as the payment of stipends, of subscriptions to Churches and Schools, plans and designs for the same, would have to be transacted as hitherto by letters addressed to the Bishop at Capetown.

#### X. Fund for sick and aged Clergy, their Widows and Orphans.

It was agreed that such a Fund was greatly needed, and that a certain portion of the annual alms of each Parish ought to be set aside for this purpose.

The Bishop said that he thought the course suggested in a former Pastoral Letter, of devoting a fourth part of the collections made for the poor to this object, which had been very successfully followed in several Parishes, the best that could be adopted; but where this could not at present be done, the proceeds of the offertories or collections on at least three Sundays in the year, should be devoted to this special purpose, in addition to any subscriptions or donations that might be given. In this proposal the Clergy generally concurred.

It was agreed that the management of the Fund thus raised should be at the disposal of a Board, to consist of an equal number of Clergy and Laity.

The Bishop named several Clergy as members of the Board; and undertook to invite an equal number of Laity to cooperate with them.

A committee was formed for drawing up an outline of rules for the guidance of the Board.

#### XI. Book of Declaration.

The Bishop adverted to the importance of adhering to the rule already laid down by him, and in force, with respect to subscription to the Declaration of Church Membership on the part of all candidates for Confirmation,



and all persons claiming a vote in the election of Churchwardens, in Parishes where there is no Ordinance.

## XII. War and Rebellion.

The Bishop having referred to the present deplorable condition of the Colony, the Clergy were unanimously of opinion, that the continuance of the war, with all its attendant distresses, called for renewed public humiliation before Almighty God; and that it was desirable that the Bishop should, previous to communicating with the Government on the subject, confer with the authorities of the Dutch Church, and with such other religious bodies in the colony as he deemed requisite, on the duty of setting apart an early day for that purpose. The anniversary of the breaking out of the war was thought to be the most suitable day.

## XIII. Marriage of Catechumens.

The question was proposed by the Bishop,

"Whether the Clergy were of opinion that the marriage-service of the Church of England could be rightly solemnized between parties whereof one only was a Member of the Church, the other merely a Catechumen, under instruction for Baptism, but not yet fit for it?"

The Bishop stated that he felt the hardship of refusing marriage in some cases of the kind, but that being of opinion that the marriage-service was intended only for the baptized, he had hitherto made it his rule to refuse.

The difficulty of the point was acknowledged, and various opinions were expressed; but the Clergy generally concurred in the view that the services of the Prayer-Book were designed for none but Christians, and that the difficulty would best be met by a better adaptation of the Church's system to the circumstances of a Missionary Diocese.

## XIV. Law of Divorce.

The Clergy were consulted on the question of the marriage of parties, whereof either should be a divorced person.

The Bishop said that he had doubts and difficulties on this subject; and stated the circumstances of the case as follows:—

Divorce *a vinculis* is not allowed by the ecclesiastical or temporal law in England. The Ecclesiastical Courts can only divorce *a mensa et thoro*. No other kind of divorce seems to be recognised by the Church. Occasionally, though rarely, parties are divorced *a vinculis* by special Acts of Parliament, and allowed to marry again,—the Legislature thereby assuming a dispensing power, and relaxing the law in particular cases by special enactment.

In this Colony the Supreme Court pronounces divorce *a vinculis*. Every Clergyman by his Ordination Vow pledges himself "so to minister . . . . the discipline of Christ as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God."

How ought the Clergy to act when persons divorced in the Courts of the Colony seek to be married again? Are they bound to act in conformity with the expressed view of the Church of England, and decline to marry the parties; or is it a matter in which they may submit to the guidance of the *lex loci*?

The difficulties in this case are enhanced by the fact that if the first marriage took place in England, the divorce here would not be recognised there; and, should the parties return to that country, they would be regarded as living in adultery, and the children of such second marriage would be illegitimate.

After much discussion the Clergy were generally of opinion, that the law of the Church seemed so express, that it did not appear that a single Diocese would be justified in departing from the strict letter of it, and the common practice of the Church, without conference with the other Dioceses of the same province. The great difficulty of the subject, however, was freely owned, being increased by the fact that the Civil Law of this Colony gives permission in certain cases to marry after divorce. A wish was expressed by some that the law of the Church could in this respect be relaxed, or some provision made to permit the remarriage of an innocent party, as they supposed that such alteration would involve nothing contrary to the Word of God. Upon this latter point, however, others entertained doubts.

The Bishop informed the Clergy that the Collections made on the Jubilee Day for the *Society for the Propagation of the Gospel in Foreign Parts*, amounted to 180*l.*, and that they had been transmitted to the Society.

His Lordship laid also before the Clergy a tabular statement of the Statistics of the Diocese, compiled from the returns of the Clergy to the questions annually put forth. From the statement it appeared that during the year 1850, a sum of upwards of 5,000*l.* had been contributed within the Diocese for various Church purposes.

The Bishop concluded the proceedings by reading to the Clergy a Pastoral Letter, which he announced his intention of issuing to the Diocese, bearing on subjects connected with the object of his intended visit to England.

Before the blessing was pronounced, the Archdeacon of Grahams-town, in the name of all the Clergy assembled, presented to the Bishop the following Address :—

“TO THE RIGHT REVEREND FATHER IN GOD, ROBERT, LORD  
BISHOP OF CAPETOWN.

“Having been called together by your Lordship to express our opinion on several matters of much concern to this Diocese, and, in part, connected with the object of your Lordship's intended visit to England, we have felt that it may not be unsuitable to the occasion, and that it will be a source of satisfaction to ourselves, to testify, before we separate, our cordial and grateful sense of your Lordship's consideration in thus taking us into your counsels.

“More particularly would we beg to unite in a hearty expression of the deep interest we take in the purposes of your Lordship's temporary return to England, and of our humble and fervent hope, that it may please the great Head of the Church to guide and prosper them all to the glory of his Name, and the advancement of his holy religion.

“And, withal, we would desire to add the expression of our personal veneration and regard for your Lordship, coupled with the assurance that, while absent in the body, you shall not be otherwise regarded than as present with us in the spirit; and that, meanwhile, our prayers shall not be wanting, that it may please Almighty God to pour down upon you the continual dew of his blessing, to preserve, and, in his own good time, to restore you among us.”

## LABRADOR.

WE have received permission to publish the following letter from the Rev. H. P. Disney, one of the two clergymen stationed on the coast of Labrador:—

The Glebe, Balliver, Athboy, Nov. 11, 1851.

MY DEAR SIR,—You are aware that I arrived at St. John's so late in 1850 as to prevent the possibility of my returning; the last vessel for Labrador from Newfoundland, for the season, having sailed before I reached St. John's, as I had an unusually long passage from Labrador to St. John's, viz. eleven days. The Bishop also required my services at Harbour Grace, at which place I officiated as clergyman, from the 5th October until the 11th June last, when I sailed in a small schooner called the *Wave*, from Carbonear, for St. Francis Harbour. She was one of nearly 300 sail that left Conception Bay that day for the coast of Labrador, by far the greater number being bound for ports in my Mission. There were about seventy persons, men, women and children, on board. We put into Crouse, one of the harbours on the French coast of Newfoundland, into the same harbour to which I had happened to be blown in September, 1850; and I landed at a cottage at which I had then held service and baptized the two children; the eldest of whom now welcomed me back with great delight.

I would remark that the Bishop directed me, if possible, to visit Quirpon, and any of the harbours on the north-east coast of Newfoundland, in many of which there are English Protestant families, who reside all the year, and who take care of the houses and property of the French during their absence. I was not able to visit Quirpon, but many of the heads of these families came last summer to fish at Labrador, and I became acquainted with them and supplied them with books and tracts; especially Henry Tucker, mentioned, I think, in one of the Bishop's Journals as one who took much pains in reading prayers and teaching in a Sunday-school. Two or three large families from Quirpon went last summer to settle permanently at Labrador; one near Battle Harbour; one, or more, near St. Francis Harbour.

Several other vessels put in along with us into Crouse Harbour; and I had prayers on Saturday evening, and on Sunday morning at six o'clock, at which several from these vessels attended. It was fortunate we had prayers so early, as the wind got up at half-past ten o'clock, just as we were preparing for second service. Next day, thank God, we reached the southern post of my district, Henley Harbour. The whole country was still covered with snow, and I saw one man very busy with a pickaxe, breaking up the ice which had accumulated in his hut during the winter, to bring his family to sleep in it that evening, from the hot hold of the crowded vessel. I was, as last year, hospitably received here by Mr. Joseph Taylor, who, with his wife and family, have spent the two last winters on the Labrador. I went with him to visit the six other winter-resident families; and I fixed upon a site for a school-house, a very beautiful

one. On the 16th August I paid my second visit for this season to Henley Harbour, after a very rough and toilsome passage from Battle Harbour. Very early the following morning (Sunday, 17th August), I rowed to Chateau Bay, and gave them notice of the services at Henley Harbour that day; there being a great many families in summer, and about five families there who reside during the winter at Labrador. A considerable proportion of the Protestants residing at Chateau and Henley are Methodists; and Mr. Taylor, at whose house I stopped, had been one when he resided in Newfoundland. I found that none of the Church people could sing our psalms, and I selected hymns for the morning and evening services. After evening service arrangements were made, and a committee appointed for carrying on the building of the school-house, which (like those at Seal Island and Spear Harbour) is to be forty feet by eighteen, ten feet from the end being taken off to form two rooms, in which I shall be able to live when I visit the harbour, without putting my kind friends—whose houses are usually very much crowded—to the trouble of making room for me.

On the 17th June I arrived at St. Francis Harbour, and was, as usual, very kindly and warmly received by Mr. and Mrs. Saunders; and Messrs. Hunt were so kind as to lend me one of their houses again last summer, at which I was very comfortably lodged, whenever duty brought me to St. Francis Harbour. Mr. and Mrs. Saunders also, this year as well as last, during the time I spent at St. Francis Harbour, allowed me to mess at their public table, which saved me much trouble and expense, and gave me good opportunities of becoming acquainted with fishermen who resort there from all parts of the coast. I found the floor, side-walls, and couples for the roof of the church already put up; and the windows and shingles were forwarded in one of Messrs. Hunt's vessels, a few days after my arrival, by the Bishop, from St. John's. The Church was, thank God, so far completed that I held our first service in it on the 31st August, when, notwithstanding the day was very wet, rough, and cold, the church was nearly quite full, both in the morning and afternoon. I administered the Holy Communion to seven persons, and at evening service I baptized three children, and received two others into the Church.

I remained at St. Francis Harbour from Tuesday till the following Monday, visiting the several Indian and other winter-resident families; and on Monday, 23d June, I sailed *alone* in my whale-boat across the Alexis Bay, to Salmon Bight, a little to the south of Spear Harbour, at which latter place I had intended to put in. Here I experienced the kindness which I often met with elsewhere, both in Newfoundland and in my Mission of Labrador, from my own warm-hearted countrymen, two Irishmen, who assisted me to land my boat; and I found a large family whom I had visited last year, and the youngest child had then been baptized by me. I walked two miles, back to Spear Harbour, and spent that evening on board the brig of my friend Captain James Forward, of Carbonear, who rendered me much assistance by bringing for me from St. John's, without any charge, much of

the lumber and shingles, &c. for the parsonage at Battle Harbour, and also one of my carpenters. He now gave me the aid of two men to accompany me to Battle Harbour; and subsequently gave me a most eligible site on his premises, on which I hope, by this time, the frame of a school-house is in progress, for which I have engaged to find the board and shingles next summer. I have also promised John Hedges, a man who resides here during the winter, and who has a very fine family of six little children, all born, I believe, in Labrador, to pay him 6*l*. for two months' labour in building the school-house. There are eight other families of Church people who reside there during the winter, and a very large number of Protestants from Carbonear and elsewhere, who spend the summer months there; and this harbour being about half-way between Battle and St. Francis Harbours, is a place where I am often, by stress of weather, obliged to spend many days at a time, on my passages up and down the coast. The next day I proceeded to Battle Harbour, the head-quarters of my Mission, and the *capital* town of my Mission, if not of the Labrador. I found Mr. Bush Bendell, the agent of Messrs. T. and D. Slade, of Poole, had kindly provided my two carpenters with a small house; one of these, Joseph Pynn, I had engaged at Harbour Grace, and he accompanied me in my subsequent voyages during the summer, and the other, Robert Murphy, I engaged at St. John's; both, of course, with the Bishop's sanction; and most useful helps I found them both, not only as carpenters, but as teachers in the Sunday-schools. The latter had built the parsonage at Twillingate, and I found him not only a remarkably good, but a very expeditious workman; and, through his aid, I have the happiness of being able to state that the parsonage-house at Battle Harbour is now finished, and ready to be occupied for the present as a school-house, and that it is capable of accommodating twelve boarders, six boys and six girls; and I pray and trust that the Lord of the harvest will send labourers to occupy it, and to commence the Mission next summer, please God, on a good foundation, by the establishment of a good scriptural, Church school. I was so fortunate here as to find a young woman who undertook to attend me, and to keep up the daily school (which I commenced the next day) during my absence from Battle Harbour.

I feel deeply that baptizing, without taking pains afterwards to teach the children, is entering into the most solemn engagement and covenant with Almighty God, and not afterwards taking care to discharge our part of the conditions. The threefold security provided by Divine Providence and by the Church, viz. the parents, the ministers, and the sponsors, is, as far as Labrador is concerned, left to depend solely upon the ministers; the parents and the sponsors, being in almost every case themselves uninstructed: taking these matters into my consideration, although my time would have been sufficiently occupied with such duties as more properly belong to my ministerial profession, yet being unwilling to put off for another year the instruction due to the two or three hundred baptized by the Bishop in his Lordship's two visits to Labrador, and the eighty-five baptized by myself

during the summer of 1850 and 1851, I opened a daily school, in which I taught from eight till half-past eleven o'clock each morning. At Battle Harbour I had an attendance of about thirty children daily, and at St. Francis Harbour (while I was there) of about twenty-five; of the latter more than one-half were Esquimaux children, whom I found most anxious and most quick to learn.

In addition to my daily school, my great object during the summer of 1851 was to establish Sunday-schools and reading of prayers on Sunday morning and evening, in every harbour in my Mission; and in many places, thank God, I found persons fit and willing to undertake the duties of superintending the schools and reading prayers. I furnished such as applied to me with printed sermons, to read out after morning and evening prayers on Sunday, and I did myself, on Sunday, endeavour to prepare a class at each place at which I spent the Lord's day, for the Confirmation which I trust the Bishop will hold on the Labrador next summer; and by means of the aid of books furnished to me by the *Christian Knowledge Society* and some few pious and earnest friends, at the head of whom I would mention James Allen, of Mathews Cove, Battle Harbour, I trust that during the present winter many young persons are diligently preparing for the most solemn ordinance of Confirmation.

While I was at my principal station of Battle Harbour, my Sunday services consisted of two Sunday-schools, one at nine and one at two o'clock; morning service at ten o'clock; afternoon service at three o'clock; and evening prayers at Cape Charles (four or eight miles distant, according as the wind and tide obliged me to go the inside or outside run) at six o'clock, and a long sermon I thought it necessary to preach at each place.

As my letter, I fear, is extending to too great a length, I will conclude with a summary of the work begun and accomplished in the Mission.

At Henley Harbour, which, as before stated, I visited twice last summer, a school-house, forty feet by eighteen feet, is begun, for working at which during two months in the fall and next spring, I have engaged to pay Edward Soward 6*l*., and I have also promised to provide boards, shingles and windows to finish it.

At Camp Islands, where I spent the two last Sundays I was on the coast, and at which place I was most hospitably received by my friends the Messrs. Gordon, of Harbour Grace, with whom I spent last winter, I arranged that they should assist in the erection of a school-house at Cape Charles, which I fear may not be commenced till next fall.

At Battle Harbour, the parsonage-house, to be used for the present as a school-house, is completed, and the foundation of the church, to be completed next summer, is laid; it is to be fifty-four feet by twenty-two feet; and Messrs. Slade, of Poole, are giving a great deal of aid towards its completion. The Bishop, out of funds supplied by his Lordship's private friends, has contributed 200*l*.

At Spear Harbour a school-house, similar to that at Henley Harbour, is to be commenced this fall; and I have here, as at Henley

Harbour, promised aid towards its erection, viz. 6*l*. for two months' help from John Hedges, and boards, shingles and windows.

At St. Francis Harbour, as already stated, the church, begun last winter, has been so far finished as to admit of our holding service in it, for the first time, on 31st August, and the interior is to be completed so as to have the church ready for consecration early next summer.

At Square Islands, which I also visited twice during the summer, I hope a school-house will next summer be commenced, on a site given by my friend William Bourne, who always received and entertained me most kindly and hospitably, whenever I visited that place.

At Venison Island, which I visited four times, and where I spent one Sunday, I hope, through the aid of my friend Mr. George Howe, agent to Messrs. Slade there, a school-house will be commenced, if not this winter, at all events next summer.

At Boulter's Rock, a harbour at which there are several families who reside the whole winter, and which is a place of great resort in summer, and which I visited four times last summer, it will be desirable, if possible, to erect a small school-house; but most of the winter residents here, being dealers of Messrs. Slade, of Poole, at Venison Island, have agreed to assist in the erection of the school-house at Venison Island.

At Seal Islands, which place I visited twice last summer, spending a week at each time, I had a very large and interesting congregation, chiefly consisting of members of my winter congregation at Harbour Grace. Mr. William Greene, who always entertained me most hospitably, has a remarkably nice family. Here all the people set about readily to erect a school-house; and, thanks to my friends, Messrs. Ridley, of Harbour Grace, when I arrived there the second time, on the 2d September, I found boards and shingles, forwarded per the *Silura*, from St. John's; the captain of that vessel kindly bringing these things without any charge. Messrs. Ridley most kindly and liberally gave me 50*l*. for my Mission, before I left Harbour Grace. A very eligible site, at this place, was granted by Messrs. Spracklyn, of Cubitts in Conception Bay; and I agreed to pay John Bird 10*l*. for erecting the frame of the house, which I hope to find completed when I go there early next summer.

In addition to the above works, I am most anxious, next summer, to be enabled to begin and finish a small brick-house, near St. Francis Harbour, which is the principal place of resort for the Esquimaux and other winter residents. All the winter inhabitants, with the exception of a very few, in the employment of Messrs. Hunt, at St. Francis Harbour, and Messrs. Slade, at Battle Harbour and Venison Tickle, move up into the woods in the winter, and I wish to select a spot at some central place, at which they may visit me and I them, during the winter, when walking with snow-shoes or rackets, and travelling in sledges (called at Labrador *comiticks*), drawn by dogs, are the only means of getting about.

I must not omit to mention a very kind present sent to me by Mr. and Mrs. James Hammond, of Fantaisie, and Mrs. Amelia Pipon, of

St. Helier's, Jersey, of communion service, altar cloth, linen for communion table, books, medicines, seeds, &c., the receipt of which afforded me the greatest pleasure, when oppressed with care and toil.

I do earnestly pray that assistants in the Mission, as Schoolmaster and Mistress at Battle Harbour, may offer themselves, either here or at Newfoundland. In the present winter, without such aid, I fear my strength would not be sufficient to encounter the labour I went through last summer. Without your aid, and the direction and advice of the Bishop, I could have done nothing.

I am, yours very truly,

HENRY P. DISNEY.

P.S.—I visited several new harbours in my Mission last summer, which I had not been able to visit in 1850, at most of which there are winter residents; viz. St. Peter's River, Shoal Cove, Indian Harbour, Fox Harbour, Red Point, Occasional Harbour, and Dead Islands. And I was prevented, by various untoward accidents, as contrary winds, the sinking of my boat with all my things on board, from visiting some harbours (particularly Petty Harbour) which I did visit in 1850, but could not arrive at last summer. I had arranged to go with Mr. Saunders up the Alexis River, which I was very anxious to see (as I hope to have an Indian School and settlement somewhere there); but the day before I was to go on this excursion, I had a sharp attack of English cholera, and I went to bed very sick and weak. The night turning out very wet, the rain came in and drenched my bed and all my clothes thoroughly; and I was in such a plight in the morning that Mr. Saunders had to sail without me.

I did not visit Sandwich Bay, or any station to the north of Seal Island, last summer, the Bishop thinking that my own district was quite large enough for me; but I sent to Mr. Daw (Messrs. Hunt's winter-agent at Sandwich Bay) a portion of the books granted to me by the *Christian Knowledge* and the *British and Foreign Bible Societies*, and I wrote to him to say that I knew that the Bishop had not forgotten them, but trusted to be able, next year, to send them either a schoolmaster or a clergyman.

A report, which was very industriously spread by some mischievous person, that I had unlimited command of Government money, to build churches and school-houses, caused me a good deal of annoyance; for instead of being thankful for what the Bishop and the *Society for the Propagation of the Gospel* enabled me to do, many of the people at the different harbours thought I was robbing them, by not spending more of these large funds on their immediate settlement, and almost all thought it quite unnecessary to contribute towards my necessary expenses; and so firmly was this falsehood believed, that I found a good deal of difficulty in removing the impression from the minds of even Mrs. Saunders and Mr. Bush Bendell. Another weak device of the enemy, was spreading a report that I would not baptize anyone without charging 7s. 6d. Now, I was exceedingly glad that the Bishop, in his instructions to me, directed that there should be no fee for baptism.



## THE CALIFORNIA OF THE SOUTH.

EXTRACT from a private letter, dated *Turon*, 14<sup>th</sup> Nov. 1851.

I must tell you of our church, which is nearly erected. The roof and floor are to be barked, and the sides covered with canvass. It will hold 200 persons. The site is admirably chosen, being on a hill overlooking the township of Sofala on one side, and Golden Point on the other, so that it is a conspicuous object from a long distance, and especially from the flat, on which Sofala is built. Last Sunday it was in a sufficient state of forwardness to have service performed there. The walls and roof were covered with canvass; the communion table with a handsome blue cloth. There was a pulpit put up, and the rails of the altar fixed. For seats, rails were laid on blocks of wood all down the church. There were about 300 persons present; well dressed, and very orderly. The Bishop preached an excellent sermon, which was impressively delivered, and appropriate to the occasion and the circumstances of the place. Service was performed on the Thursday following. It was the day appointed for dedicating the building to the service of the Almighty, and the Sacrament was also administered. The church is called *Christ Church*, and the Bishop fixed the cross on the east end of the building. The rafters were up, and he mounted the roof by a ladder, and the canvass was removed, so as to give him space to pass through the opening. But being elderly and in his robes, he pushed himself through with some difficulty. He stood alone, and pronounced the words of dedication in a most solemn and earnest manner. Last Sunday Mr. Palmer, the appointed Clergyman, officiated, and preached an admirable sermon. He is very quiet and unobtrusive, and will, I think, have great influence. The church will probably be completed in another week, and will look very well, considering the rude materials of which it is constructed. The walls are of *Osnaburgh*, and the roof of bark. Over the communion table a piece of calico, shaped like a church window, is let in, the diamonds being formed by dark tape fastened across. In the centre is a round piece of calico, which has an excellent effect. The building will probably cost about 200*l.*, which sum the Bishop advanced, trusting to the miners to repay him. This we shall soon do by subscriptions and Sunday collections. We want to build a hut for Mr. Palmer, and this will cost 40*l.* more; so that, when the fencing is complete, the whole cost will be 300*l.* I am one of the Churchwardens.

The Roman Catholics and Wesleyans are also erecting chapels. Almost all the Cornish miners are of the latter denomination, and are very orderly and well conducted. But for the first time in the history of the colony, our bell was the first that sounded for divine service in the *Turon*, as our church was completed before any of the other chapels.

## Reviews and Notices.

*Ritual Worship. A Sermon preached at the Consecration of the Church of St. Thomas, in Leeds, on the Feast of the Purification of St. Mary, 1852. By the Rev. CHARLES DODGSON, M. A. &c. &c. Leeds: Harrisson, 1852.*

THIS is an important Sermon, upon a most important but difficult subject; requiring much learning and ability in its treatment, but still more calmness and discretion. It is superfluous to say that all these qualifications, united to a chaste style, as well as warmed by earnest and unaffected piety, will be discovered in any work which has Mr. Dodgson for its author. As regards these latter respects, indeed, the sermon reminds one of the best days of our English theology; and it is gratifying to think that we have still among us those, whose writings, for ability, learning, and piety, can bear to be brought to the proof of such a standard. Having said thus much it will be hardly necessary further to observe, that we desire for this Sermon of Mr. Dodgson, at the present moment especially, a much larger circulation, both at home and in the Colonies, than that which, we fear, it is likely to obtain. Few thoughtful persons will read it without profit; fewer still without admiration.

Premising that the text is taken from Genesis iv. 4, 5, we will place before our readers one or two brief extracts, in the hope that they may thereby be induced to examine the Sermon for themselves. Upon the subject of *absolution* Mr. Dodgson's remarks seem peculiarly able and well-timed; but *they* cannot be separated from the context.

"There are many without these walls, who are branding the Ritual Worship of the Church of England as heretical, because it is essentially different from that of Rome. There are many, who are condemning it as superstitious because it is essentially the same. The solution of this seeming paradox is, that we do indeed retain, and ever desire to retain, with Rome every essential element of Catholic worship; while we renounce, as vital corruptions, things which she retains as essential elements. But there is yet a third class of persons, more numerous perhaps than either, who, although they condemn and oppose us not, are yet more really adverse than either; who tender their approval of our worship on grounds on which we cannot honestly accept it; because they are grounds on which faith and hope can find no solid resting-place in seeking an answer to the inquiry, 'Will the Lord have respect unto us, and to our offering?' The age in which we live has been anxious beyond others to charter

amongst what are termed the natural rights of men, that of worshipping God each after his own will and in his own way. This position is sound and true, when regarded merely as embodying the tolerant principle of our constitutional law; but dangerously false, the more dangerously because interwoven with truth, when extended to imply, that all forms and modes of religious service, among those who possess a common belief in the Scriptures, are alike 'holy and acceptable unto God.' It is this dogma, extended still further so as to comprehend differences in Faith also—of which, indeed, differences in Forms of Worship are often only the outward expressions—it is this dogma, which so many restless spirits of the present day are struggling to establish. It is on this foundation that they would construct systems of national education, of national religion. Armed with this they would go forth in the spirit of those heathen bands which once invaded these shores, asserting the empire of opinion by outraging the rights of faith, and when they have created a desolation of principle, calling it a Christian peace. To meet such men, we must remember what the principle of religious liberty and toleration, maintained by the constitution of this country, really means."—Pp. 9, 10.

And for that meaning, as propounded by Mr. Dodgson, we refer our readers to the Sermon; and we will conclude our notice of it with Mr. Dodgson's parting exhortation.

"Brethren, let us be assured that the only thing which under God can rescue us from the enormous and fearful evils which our unhappy divisions have brought upon us, is a mutual consent to draw nearer, not to each other in the way of concession, but to our Common Parent, the Church, in the way of filial submission. May God put it into the hearts both of our Clergy and our Laymen to join hand in hand in carrying out this righteous work!"—P. 25.

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### Colonial, Foreign, and Home News.

#### SUMMARY.

ON Thursday, the 12th of February, (says the *Toronto Church*, in describing what it calls, "a finishing touch, to a black picture,") the desecrated and creedless precincts of Toronto University witnessed a scene which calls for something more than a passing notice. It was a scene pregnant with material for sad reflection, as connected with the moral degradation of an Institution which might have been an illustrious seat of learning in that "misgoverned land." Some years ago the *Society for the Propagation of the Gospel* presented, with characteristic liberality, to the late King's College a valuable collection of theological works, rightly deeming that such a boon would be highly valued by an institution which revered the claims of Christianity. Whether moved by remorse, or constrained by the remonstrances of the friends of the Church, the "infidelizers" of the hapless College permitted the insertion of a clause in the University

Act, setting aside the above-mentioned works for any College or Seminary that might be established under the auspices of the Bishop of the Diocese. The delivery of these volumes was made last week in due form to the authorities of Trinity College. The books were packed in eight large cases, and from their appearance, they had been stowed away in a lumber-room for several years. "There is an eloquence in this literary exodus which cannot be heightened by any comment of ours."—Mr. A. J. B. Hope, M.P. has written an earnest letter to the editor of the *Banner of the Cross*, a Church newspaper published at Philadelphia, in which he pleads "for a general movement among American Churchmen, to found a national Cathedral for the service of our Reformed Religion. At one bound," he says, "America secured what English Churchmen are slowly and painfully labouring to regain; but the differing conditions of the two Churches leave each wanting on the side where the other is abundant, and call upon each to borrow something from across the Atlantic. While the English Church, in her ancestral aspect of Cathedral and Chapter, is sighing for *free Synodal action*, recognising the position of her devout *lay* communicants, she cannot but feel that this liberal constitution is no way incompatible with—demands rather as its complement—the old Catholic idea of the Bishop sitting in his Cathedral with his Chapter of Presbyters. As England wants Synodical action, with the enfranchisement of lay communicants to complete its ecclesiastical system, so a return to the Cathedral system among American Churchmen would be a source of strength, and make that Church a glory among nations." We wish that space permitted us to reprint the whole of Mr. Hope's letter; perhaps he himself may think fit to publish it in this country, if he has not already done so. Meanwhile, the Rev. Frederic Ogilby, the editor of the *Banner of the Cross*, comments upon Mr. Hope's letter in a series of sensible, judicious, and kindly remarks; but, alas! confesses that "to found anything like the Cathedral system of England in the present condition of the [American] Church, would be clearly impossible." This is to be deplored. Such institutions in America might, by sympathy at least, if not by example, infuse fresh vigour into our own Cathedral Chapters at home. What great works for the promotion of our missions might be achieved by the men of learning and of leisure who dwell in the precincts of our Cathedrals, if they did but turn the great learning, which it is fair to presume their ample leisure enables all of them to accumulate, to a consideration of the means whereby our Church may be more completely organized at home, and more firmly fixed among the nations! What a glorious example our Cathedral system would display to this country, if each Chapter *could* but afford to maintain a missionary out of its own resources; and make the *Society for the Propagation of the Gospel* treasurer of the funds set apart by each for the purpose! "The Canterbury Missionary," "the York Missionary," "the Durham Missionary." Such designations as these would sound quite as well as "the Jackson Forkhill Missionaries." This is really a righteous suggestion. Why

should it not be adopted? However, we may be quite sure such a suggestion will not be received by the learned and religious bodies to whom it is addressed with cold approbation, or with a vapid joke about "officious zeal."—Accounts have been received of the safe return of the Bishops of New Zealand and Newcastle from their missionary voyage. They sailed from Auckland on the 8th July, 1851, and after touching at many of the islands in the Pacific, they arrived at Newcastle on September 20th, and at Sydney the evening of that day. The Bishop of New Zealand reached Auckland October 7th, with a Melanesian force of thirteen in all, who are now steadily working at the College, and making considerable progress in the English language. The Act of the Colonial Legislature, constituting two separate Church societies in the diocese of Quebec and Montreal, has received the royal assent.

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MELBOURNE.—*From the Melbourne Church of England Messenger for Nov. 1851.—Jubilee of the Society for the Propagation of the Gospel.*—In the *Messenger* for September we published a letter from His Grace the Archbishop of Canterbury, together with a circular issued by the Committee of the *Society for the Propagation of the Gospel*, relating to the celebration of the Third Jubilee of that Society, which on the 16th day of last June completed a century and a half of Missionary labours, and we intimated that the first Sunday in Advent, the 30th instant, the day appointed for the parochial celebration of the Jubilee in England, would be observed for the same purpose in this Diocese. It has since been arranged, with the approval of the Committee of the Diocesan Society and Church of England Association, that instead of the usual monthly meeting of its members on Friday evening, the 5th of December, there shall be holden at the same hour, in the Hall of the Mechanics' Institution, a Public Meeting, for the purpose of testifying our interest in the general objects of the Society, and our earnest desire to promote their accomplishment; and also to express our gratitude for the assistance which the Church in this colony has received from it.

We shall not now enter upon the claims which the Society has upon us for our prayers and zealous co-operation, but only remark, that it constitutes the chief channel by which the stream of Christian liberality flows from England, and is distributed throughout the colonial possessions of Great Britain. We believe that the Society has done, and is now doing, a great work in our colonies, and that the maintenance and extension of our Church in them depends in a great measure upon the support which it may be able to afford. We would therefore urge all the members of our communion that they should, during the week of the 30th instant, which may be regarded as the public week, both alone and in their families, render thanks to God for what He has already wrought by it, and make their earnest supplications unto Him for a blessing upon its future labours.

*Ballarat Gold Field.*—The Rev. J. Cheyne of Burn Bank held two services at Ballarat, on Sunday the 12th ult.; and the Rev. C. F. Perks, who went up from Melbourne for the purpose, held three upon the following Sunday. All the services were well attended, particularly those in the morning, and the assembled multitude showed the greatest reverence and attention. It was arranged that the Rev. W. Hall of Ballem should spend last Sunday there, and that Mr. Cheyne should go again next Sunday, the 2d instant. The Committee of the Diocesan Society and Church

of England Association have agreed to appropriate from the Bush Mission the sum of 100*l.* for the maintenance of a clergyman at Ballarat for the next twelve months, and a sum not exceeding 50*l.* for the expense of his outfit.

SYDNEY.—*From the Sydney Morning Herald of the 10th November.*—*Commencement of the Erection of the Church at Sofala.*—At the conclusion of morning service on Sunday last at the Commissioner's camp, the Bishop of Sydney gave notice that he should begin this important undertaking on Wednesday, the 5th of November, by attending at six o'clock in the morning at the site which had been fixed upon, and begged the attendance of all good Churchmen. At six o'clock precisely his Lordship was on the ground, attended by a large concourse, and the proceedings immediately commenced. The Bishop said he was thankful to see so numerous an attendance on this important occasion. He would not address them in the ordinary style adopted when meetings were held for public purposes; but would style them his beloved brethren and friends. He came among them with no other view or object than to establish here the preaching of the Christian faith according to the principles of the Church of England; and with that intent, when he departed from among them, he should leave the Rev. H. A. Palmer as their resident minister. He did not doubt that this gentleman, bearing the sacred character which he did, and being sent on such an errand, would be received by them with that respect and kindness which he was entitled to claim, and would by his services abundantly repay. The first undertaking necessary to enable him to work out the charge entrusted to their clergyman, would be to provide him with a church in which they might assemble to worship the Lord with holy worship, to render thanks for the great benefits they had received at His hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. He would say that his object was to induce them to contribute, by the labour of the body, that which would show their earnestness for the welfare of the soul. He desired to obtain their help towards providing the expenses of that church, which he had been engaged in preparing materials for since he had been in this district, and which he was now proceeding to erect upon this spot. The very aspect of the place created a solemn impression; when they called to mind that the ground beneath their feet had lain undisturbed since the day of its creation, and was now to be broken up for the first time in order to receive the foundation of a building dedicated to the glory and worship of Jesus Christ, by whom the worlds were made. He desired that the funds required for this most holy purpose should be provided by the faith and free will of the members of the Church of England; and if, as in the days of Nehemiah, "the people had a mind to work," the labour would be easily accomplished. They might be assured the people only required to be summoned to the work. Their principles were good, their inclination was good; and, for the Gospel's sake, they would do all that was required of them. But all their exertions must be vain unless the blessing of God were upon them; and this was the fittest time for them all to unite in prayer for this. The Bishop then said, "Let us pray," and the following prayers, viz:—"The Collect for the fourth Sunday after Trinity—O God, the protector of all that trust in thee," &c.; and likewise the prayer used on occasions of laying the foundation of churches, concluding with the Lord's Prayer. This being concluded, he said that he believed the only persons who would hereafter have anything to regret in connexion with this great undertaking would be they who had not lent a helping hand. He would

set them an example to show what he meant, that is, "that they should all dig together for the honour and glory of God, and the extension of his Church;" and suiting the action to the word, his Lordship, being supplied with a pick, began to open the ground where the north-east support of the building is to stand. The example was contagious: all who could obtain an implement were in a few minutes employed in digging the other holes for the posts. Mr. Smyth and Mr. Roberts, barristers; Mr. Henry Manning, Mr. Robinson, Mr. Moore, and many of the officials were observed energetically engaged in the work, insomuch that before half-past eight more than half the holes were dug to the required depth of three feet, and but for the scarcity of tools, which condemned many to involuntary idleness, the whole number would have been finished by that time. The spectators of this scene then adjourned to breakfast, and the carpenters and labourers took their places, through whose exertions in the course of the day the four corner posts were set in their places, and several others on the north and south sides, affording a view of the internal extent of the church, which is 21 by 66 feet, to contain 220 persons, and to be named Christ Church. About midday the wagon arriving from Bathurst, brought the canvass covering for the roof and sides, the communion table and cover, the rails, the reading-desk, font, and kneeling cushions, the doors for the church and vestry, and all other necessities for the due celebration of public worship. The preparations have been so well combined, that it is expected, if the weather continue fine, the church will be in such a state of forwardness as to be prepared to be opened for divine service on Sunday next, the 9th November, when the Bishop will preach.

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NEW BRUNSWICK.—*Diocesan Church Society*.—The past week has been rendered interesting to the Churchmen of this Province by the anniversary meeting of the Diocesan Church Society, which took place on Thursday, the 12th instant, the two preceding evenings having been occupied by the sitting of the General Committee, consisting of the incumbents of parishes with the lay delegates appointed by their several Committees, and the evening following by the proceedings of the Executive Committee.

On Tuesday evening, pursuant to notice, a large number of the Clergy, with their respective lay delegates, assembled in the Collegiate School-room in Fredericton, where after his Lordship, the Bishop of the Diocese, had opened the meeting, as usual, with prayer, and a Committee for that purpose had ascertained that all present were duly qualified to represent their respective districts, G. D. Robinson, Esq., one of the Auditors of the Treasurer's accounts, read a most clear and satisfactory statement of the pecuniary affairs of the Society, by which it was shown that, notwithstanding the liberality of the last year's appropriations, a disposable cash balance remained in the Treasurer's hands, to be added to the resources of the present year.

The Rev. W. Q. Ketchum, Secretary of the Society, then read reports from most of the Missions, which were all of a pleasing and encouraging character, acknowledging the benefits derived from, and expressing an increased interest in this excellent and thriving institution. The contributions for the year were announced as amounting to upwards of 1,000*l.*, the disposal of which was, after some discussion, apportioned as follows:—695*l.* for missionary purposes, 100*l.* for aiding in the erection and enlargement of churches and chapels; 150*l.* for the importation of books, besides a grant for the Widows' and Orphans' Fund, and one to aid in building a Parsonage-house at Norton. The proceedings thus summarily noticed occupied the attention of a large and highly respectable assembly for two whole evenings, and although much discussion was elicited in carrying out

the details of the appropriations, yet the utmost harmony prevailed throughout, and in no instance was the dignity of the meeting impugned by an unseemly exhibition of clashing interests, or want of unanimity in pursuing the objects in view.

On Thursday the great annual meeting of the Society took place; and although the extremely unfavourable state of the roads rendered the place of meeting almost inaccessible to pedestrians, the numerous attendance of ladies, as well as gentlemen, showed that their zeal in the cause was too great to be checked by any ordinary impediments. Amongst the former we perceived, with much pleasure, Lady Head, who thus kindly gave one other proof, in addition to many more substantial ones already given, of the interest she takes in the welfare of this Society.

The details of the proceedings of the two previous meetings having been read by the Rev. Secretary, and the Report of the General Committee having been unanimously accepted, on motion of S. A. Scovell, F. A. Wiggins, Esq. was elected one of the Vice-Presidents of the Society. The office-bearers of the last year were then, with but little alteration, re-elected, when the Hon. Mr. Justice Parker read an abstract of the Bill at present before the Legislature for incorporating the Society, and suggested an alteration in the same, which was agreed to; and his Honour the Master of the Rolls, and W. Carman, Esq., were appointed a Committee to carry the wishes of the Society to the branch of the Legislature in whose hands the Bill now is.

Several resolutions were then passed, among the most interesting of which were the following:—

5th. Resolved,—That whereas the following extract from the will of the late Hon. Chief Justice Chipman has been reported to this Society—"From and after the decease of my dear mother and wife, I give and bequeath as follows:—1st. To the Diocesan Church Society of New Brunswick, whether incorporated or not, ten thousand pounds, to be laid out and invested in real estate, or Government securities, or real securities, and the annual income and produce thereof to be expended and applied in the support and promotion of the missionary objects of the Society."

Thereupon Resolved,—That while this Society gratefully accepts this munificent bequest, it is deeply sensible of the great loss it has sustained by the removal of one to whom it has been largely indebted since its first formation, for wise counsel and generous support.

6th. Resolved,—That this Society has witnessed with the liveliest satisfaction the success of the Jubilee of that noble Institution, the *Society for the Propagation of the Gospel*, and is desirous to impress upon all its members the duty of imitating the example set by their friends and benefactors in the mother country, by increasing their exertions to promote the good work in this Province, which it has pleased God so largely to prosper during the past year.

The former of these was proposed by the Hon. Judge Parker, in a speech of much feeling; and having been seconded by the Hon. J. W. Weldon, and carried almost by acclamation, his Lordship from the chair claimed the privilege of paying his tribute of regard and affection to the memory of the late Chief Justice. He spoke of the interest his venerable friend had excited in his mind at their first interview, and drew a lively picture of the comfort he had derived from his unwavering friendship and wise counsels, even to the time when death snatched him from us. All present seemed much moved at the remarks that were elicited by this munificent bequest, and felt that even it was a poor equivalent for the loss they had sustained in the lamented donor.

The latter resolution was moved by the Hon. J. H. Gray, in a very neat and eloquent speech, in which our obligations to the venerable Society



were forcibly urged as an incentive to us to put our own shoulders to the wheel. It was seconded in an appropriate speech by the Hon. the Surveyor-General.

I think it was mentioned in connexion with this resolution, that from as small beginnings as our own, this Society's income had increased to the enormous sum of 94,000*l.* per annum.

Notice of a motion for the next year's meeting was then made by his Honour Judge Parker.

The Master of the Rolls also moved a resolution, to the effect that the next annual meeting may be put in possession of a return of all the churches and chapels throughout the Diocese, with their respective dimensions, the amount of accommodation they contain, and the date of their erection.

The thanks of the meeting were then given to George Roberts, Esq., for the use of the Collegiate School-room on this occasion; and on the motion of the Hon. Attorney General, the Lord Bishop was requested to leave the chair, which was occupied by the Master of the Rolls, when a unanimous vote was awarded to his Lordship for the able, impartial, and dignified manner in which he had presided over the several meetings.

The doings of the Executive Committee, which met at the same place on the following evening, being principally of a financial nature, are not of sufficient general interest to be introduced here.—*Head Quarters.*

**DIOCESE OF MISSISSIPPI.—Bishop Otey.**—(*From the Banner of the Cross.*)—On Septuagesima Sunday, in St. Andrew's Church, Jackson, the Rev. Joseph H. Ingraham, Deacon, was admitted to the holy order of the Priesthood. Morning Prayer was said by the Rev. Mr. Lewin, and the Rev. J. F. Young, who, with the Rev. A. Cleaver, united with the Bishop in the imposition of hands. The Sermon on this occasion, which was preached by the Bishop, was very excellent. The truth respecting the divine constitution of the Church of Christ, and the necessity for an uninterrupted transmission of ministerial authority in order to the validity of ministerial acts, was set forth so plainly that it could not be misunderstood—so forcibly that it could not but convince the honest inquiries after truth—and in such a spirit of love and good-will towards all, that it must have pleased even those who dissented from the doctrines set forth, &c. The candidate was presented by the Rev. Mr. Lewin, who, with the Rev. Mr. Cleaver, assisted in the administration of the Holy Communion.

On the Sunday preceding, this congregation had the privilege of listening to two very impressive and effective sermons from the Bishop of Tennessee, who *en route* home from Europe has been tarrying on a short visit to some of his many devoted friends in this Diocese, of which, as is generally known, he for a number of years had the oversight. It is a matter, not of joy merely, but of fervent gratitude to God, with Bishop Otey's numerous friends, that they can welcome him back amongst them so completely restored in health, and reinvigorated in strength, as he appears to be. That his valuable life may be long spared is their earnest prayer.

The state of the Church, generally, in this Diocese is prosperous and encouraging. In the North-eastern section of it, where a year ago there was not a single clergyman of the Church, there are now five, officiating to regular congregations. Several new churches are in progress of erection in different parts of the Diocese, still others are in contemplation, and every thing indicates the healthful extension, and firm establishment of the Church in this Diocese.

The following article, first published in the *New York Churchman*, and

now issued separately, calls attention to a very important matter. Our legislators should have their eyes open, as many facts can be brought to show, when they attempt to legislate in ecclesiastical matters.

"A NEW CLAIM.—A bill is introduced into the Assembly of the State and printed, which recognises the Roman Catholic religion as the religion of the State, inasmuch as it expressly defines the Archbishop of that church, who has at present jurisdiction over the portion of it within the southern part of the State of New York, to be the Archbishop or Ordinary of the diocese of New York. It will be understood that, following ancient usage, the Romish Bishops take their titles from the chief cities in their dioceses, and not from the territories comprising them. Thus, in this State they have three dioceses, viz. New York, Albany, and Buffalo. The object of the bill above alluded to, appears to be, first, to vest the title of St. Peter's Church, in Barclay-street, in this city, which has been conveyed to Archbishop Hughes, in him, as such archbishop, 'and his successors in office, that is to say, in such person, being at the time archbishop or ordinary of the diocese of New York, and in such person as from time to time shall be the successor in office of such archbishop or ordinary, and in no other person or persons whatever;' and secondly, to provide that all conveyances of real estate and personal property in any manner made to 'any person by the description of bishop or archbishop of any place within the State of New York, and his successors in office, shall be good and valid to all intents and purposes, to vest the legal title as intended by such conveyance in such person, being at the time such ordinary bishop, or archbishop, and in such person as from time to time shall be the successor of such ordinary bishop, or archbishop, and in no other person or persons whatever.

"The title of the bill is 'To vest the legal title of certain property in the ordinaries of the diocese of New York'. It was reported by Mr. O'Keefe, from the *committee on the judiciary*—that one of the standing committees generally presumed to contain the 'élite' of the judicial learning and legal acumen of 'the House.' We do not know who compose that committee besides Mr. O'Keefe, nor whether there is a churchman upon it, or even in the Assembly. The Romanists are wiser in their generation, and show their worldly wisdom by securing places in the Legislature for their friends and for themselves. It cannot be questioned what Mr. O'Keefe's religion is. He is right in using his opportunity to serve his God, his Church, and his friends, and we do not know or suspect that in doing so he betrays his duty to the State. We only wish that churchmen would do the same."

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A DISINTERESTED MISSIONARY—We find the following incident, which is worthy of particular note, in the report of the Rev. Mr. Wells, the Episcopal missionary to the poor in Boston, Mass.

"Among several reports respecting your almoner—some amusing enough—others injurious—but all false—there is one which I pray to be excused for mentioning here, lest it should prevent some from giving to the poor. It has been stated, as if from good authority, that 'it is not so necessary now to send Mr. Wells money for the poor, for he has just received a legacy of 30,000 dollars.' The correctness of this conclusion—if the fact were such—I will not question, but let not Satan keep your hearts from pity by a lie. I am, as I *ever shall be*, A POOR MAN. The property, it is true, was offered to me by a now deceased friend. I refused it on principle. I was sure that, on moral, though not on legal grounds, it ought to go to a sister of the deceased—although rich *enough*, if that can be, without it. I could not allow my dying friend to do a wrong by my sanction, and I was not willing to justify myself in a wrong, by the bad argument, *to do good*

with the wrong gotten. My *only* worldly wealth is my salary of 800 dollars. I go to sleep at night with every debt paid, and, sometimes, with enough to bury me, if I *wake no more*. This is all I want for myself. But for my poor brothers—my oppressed brothers—my wronged brothers—I do almost, at times, break the tenth commandment.”—*From the Connecticut Calendar.*

**IMPORTANT QUESTION.**—We learn from the *Banner of the Cross* that an important question will shortly come before the Supreme Court of Massachusetts. A Romish priest having exercised the suffrage at a late election in Boston, his vote has been challenged and protested against on the ground, that having sworn allegiance, both temporal and spiritual, to a foreign potentate, the ecclesiastic in question cannot become a citizen of the United States.

**TRIAL OF REV. O. S. PRESCOTT.**—The charges against this clergyman were (1) that he had taught that the Virgin Mary is a lawful object of worship; (2) that auricular confession to a priest is proper, allowable and profitable; (3) that priestly absolution, in connexion with and upon auricular confession, is profitable and desirable to the individual, and allowable by our Church; (4) that he has violated the Constitution of the P. E. Church in the U. S.; (5) that he has been guilty of “immoral conduct,” in that he has violated his ordination vows.—The Court has decided that the first and second charges are not sustained; that the “third charge is sustained, as to the fact of the respondent’s having taught what is not allowed by the Church, but not as to the nature of the offence which that fact is alleged to prove;” that private absolution, “except in conformity with the order in our Prayer Book for the visitation of prisoners, or in the contingency that might arise in the administration of the communion to one sick with a contagious disease,” though not “heretical doctrine,” is nevertheless an “irregularity,” and of dangerous tendency, and not permitted by the Church. Mr. P. is accordingly required to sign an obligation, that he will refrain from teaching and practising this “irregularity;” and on his refusing to comply with this requisition within ten days, he is to be suspended until such time as he shall comply with it. We learn from the *Witness* that the Bishop has approved of the finding of the Court.

**WESLEYANISM IN THE UNITED STATES.**—(From the *Toronto Church*.)—A somewhat remarkable case came before the late session of the Alabama Episcopal Methodist Conference at Mobile. The Rev. Wm. H. Millburn was accused of having attended a masquerade or fancy ball, at the above-mentioned city, and not only admitted the fact, but in the most emphatic and unhesitating language justified what he had done. We subjoin a portion of the reverend gentleman’s exculpatory address, premising that the ball in question was given by a society called the *Strikers*, the members of which paraded through the streets with flambeaux on their way to the assembly-room. The accused asked—

“Wherein consists the wrong? Was it in going to the room? I had been at the Alhambra frequently before, without the slightest imputation. In there being a band of music present? Is it, then, a crime to listen to music? In looking upon men and their costumes? I had done this before in the streets—every one does it—my venerable Presiding Elder, with his daughter, had gone down the street, been jostled by the crowd, had dined into her ears vulgar jests and imprecations without stint; had waited an hour or more to witness the passing pageant. Every member of the conference then in the city, I presume, was out on the sidewalks; and if the entire body had been here, including yourself, Sir, you would all have been

at some pains to witness the procession. This I consider more objectionable and vulgar than to go to a well-lighted, well-warmed room, surrounded by ladies and gentlemen, whose good breeding was the rule, to see what was to be seen.—But it was a ball! Call it a party, soiree-reception—either is as appropriate as the other. ‘What’s in a name? a rose by any other name would just smell as sweet?’ But you ask me, why was I there? I answer, to accept the courtesy of these young gentlemen, many of whom, as I supposed, were attendants upon my ministry; to see what this thing was, as I am unaccustomed to express an opinion, much less to denounce a thing, without due information. I was there gathering materials for my last sermon, in which this festal eve was alluded to, and these young men were exhorted to spend money thus appropriated to the establishment of a city library, and in its halls give us, their friends, a kind and fit reception. Then would their anniversaries well accord with the spirit of the evening. These, Sir, are the grounds upon which I attended the Strikers’ ball.”

Mr. Millburn having withdrawn, the Conference, by a large majority, voted his acquittal, and he escaped without censure or reprimand.

Hitherto the builders up of Methodism have been accustomed to denounce the Clergy of the Anglican communion as being frequenters of the ball-room, and to parade that alleged fact as a lure wherewith to draw the credulous into the meshes of sectarianism. We should opine, that in Alabama at least, dancing either by clerk or layman, will hereafter meet with no denunciation from the upholders of plastic and accommodating Wesleyanism!

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THE MORMONITES AND THE FEDERAL GOVERNMENT.—*Utah*.—A Washington correspondent of the *New York Commercial*, says:—“The sensation caused by the very singular exposé of the officers returned from Utah has subsided, but there will be decisive action nevertheless. As soon as the spring opens, the President will supersede Governor Brigham Young by a competent and vigorous man. A military post will be established at Salt Lake City, and the Judges will go back with instructions to enforce the common law, in respect to a plurality of wives, and other points of morality, in which the practice of the Mormons conflicts with that code and public policy.”

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CIRCULATION OF THE ENGLISH VERSION OF THE HOLY BIBLE.—The returns laid before the House of Commons show, that during the three years ending 31st December, 1850, the Queen’s printers printed 1,157,500 Bibles and 754,000 Testaments. For the same period, there were printed at the Oxford University Press, 875,750 Bibles and 750,000 Testaments. At the Cambridge Press, 138,500 Bibles and 204,000 Testaments. Total, 2,171,750 Bibles and 1,708,000 Testaments; making an aggregate of 3,879,150 Bibles and Testaments during the three years.

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THE INDIAN GIRL.—(From the *Banner of the Cross*).—In the sad record of a late accident on the Erie Railroad, was the following brief announcement—“One of those killed was an *Indian girl*.” Few, perhaps, were struck with this simple announcement. “An *Indian girl*” *only*, added to the tribes slumbering in the dust over which they once walked in freedom and sovereignty! “An *Indian girl*” taken from the poor remnant of a once mighty nation, now scattered abroad over the land they once peopled! It could hardly be expected that such an announcement would arrest the attention of the civilized and the refined!

Still, we say this announcement was worthy of a marked place among death’s sad records for the past year. That “*Indian girl*,” though born and

nurtured amid the "Mohawk woods" in Canada, was a Christian lady, a noble monument of missionary zeal and faithfulness, an honour and a credit to her nation. That "Indian girl" was a true patriot, with heart and soul intent upon the elevation and improvement of her people. Many hopes were crushed in the mangled and disfigured form of that "Indian girl."

Those who remember the Mohawk brother and two sisters, who travelled through parts of the country giving concerts in order to raise funds for the improvement of their tribe, will agree with us in this opinion. The elder sister, Sa-sa-na, was especially distinguished for intelligence and for dignity and refinement of manners, which enabled her to appear among our best educated ladies without disadvantage. Those who had the best opportunities of judging, and we had not a few, were deeply impressed with the conviction that her's was no ordinary character. And the strong hope was excited that she might prove a blessing to her people, and be an instrument in advancing their intellectual and moral condition. She was, moreover, a true and devoted Churchwoman, carefully instructed in sound religious truth. This was "the Indian girl," whose violent death received such a brief and passing notice.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—The monthly meeting of the Society was held on Friday, 16th April. The Bishop of St. Asaph presided; and among those present were the Bishop of Capetown, Lord Lyttelton, Rev. Lord John Thynne, Rev. Sir H. Dukinfield, Rev. H. Mackenzie, Rev. R. Burgess, Rev. E. P. Smith, from Barbados; Rev. A. Gifford, from Labrador; and a large body of Clergy and Laity. A statement was submitted, from which it appeared that the receipts of the Society from all sources, general and special, in 1851, amounted to 147,476*l*. In this amount was included the greater portion of the Jubilee Fund, which has since reached the sum of 43,000*l*. The following grants from the Jubilee Fund were agreed to:—I. For the Extension of the Episcopate abroad—3,000*l*. towards endowing a bishopric in the island of Mauritius; 5,000*l*. towards a bishopric in the eastern portion of the present diocese of Capetown; 5,000*l*. towards a bishopric which shall include the island of Borneo; and a sum under conditions towards completing the endowment for the bishopric of Sierra Leone. II. For the Education of Missionaries—2,500*l*. to provide a foundation for four Oriental Scholarships in the Missionary College of St. Augustine's, Canterbury; 6,000*l*. in sums of 1,000*l*. each, to the following Colleges: St. John's and Poirirua, New Zealand; Trinity College, Toronto, and Bishop's College, Lennoxville, in Canada; Woodlands, at the Cape of Good Hope, and St. Thomas's College, in Ceylon. III. The sum of 2,000*l*. was directed to be applied to the Spiritual Aid of Emigrants. A large sum was set apart for Missionary purposes in the East Indies. A sum of 1,000*l*. was appropriated to the purposes of the West Indian Mission to West Africa. Several grants of minor importance were made.

We are enabled to announce that a meeting of Bishops of the United States was to be held on April 29th, to delegate certain members of their body to represent the American Church at the concluding services of the Jubilee Year.

We understand that the closing service of the year will take place in Westminster Abbey, on June 15th; and that the ordinary Anniversary of the Society will be celebrated in St. Paul's Cathedral, on June 16th. A meeting of Local Secretaries will be held at 79, Pall Mall, on the morning of June 16th.

We earnestly trust that the Society may be enabled to raise the amount of its Jubilee Fund at least to 50,000*l*.

THE  
COLONIAL CHURCH CHRONICLE

AND  
*Missionary Journal.*

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JUNE, 1852.

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SOME THOUGHTS ON COLONIAL COLLEGES, AND THE  
MEANS OF RAISING A SUPPLY OF MISSIONARIES IN  
THE ENGLISH CHURCH.

THE mode in which a succession in the Christian ministry should be kept up, and those gifts transmitted to other generations which the Apostles, deriving from their Divine Master, entrusted to certain faithful men with the injunction that they should commit the same to others, has naturally exercised, in a variety of ways, the wisdom and prudence of the Church in all ages. The main difficulties in effecting this seem solved for us now in the older and wealthier communities of European Christendom, by the existence of numerous seminaries of learning, and by the accumulated wealth of large numbers of parents, who are happily moved to expend their money in procuring such a training for their sons as renders them qualified for ordination in the judgment of those overseers of the Church whose business it is to see that they "lay hands suddenly on no man."

But in the impoverished Church in many of our Colonial dioceses the case is different. Our means of maintaining a succession of the ministry in them is a matter of more perplexing concern; and we are necessarily thrown back on some first principles in our inquiry, as to what are the real requirements of that baptized population which is thinly scattered over these lands, and as to how those requirements are to be met. The further consideration of how the Gospel is to be extended among the heathen within and around our border, must in any healthy state of the Church naturally go hand in hand with our present inquiry. But it will be well, in the first instance, to confine our attention to the more immediate subject of the wants of our own people. And if we begin by examining what this population (or at least that portion of it which belongs to the Church of England)

desire, what passes current in their expectations generally as the only adequate supply to their spiritual necessities, we shall find that the idea of an highly educated gentleman, who has graduated at one of our Universities, is a strong component part of that notion of a clergyman which is uppermost in their minds. They naturally want one whom they may respect, and this type carries with it its own respectability. But a little reflection will show to any one, that however blest in this respect the colonies have hitherto been, it is clearly impossible to go on procuring in England and transplanting to distant dioceses a whole staff of clergy of this kind. The mother country cannot furnish her gifted graduates in the required abundance, and those who are ordained to fixed titles, as the English clergy are, have commonly their work and vocation before them, without seeking to transplant themselves to a foreign shore. There is no reserved corps of graduates from which to draw, and if there were, the most of our Colonial dioceses are too poor to contribute large funds towards bringing out and maintaining for themselves such a body of clergy as the people usually set their hearts upon having. And it must be remembered that those Churchmen who have brought out with them from their mother country such notions as I have alluded to, respecting the necessity of clergy trained at Oxford or Cambridge, have usually brought out also what seems a prescriptive claim, to have all the ministrations of religion provided for them without expense to themselves: for these they have been enabled to enjoy by the bounty of former generations, and not by their own exertions in their parish church in England. Thus people are (I believe) rarely found backward in a colony to express to their bishop, when they have the opportunity, a sense of their spiritual wants, and often regard him rather as the large purse-bearer, who is to provide them the requisite funds for obtaining their desires, than as the earthly fountain and source of gifts merely spiritual, and ready, as the Apostles were of old, to bestow those gifts and to issue that commission which they did, when the materials for its due exercise are presented before him.

It might, perhaps, appear an unreality were the Colonial Bishop to reply to those who besought to have their spiritual necessities supplied, "Wherefore, brethren, look ye out among you a man of honest and good report whom I may appoint over this charge;" or to tell them that he was ready to fulfil the injunction given to Titus, to "ordain elders in every city," so they would only provide the men and present them to him with one accord, vouching for them as "faithful men who shall be able to teach others also."

And yet it would not be so easy to point out on what precise grounds this reply should seem so inadequate, so inappropriate, or so much beside the mark as it certainly would. At all events, to those who in remote districts of a colony make unreasonable demands, and vent their murmurings that they cannot have a graduate from one of our old Universities as their minister, such a reply would be no injustice, and might very serviceably cast them back on some first principles in their reflections as to what they had a right to expect should be done for them. For no request seems too exorbitant to make from those who have a bishop to apply to in spiritual matters, though in commercial affairs it would be easy to see that a foreign article of the best quality, produced by a very costly process many thousand miles from where the applicants for it live, and having, perhaps, much inland carriage as well as freight appended to its original value, was not a thing for them lightly to set their minds upon procuring. And should they require it to be brought to their doors and bestowed upon them gratuitously, or almost so, they would be indulging in expectations that were little likely to be gratified. Yet this is pretty much the expectation of a large part of the members of the Church of England in some portions of our Colonial empire. And as the dioceses into which this empire is divided, have been of late years rapidly on the increase, and the formation of each new diocese creates a demand for fresh clergy with a very astonishing increase of ratio, the inquiry seems forced upon us, how this supply is to be maintained, and what are the necessary qualifications, and what the requisite training of the men to be employed in this work.

It would be beside the purpose to say anything of the holiness and integrity of life required in colonial as in all other clergy. These must be presumed as the foundation of everything. But the required amount of learning, of discretion, of strictly ecclesiastical training, and of what currently passes as "gentlemanly bearing," and like adventitious circumstances, together with the mode of securing any or all of these, may fairly be made matters of discussion.

And first, as for learning. No sound judging person, wishing well to the interests of religion, would underrate the value of providing a learned Clergy when possible in the colonies as well as in the Mother Church at home; learning being at least a large portion of that worldly weapon which now best answers to the "sword" wherewith our Saviour bade His Apostles provide themselves at almost any sacrifice. "He that hath no sword, let him sell his garment and buy one." But if in England an University degree be necessary to secure the standard of learning which is in advance, not of the bulk of the people



who are dependent on manual labour for their support, but the bulk of the moderately educated part of the community—of that part, in fact, who are in easy circumstances; still it may be fairly assumed that a lower amount of actual learning will be in advance of the average education of even the wealthier portion of a colonial population. But, in reality, it is not the solid learning, but the prestige of their clergy belonging to a particular class, that is mainly clung to; and this is not unnaturally the case in a state of society where flash and show run far a-head of substance, and all time-honoured distinctions are regarded many-fold above their European value. By none more so than by those (and they are not a few) who affect to despise these things, with a view of elevating themselves by being thought capable of despising something which others respect.

Let it only be granted, that the main end of human learning is secured in this matter, if the clergy be but kept far in advance of their flock in the study of sound divinity, and have a reasonable aptitude for teaching, persuading, and exhorting others; then I think it will appear, that this object may be achieved at a less cost than that of seeking out a number of University graduates, and transplanting them to distant lands, at the great hazard whether, from one obstructing cause or another, that they will after all prove thoroughly efficient agents in the spheres to which they are appointed. For plainly, it is not an University education alone that will insure a successful exercise of the gifts of the ministry, and especially so in a Colonial diocese. It requires some peculiar qualities for men, however they are trained, to adapt themselves to new states of society. And it is often found a more severe trial where a man of refined education has to come in contact with the free and easy tone of manners which uneducated people assume when removed from the aristocratic influences which pervade the land of their fathers. Nor is it too much to say, that in several of these qualifications essential for the Colonial clergyman or missionary,—such, I mean, as judgment, tact, patience, and an ability to meet difficulties single-handed,—the amount required is far beyond what the ordinary parochial life in England calls for. And though the same University education which imparts a superior amount of learning, tends also to unfold men's judgment and discretion in the practical affairs of life, besides having many other advantages of ecclesiastical training and discipline which form an excellent preparative to the exercise of the ministry; yet, we know well enough, that such good tendencies are far from taking effect upon all the University students that are destined for the ministry of the Church.

Accordingly, it is a matter well worthy of consideration, if most of the Colonies might not with a less costly machinery than an English education, and a less ruinous outlay than the passage and outfit of a large number of missionaries involves, furnish forth, after a little time, men as serviceably trained as the most of those who now seek employment in the Colonial ministry from the parent country. For it must be remembered, that though persons of rare endowments are happily found, at the call of the Fathers of the Church at home, to devote themselves to the higher posts of governing in the Colonial Church, it is in vain to look for equally high endowments through all the ranks of those who from time to time propose themselves for her inferior offices in answer to the invitations of the *Society for the Propagation of the Gospel*, or of the several Colonial bishops who make appeals in this behalf. It will be no undue disparagement to say, that the most of those who offer themselves are not above the average of parish priests in England in the qualities of learning, zeal, endurance, and the other endowments which make a man valuable in the ministry of the Church.<sup>1</sup> There are clearly so many other motives, not uncommendable ones, and yet below the motive of high missionary zeal, which will induce men to embark on this field, such as the obtaining orders abroad, when they could not be obtained at home; the having what will seem a more important field for exertion, and a higher position in the social scale, and a closer intercourse with the rulers of the Church to which they give their services, or a sincere and very natural preference for the less State-encumbered condition and working of the Colonial Church. These and the like inducements may often prevail, even when no very elevated chord is struck by the appeals for men to give their services to the Colonies, that are cast from time to time upon the wide waters of a newspaper or clerical magazine.

The first portion then of our inquiry is,—Could not such materials as those from which our Colonial catechists or lay readers, and a large part also of our Colonial clergy are formed, be found in the Colonies themselves, and probably be worked up or trained on the spot as efficiently and at a less cost than the passage, outfit, and other inland expenses of so many inexperienced men as are exported for this purpose year after year from the shores of Britain? And granting this to be in any

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<sup>1</sup> The Bishop of Capetown says, in a letter addressed to the Colonial Church Chronicle, before quitting England, (Dec. 9, 1847), "I have had at least fifty offers from individuals to accompany me, and of this number a considerable proportion are already in holy orders." Compare this with the urgent appeals for men of the Bishops of Newfoundland and Madras.

degree probable, would not the devising means for multiplying efficient Colonial Colleges, at a less ruinous outlay than has hitherto been taken for granted to be necessary, and would not the deportation from England of a few men apt for carrying such purposes into effect, if they could be persuaded to go, be a more valuable service to the Colonial dioceses than ten times so much money spent, and ten times so many isolated missionaries distributed among them as is now done?

The resources of that Society which has bountifully fed the most of our older Colonial dioceses in their infancy, are now nearly dried up, or rather its funds are fully pledged towards the dioceses established before 1846. A large expenditure from those funds has been made on the few existing colleges of India, North America, and Australasia, partly in their building and partly in the maintenance of Divinity students within their walls. But a much larger sum may be presumed to have been spent on the passage and outfit of missionaries and catechists from year to year from the shores of England. It is time now to pause and consider, whether past experience and present poverty may not enable us to devise some means for continuing to propagate the teaching and ministry of the English Church, with slenderer pecuniary resources than have hitherto been at our command. Six new dioceses have been recently erected, and one at least of these is likely to be speedily subdivided into three; and this in a land where no fresh State assistance can be anticipated, and no resources from home are provided for the maintenance and extension of the ministry. Thus it becomes a pressing matter to stir up the resources which each new Diocese can best furnish, and develop whatever new ones may lie in our power.

The Bishop of New Zealand seems to have led the way in a fresh direction, by establishing a college, whose fundamental principle is, that "all its scholars and students shall employ a definite portion of their time in some useful occupation, in aid of the purposes of the institution;" "every student and scholar not hindered by bodily infirmity, being required to practise one active and one sedentary trade;" any unwillingness on the part of a Theological student to follow the rule and practice of St. Paul, to labour, "working with his own hands the thing which is good," being considered as a proof of his unfitness for the ministry. And the Bishop warns the body, that "the only real endowment of St. John's College is the industry and self-denial of its members."<sup>1</sup> Now, without any very accurate and detailed information on the practical working out of these principles, we

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<sup>1</sup> *Vide* S. P. G. Reports for 1846, 1847.

can hardly trust ourselves to believe that a system so excellent and yet so unpopular as this is sure to prove, should be carried on to its full self-supporting extent, especially when the very reports of the *Society for the Propagation of the Gospel*, in which this account is embodied, give the items of very large sums contributed to the maintenance of the collegiate work in New Zealand, in supporting candidates for holy orders in St. John's College, Auckland. The often-quoted account of the "little army of 70 spades, working regularly two or three hours a day," rather disappoints an uninitiated reader on a closer investigation. For we find that while 40 native boys have been employed in cultivating eight acres of wheat, 30 English boys are reported meanwhile to have brought into culture two acres of garden ground;—which would look much as if the labour of the latter was not employed to the same extent or as serviceably as that of the former, and gives one the suspicion either of idleness, or rebellion against the rule, or remonstrance on the part of the English parents preventing the full efficacy of the work. But supposing that the Bishop's utmost hopes and intentions in the matter are being realized, still the fact of a very considerable outlay to set all this going stares us in the face. And unless the same can be set going in other dioceses at a less cost, the hopes are fruitless that other men of less rare endowments than the Bishop of New Zealand, or to whom popular interest may be less drawn, will be backed up by a like amount of funds either from the *Society for the Propagation of the Gospel*, from any Colonial Land Company, or from private friends in England; from all which sources the Bishop of New Zealand has drawn largely.

Now, if the principle be sound and good, that such a College should, through an "industrial system," become self-supporting—a principle which we may well hail with great joy and hopefulness, and should be glad to learn exactly how far in this or in any other quarters it has been practically realized—then it follows to make the inquiry, Why should not the same principle be extended to the very foundation of the work? and the buildings be originally raised on the same sort of rule as that by which the college estate is afterwards cultivated; viz. by the members of the corporation or guild itself, without the employment of so much hireling service, whereby the small funds collected to start the institution are paid away to alien workmen, who have no further interest in what they are about than as the workman is worthy of his hire? Why should not some suitable persons as architect, mason, and carpenter, be incorporated from the very commencement as members of the body,—men strictly under ecclesiastical rule and discipline, having a personal interest in the

work, and willing and apt to teach (as the Moravian Brethren, who are at once missionaries and mechanics), and thus rearing—more slowly it may be, but more lastingly—a material fabric, whose very walls, roofs and fittings being the gradual work of the manual labour of its inmates, may carry with it some hallowed and endearing associations, such as the Moravian institutions appear to have, but which cannot in an equal degree belong to the costliest buildings on which none but hiring skill and labour has been expended?<sup>1</sup>

There may be difficulties, possibly in the present condition of our Church insuperable difficulties in all this; but if the Bishop of New Zealand has really succeeded in establishing his rule, some other founders of institutions may be raised up to us who have the Athanasian quality of “magnetism,”<sup>2</sup> to draw to them such materials as shall, perhaps, without the outlay of so many thousand pounds as St. John’s College has involved, rear similar schools of the prophets in other lands.

The Rev. J. L. Breck’s Missionary Brotherhood at Nashotah, in Wisconsin, which has been crowned with such signal fruits in this capacity of training future missionaries, was commenced and carried on by three men, who do not seem to have had much of this world’s goods. But if what we learn of them from the *Colonial Church Chronicle*<sup>3</sup> and Mr. Breck’s own letter be correct, the secret of their collegiate success lay in something quite different from worldly substance. The brief account of this portion of their labours runs as follows:—“At home their operations are of this kind;—The Brotherhood wait upon themselves, and being accustomed most of them to agriculture, make a small farm attached to the mission very productive. . . Daily service is observed, not without the beauty of music,—and discipline is strictly kept. No one at any time of the year is allowed to be absent over two weeks at a time.”

Such are some of the means and appliances available for training up a ministry apart from the expensive process of an English University. It is well, however, to try and gain a clear sense of the difficulties of such an undertaking as we have been speaking of. And without having either witnessed or lived amongst the community of St. John’s, Auckland, or the

<sup>1</sup> A faint approach towards recognising this principle seems to have been begun in those recently established seminaries, which are entitled colleges, in England; as St. Peter’s, Radley, and St. Andrew’s, Wells, where the musical part of the training is rescued from the hands of a mere occasional visitant in the shape of a music master, whose only business is to teach so many pupils, for such an amount of fees. It is here committed to the charge of one of the heads of the establishment, a Musical Fellow.

<sup>2</sup> Greg. Naz. calls Athanasius τοῖς στασιάζουσι μαγνήτις.

<sup>3</sup> Colonial Church Chronicle, June 1849.

Nashotah brotherhood, in Wisconsin, we may well be at a loss to know,—

1st. How far married and domestic life can be combined with, or how far it must necessarily be excluded from, such an institution. The Moravians, we know, manage their collegiate life in the connubial estate. But then they are trained to the utmost subjugation of feeling from their earliest years. Their missionaries have no growing families to provide for, and they have almost no private purse. They part with their children at an early age to be educated and placed out in life by the community, and their scanty salaries bring them almost to the condition of having all things in common. How few Englishmen are prepared to relinquish so much of self-rule!

2d. Again, if any adequate payment be exacted, or any exhibitions provided for students of such an institution, how will those students and their parents brook the supposed degradation of manual labour? especially in a colony where army notions of gentility and of the demeaning effects of waiting on oneself have unhappily imparted a tone to the few educated people that a country may chance to possess. And how can a difference be made in this respect between one student and another?

These two difficulties, though they seem startling at the first, may only require a certain amount of patience and boldness to cope with. But there is a third, to the resolution of which I shall address myself in conclusion, as being perhaps the main point of the whole matter:—

3d. Where are the men to be found, both to begin and to carry on such a work as that we are speaking of?

I fear the answer will be, that for some years we must look mainly to the Mother Church in England. There are materials to be found in the Colonies gradually to further this work, as I have assumed above, but their development must be a work of time; and in some colonies a much longer work than in others. For granting that theological students could be met with in considerable numbers in countries to which emigrants flow in with great rapidity, as to Wisconsin in North America; or countries to which a number of emigrants of a superior class are attracted, as to New Zealand; yet in other less favoured countries it is to be feared such would hardly be the case; especially when we remember the words of one who has had so much experience in the matter as the Bishop of Sydney. He says even of his own comparatively long-established diocese<sup>1</sup>—"I am of opinion that the colony itself does not at present contain, nor is it likely for several years to afford, a regular and sufficient

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<sup>1</sup> S. P. G. Report, 1847.

supply of candidates for ordination." He thinks that they require "a perpetual infusion of English feelings upon Church subjects, with a sense of the reverence due to religion and of the value of learning which it is difficult, next to impossible, to call forth in a class composed of purely colonial youths, however good their disposition may be. There is in fact nothing for those feelings to sprout from, they want the *seminal* idea." Without thinking so unfavourably of the raw material of any colony as this, it must, I fear, be allowed that in most instances it will be necessary to provide all the original stock from which an efficient school of the prophets may grow up, from the parent country and the parent Church. Much of the youthful supply may also be required for many years to flow in from the same source to invigorate it. But meanwhile an increasing number, we must hope, both of parents and of their offspring in the colonies, will be moved to account this work of the ministry more honourable than riches, and think it worth while to give up the brighter temporal prospects which a young country may hold out to them, for the sake of doing their Master's work where the fields are white to the spiritual harvest, but the labourers are few and scantily maintained.

The grand problem however still remains, how men of the right spirit and the necessary endowments are to be found, to be united together, and to be called out from England for such a work, especially in our present dearth of pecuniary resources. Unless some separate machinery be brought into play for the purpose, it is scarcely likely to be efficiently done. As we now stand, the colonial and missionary branch of the English Church seems singularly deficient in any fixed *corps de reserve* on which it may fall back for the supply of its missionary agents. The Roman Catholic missions, besides the great Jesuit institution of the Propaganda, can always draw upon the obedience of the religious orders, to make good its needs on this behalf. The Dissenting bodies, whose numerous missions may well put us to the blush, seem to trust to the whole religiously excitable portion of the population as their field. From this they indiscriminately evoke a supply of zealous men, with more of undisciplined love to Christ in their hearts, than of special training for the work, to go forth wherever they are bidden to the ends of the earth. We, on the other hand, have no clergy but what are fixed in some already allotted sphere of duty, and almost no aspirants for orders but such as have their thoughts turned into other than missionary channels; while a collegiate training and a title for orders are the pre-requisites demanded of all. Hence, in spite of the number of agents of one sort or another that are found ready to go abroad, there are frequently moving

and importunate appeals from the different Colonial bishops for a supply of men which seem, to our great disgrace, to go all unregarded. For every highly qualified man appears to have his own special work cut out and set before him. And though there may be and is in the hearts of many, a scarcely suppressed longing to embark on missionary work, there is a restraint imposed upon the best and fittest agents for this arduous task, by the want of any such clear sense of a personal call to the work of a missionary in this or that sphere as would outbalance their call to labour among the flock which God's providence had entrusted to them in England. Who can doubt that such reasons as this prevented formerly those same bishops who now make the most moving appeals to others, from devoting themselves to the work of missionaries before they were summoned to take the episcopal oversight of those lands whose cause they now plead?<sup>1</sup> It may be a matter of deep regret, but I scarcely think it can be a matter of much wonder, what is complained of in the Church Missionary Society's Report for 1847:—"While we are meditating to send a missionary or catechist to a distant tribe of North-west American Indians, 1,000 miles from the head quarters of both parties, we hear that four Romish priests are already among them. While the Church of England for a whole year seeks in vain for one single missionary to China, the Romish agent at Hong Kong negotiates for a contract with a steam navigation company to carry to China 100 priests within the year," &c.

But where is the remedy for all this? Some will reply, Our hopes are in St. Augustine's College, Canterbury. And so are the writer's hopes there too; but not in the ability of St. Augustine's College to furnish forth all the men that are required, but in its preparing the way by demonstrating more fully the necessity of some other machinery being brought into work beside itself. The supply of students to St. Augustine's College is calculated as likely to arise in a great measure, if not chiefly, from the poverty of a number of aspirants to a sphere of educated usefulness, who, being unable to get the higher training of our great Universities, will be squeezed, as it were, by their necessities into fitting themselves for foreign service.<sup>2</sup> But surely there is room for a much higher chord than this being struck; for one which will call forth, to recruit the missionary ranks, a spirit of self-devotion in men of maturer years, men of highly-trained intellects and of riper judgment, a spirit of obedience and self-sacrifice, where the voice of the

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<sup>1</sup> As Bishops Spencer and Field have done.

<sup>2</sup> *Vide* Appendix A, St. Augustine's College Calendar, 1851, first two extracts.



Church heard through a spiritual superior might rightly demand it. St. Augustine's may, perhaps, be instrumental in teaching us the necessity of a machinery for doing more than educating a few young men as missionaries. It may show us the necessity of a brotherhood being formed for this one specific end,—the end of calling into exercise, and combining together, such elements of lay and clerical qualifications as are most required in foreign service, and especially such as are needful to found and feed such schools of the prophets as have been spoken of above, in the poorer Colonial dioceses—the elements, I mean, of zeal, discipline, discretion, learning, endurance of hardship, handicraftsmanship, agricultural knowledge, and aptitude for learning languages.

Out of this body individual missionaries might, indeed, be drafted; but much more than this might be done. Under the divine blessing, a self-propagating power might be called into play. And if our Church should again recover her Synodal functions, or even if she should be blessed with an authorized directing body in the way of a Board of Missions, such as other religious communities, Roman, Dissenting, American, and Scotch possess, such powers might be wielded in fostering, with unity and energy of purpose, institutions that might convey a widely-extended blessing over large portions of the human race.

Meanwhile, it is now open for the consideration of thoughtful persons having an interest in the colonial and missionary working of the Church of England, whether it be not feasible to constitute a body of men composed of both young and old, of lay and clerical, of men educated in books and in handicrafts, superior to the temptations of growing rich and trafficking with their talents, and in all respects above the world; whose one special bond of brotherhood should be a mutual pledge of readiness to devote themselves, when called upon by an acknowledged lawful superior, to the foreign service of the Church. There are many, no doubt, who could not bring themselves to offer their services voluntarily to this or that colonial bishop, as doubting the lawfulness, or at least the wisdom, of so far choosing for themselves as to proffer their services to any stranger, towards whom they had no particular bond of obligation; while their willingness and aptitude for some special work in a foreign land might be called into play if so much only of the responsibility of choice might be taken from them as to guide their feet into the destined spot of the foreign portion of their Master's vineyard. An accepted declaration of readiness to obey a call whenever made, and made through or with the concurrence of their own diocesan, need not move (at least for

a time, and perhaps not at all) those who subscribed such declaration from any present sphere of duty. A man might first be subjected to such regulations as would both be a test to himself of his own sincerity of purpose, and would also train him usefully for foreign service. He might learn a trade or a language, might practise certain appointed acts of self-denial and devotion, and exercise a watchful subjugation of feelings, without impairing his efficiency in the vocation in which he was labouring, until he was called forth to work in another field. If the bishops of our English sees be too much absorbed in their attention every one to his own particular sphere, to allow us reasonably to expect that they should each, or any number of them, set themselves at the head of a sodality of this kind in their respective dioceses, yet their *ex officio* seat at the council table of the *Society for the Propagation of the Gospel in Foreign Parts* will have forced the necessities of the case so upon them, that they would hardly be unwilling to lend their concurrence to any measure conducted by others, which, if it made the flame of missionary zeal burn more brightly and steadily in their dioceses, would certainly, in the end, increase rather than impair their resources for carrying on the work of God at home.

We will not believe, that if there can be found some half-dozen of men, or fewer, with zeal to undertake and ability to mould such an organization as has been here imperfectly indicated, there would be wanting materials in abundance in the English Church for carrying it into effect. Our mother's womb is not so barren. We dare not think it. And though we have hitherto neglected our own population in the Colonies,—though we have left the heathen world to the irregular zeal of sectaries to seek their conversion,—though we have listened, apparently unstimulated and unshamed by the fruits of martyrdom being reaped by other communities in Madagascar and the South Seas,—yet in spite of all, we cannot doubt that there exists within the English Church in abundance, if due means are but devised to draw it out, a missionary zeal, a spirit of self-sacrifice, a willingness to spend and be spent, and a temper which only waits for the authorized call to show how cheerfully it can obey.

We may not yet be in a state to develop our hidden resources, or be acquainted with the proper machinery for effecting what there is in store for our Church to do in behalf of distant lands. But God, if He has a favour towards us, will assuredly, in His own good time, raise up some special agents to teach us these things, and to lead us in the way.

M.

## THE MAURITIUS.

THE writer of the following pages having been lately resident in the island of Mauritius for three years, and believing that those more immediately interested in the success of our Foreign Missions are not aware of most of the points to be here mentioned, conceives that he will afford some useful information if he subjoins a few statements collected with care, and on the truth of which reliance may be placed. The relative positions of the English and Roman Catholic Churches in Mauritius will thus be contrasted, and the progress made by each compared.

Mauritius has been a British possession since 1810. By the census of 1st August, 1846, the population was reckoned at 161,920 souls:—

General population . . . . .	52,844
Ex-apprentices <sup>1</sup> and families . . . . .	50,414
Indians . . . . .	56,085
Crews of vessels . . . . .	2,627
Total . . . . .	<u>161,920</u>

The island does not belong to any diocese under the British Crown.

No English bishop ever visited Mauritius until 15th June, 1850, when the Bishop of Colombo came there by permission from the Secretary to the Colonies. Consequently, not one of the Protestant churches had up to that year been consecrated, nor had a confirmation ever taken place on the island.

Setting aside the natives of India, the majority of the inhabitants are Roman Catholics. The minority, to the number of 1,500 to 2,000 at most, are members of the Churches of England or Scotland, and Dissenters, Independents, and Wesleyans, with a few Huguenot families.

The Roman Catholic clergy claim all the population (not being Protestants or Indians) as belonging to their Church, and have succeeded in gaining over, as far as *external* forms are concerned, large portions of the labouring classes. In addition to a bishop, there is a considerable body of Roman Catholic clergy. Of these, five are (or were lately) in Port Louis, the capital; and the others distributed over the island. Until 1848, the Roman Catholic bishop was one of those termed "Bishops in partibus," taking their titles from some insignificant foreign town<sup>2</sup> under the Pope's dominion. But in the year just men-

<sup>1</sup> This term applies to the Natives of Africa (and their descendants) who were released from slavery in 1834.

<sup>2</sup> Thus, they were Dr. Slater, "Bishop of Ruspa," Dr. Morris, "Bishop of Troy," and Dr. Collier, (the present) Bishop of Milève."

tioned, the Secretary to the Colonies (Earl Grey) sent out an order to the Governor of Mauritius, that the Roman Catholic bishop was in future to be designated as the "Right Reverend Bishop Collier," and to be addressed "My Lord," and "Your Lordship," as our bishops are. By the Pope, Dr. Collier has been styled "Bishop of Mauritius," and so (or of Port Louis) he now designates himself. In the parochial church, or cathedral at Port Louis, nearly 2,000 baptisms are said to take place annually, and 35,000 persons are put down as members of the Church in that district alone; but dependence must not be put on this number, as so large a proportion of them attend no church at all. Moreover, it is well known, that at the time of their emancipation, and even up to a later period, the mass of the ex-apprentices were of no church, and had no religion among them. Besides the parochial church at Port Louis, there are similar parish churches, of equally old standing, in the districts of Pamplemousses, Flacq, and Moka; and in 1849 two other handsome churches, capable of containing from 350 to 500 persons, were consecrated in the districts of Rivière du Rempart and Grand Port; in that of Plains Wilhems one is now being built; and Bishop Collier is making great exertions to have one erected in each of the other districts of Savanne and Black River. In addition to all these, there is a considerable number of chapels, chiefly erected by contributions from the ex-apprentices, and persons of that class.

While the Roman Catholics thus flourish, if we turn to the Protestants, we shall find that they are quite thrown into the shade. The episcopal churches on the island are but three; viz. one at Port Louis;—it is properly a Government church, (it was originally a powder magazine,) opened in 1815, all the expenses connected with it being paid out of the Colonial Treasury, except in those changes when the congregation volunteer improvements at their own cost, but even then the Governor's permission<sup>1</sup> is required before they can be undertaken;—one at Plains Wilhems, opened in 1847; one at Moka, opened in 1848.

The Episcopal clergymen are five in number, viz. :—

The Rev. Alexander Denny, Senior Civil Chaplain.	
" Langrishe Banks, Second	ditto.
" J. S. Pering, Chaplain to the Forces.	
" John Mark De Joux, Superintendent of Government Schools.	
" Gideon De Joux, Professor of Mathematics in the Royal College.	<sup>1</sup>

These gentlemen may at first sight appear to be sufficient for the number of churches; but it is necessary to explain that

<sup>1</sup> The Messrs. De Joux are cousins, and natives of Geneva. They have been long employed under the British Government, but do not form part of the ecclesiastical establishment of Mauritius.

such is not the case, which will be best shown by detailing the nature and amount of their respective duties.

The especial duty of the two Civil chaplains is for the Government church in Port Louis; but on the completion of the Plains Wilhems church, the congregation applied for the services of the second Government chaplain, to which the Governor (Sir W. Gomm) consented, the Rev. J. M. De Joux having undertaken to do his duty gratuitously in Port Louis. When, however, the church at Moka was opened, that gentleman was invited to officiate there, the Rev. the Chaplain to the Forces engaging to take his place in Port Louis without any emolument, on an arrangement being made by which his military duties were concentrated. So matters stood until the early part of 1850. In that year, in consequence of instructions from the War Office, Mr. Pering was unable to continue his assistance in the church at Port Louis, and the Senior Civil Chaplain having declared his inability (in consequence of the state of his health) to do all the duty there alone, the Governor (Sir G. Anderson) called upon the second chaplain to resume his duties as assistant in the church at Port Louis. The church at Plains Wilhems thus remained closed for some time; but at the request of the congregation there, and with the consent of that at Moka, Mr. J. Mark De Joux alternated the morning and evening services between the two churches.<sup>1</sup>

In 1849 and 1850 Mr. Gideon De Joux performed Divine service in French each Sunday afternoon in the church at Port Louis, for the benefit of such Protestant French and Creole families as were not sufficiently conversant with the English language. For this duty he receives 50*l.* per annum, raised by subscription among the English congregation; but this service, like so many other arrangements, was in its turn given up, as the reverend gentleman was required for duty elsewhere.

The Chaplain to the Forces preaches to the troops at Port Louis on the first three Sundays of each month, on the fourth Sunday at Mahébourg (Grand Port district), and on the fifth Sunday (or four times a-year) at Flacq.

At the first station he officiates early in the morning in the Government church, and in the two last in a barrack-room. Here it is worthy of remark, that while the Roman Catholics possess a handsome new church at Mahébourg, there is none for Protestants, though of 300 to 350 soldiers, besides their wives and families, and those of regimental and stationary officers there, two-thirds may be (and have been) Protestants! Mr. Pering's other duties are, to visit the garrison prisons and

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<sup>1</sup> The distance between the two churches is about six miles.

military hospitals every Sunday, (or when further required,) and to minister to the inmates of each.

Before proceeding further, it may be as well to state what were the minor changes from the above, resulting from the Bishop of Colombo's visit. They are:—

1st. The Reverend the Chaplain to the Forces performs Divine service on each Sunday, at the residence of the Director of the Botanical Gardens, to the Protestants of Pamplemousses and Rivière du Rempart districts.<sup>1</sup>

2dly. The Rev. Gideon De Joux officiates in a temporary chapel at Belle Ile, in the Black River district, to a congregation composed chiefly of ex-apprentices and other labourers.<sup>1</sup>

In addition to three Episcopalian churches, there are four Dissenting chapels in Mauritius, viz.—One at Port Louis, (well attended,) the Rev. Jean Le Brun officiating minister. One at the Salines, where a Swiss missionary, the Rev. Mons. Favey, officiates. The Rev. Jean Le Brun, jun., has a considerable congregation, chiefly of Madagascar people, at Elizabeth Chapel, in Moka district. Besides these, in Plains Wilhems, Mr. Chéron has Divine service every Sunday, in a building erected by him, which serves as chapel and schoolroom.

Strange to say, considering the number and respectability of the Scotch merchants, there is as yet no Presbyterian church in Mauritius. It is, however, necessary to state, that not only has a minister of that persuasion lately been sent out, but that the site for a church has been chosen in Port Louis. Meanwhile, the service is performed in the Court-house, and by the exertions of one or two active well-wishers, the sum of 400*l.* has been collected towards the expenses of building the church.

The last point which remains to be noticed, is the amount of the incomes of the clergy of the English Church, and of Presbyterian and Roman Catholic denominations.

The salary of the senior Civil Chaplain is 600*l.* per annum; that of the second Civil Chaplain 400*l.* per annum, with 50*l.* additional for keeping a horse.

The Chaplain to the Forces receives Government pay as such, besides Colonial allowances for the relative rank of Major, or 26*l.* per month.

The Messrs. De Joux receive incomes in their respective situations as holding Government appointments, but as they cannot be *required* to officiate as clergymen, they are entitled to remuneration as such whenever they do clerical duty; but

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<sup>1</sup> The writer is not certain as to the terms on which these duties are performed; but he thinks that the former is gratuitous.

the senior of the two reverend gentlemen has been always very liberal in that respect.

A sum of 250*l.* per annum has for some time been provided by Government for a clergyman of the Presbyterian persuasion, but, for the reason already given, it has only been so employed very lately, and a considerable addition to his income would be required in an island so expensive as Mauritius. Accordingly, we believe that the Government allowance has been increased, on condition that the congregation contributes a certain further sum, so as to ensure to the minister 400*l.* a year.

The original salary of the Roman Catholic bishops in Mauritius was 1,000*l.* per annum; but on the departure of the first holder, this sum was reduced to 720*l.*, the difference being paid to Dr. Slater as a pension. We have reason, however, to believe, that within the last few months the bishop's income has been raised to the higher rate, under the plea of "travelling expenses." He has also a free house<sup>1</sup> and a large allowance from the parish of Port Louis for his table expenses. In fact, it is exceedingly doubtful whether any one but the bishop himself is aware of the real emoluments he possesses.

A contrast has thus been drawn between the relative positions of the Protestants and Roman Catholics in Mauritius, and it is proved how much more powerful the one body is than the other. It is, no doubt, true, that the English, and those speaking that language, are but a small number on the island; and the fact that, until 1847 (when it was ordered otherwise), French was the language made use of in the courts of law and other public places there, is a much greater point in favour of the Roman Catholics, and, of course, against the Protestants, than might at first sight appear. Fortunately, however, (and not until long after it was wanted,) it is now enacted by law, that an acquaintance with the English language is imperative on all who hope to rise, or to hold places of trust and office in the colony. The consequence is, that parents of French and Creole families are now more anxious to send their children where they can be taught the language of the country to which they owe their allegiance, and by means of which they are much more likely to be brought to the knowledge and study of the "truth as it is in Jesus."

It is impossible to forget the enthusiasm and delight with which the arrival of a Protestant bishop on the island was welcomed among us, or the gratifying appearance which the Church in Port Louis presented when filled by a larger congreg-

<sup>1</sup> A remarkably handsome and substantially stone built mansion, ("The Palace,") is in process of erection for him. A plan of it is now before us, and shows its extent and general pretensions.

gation than has ever been seen before or since within its walls. But a short and casual visit like that of the Bishop of Colombo, is not one likely to be followed by durable benefits. A resident chief is required, able, zealous, and well informed. He must be tolerant, and above all, overflowing with Christian charity, for he will find much to try him, many prejudices to contend against, and ignorance to combat. He must be prepared to find a steady and energetic opponent in the Roman Catholic bishop. Dr. Collier is most zealous for the advancement of his Church. To his zeal in its cause he owes his present elevation. He is an Englishman, and was educated at Douay. He is now and for a long time has been most anxious to establish a Roman Catholic College at Port Louis, to be entirely under his own control, and in opposition to "The Royal College," which is liberally supported by Government, and open to the young of all persuasions. He came home with the writer a short time ago, with this object in view, and in the hope that he might be supported by Earl Grey in this arrangement. He has again returned to Mauritius, taking with him one of the late *perverses* from the English Church, whom he intends to place at the head of the new seminary which he is about to establish. In this we cannot help thinking that he has well felt the pulse of the Roman Catholics in Mauritius, and that it will prove a good stroke of policy, while he thus gets over the difficulty of introducing another foreign priest,—a measure opposed by the Government of the island. The bishop, and several clergymen whom he took out with him, landed in Port Louis with no little pomp and state on 6th January last.

To conclude. We have often heard the question canvassed in the island as to whether Mauritius ought to be attached to the Diocese of Capetown, or to that of Ceylon, as the residence of an archdeacon. It has ever appeared to be too small a field for a bishopric. But considering its insular and detached situation, and the much greater weight both with the Colonial Government and among his own clergy which a bishop with power to act would have over an archdeacon in Mauritius, we are inclined to prefer in every way that it should be erected into a separate diocese, and that this should be done with as little delay as is consistent with raising the necessary funds, and before our exertions are directed in favour of colonies less known, and not so long the possession of the Crown.

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[Since we received the foregoing article an announcement has appeared in the public papers, to the effect that the *Society for the Propagation of the Gospel* has set apart 3,000*l.* towards endowing a Bishopric in the Island of Mauritius.—Ed.]



## THE COLONIAL CHURCH—MR. GLADSTONE'S BILL.

MR. GLADSTONE'S Bill is, for this session, withdrawn. The discussion, however, to which it has led, shows the pressing necessity of some legislative measure upon the subject. At present, the Church of England, in most of the colonies, is subject to all the restrictions, without sharing any of the advantages, of State connexion. There are at this moment twenty-five Colonial Dioceses, and in no one of these is the jurisdiction of the Bishop, the rights of the Clergy, or the exact status of the Laity, defined or understood. We exceedingly rejoice, therefore, at every attempt to correct this most anomalous condition of things; and we think it important to place prominently on record the following admission and pledge of Sir John Pakington, her Majesty's principal Secretary of State for the Colonies:—"I am quite ready to admit that there are respects in which the Churches in the Colonies are suffering great disadvantages, and that, I believe, they stand in need of legislative assistance, in order to enable them to make regulations which are essential to their proper functions as distinct Churches. I believe that those disabilities are chiefly threefold. First, in the inability to make regulations for their own discipline: second, in the want of greater power of Synodical action: and third, in the want of power to adapt their forms and their Liturgy to their requirements as missionary Churches, which I consider one of the most important functions which can be discharged by Churches so situated."—*Times*, May 20, 1852.

These wants and deficiencies, which the Minister proclaims to exist, are, we presume, mainly those which the Bill of Mr. Gladstone was intended to supply; at all events, the Government which admits the existence of evils so grave, is bound to give the earliest attention to the best means of removing them.

## Correspondence, Documents, &amp;c.

## NATAL.

THE foundation stone of the church of St. Peter, the future parish church of Pieter Maritzburg, and the first edifice which the English Church has yet been able to attempt to erect to the glory of God in this district, was laid on Thursday, 20th November, by his Honour, the Lieutenant-Governor of Natal. The services of the Church are at present celebrated in the Government Schoolroom, (for unhappily

the Church cannot as yet rejoice over its own schools,) which, for this occasion, was decorated voluntarily by the children of the Government School, and here, a large congregation having assembled, the ordinary morning service for the day was offered up by the Rev. W. H. C. Lloyd, of D'Urban; the lessons being read by the Rev. James Green, Rector of Pieter Maritzburg and Rural Dean; and at the conclusion of the service, the Lieutenant-Governor, the Clergy, the Commandant and Officers of the garrison, the Government officials, the Churchwardens, Sidesmen, and Building Committee, followed by the general congregation, and accompanied by the band of the 45th regiment, walked in procession to the site of the new church, around which a large and orderly crowd had assembled. The procession advanced up the nave, chanting the 132d Psalm, and upon the site of the future choir and chancel, the service according to the form appointed to be used in the diocese was said and sung, the Rev. W. H. C. Lloyd reading the proper lessons, and the stone, which is the centre of the east end immediately behind, where it is hoped the altar may be placed, was then laid by the Lieutenant-Governor, who briefly addressed the assembly. The benediction was then pronounced, and the band having played the National Anthem, the Clergy retired to unrobe, and the Lieutenant-Governor and those assembled remained to inspect the works until the return of the Clergy, when all adjourned to the grounds of Mr. Scott and Mr. Shepstone, the Churchwardens, whose ornamental gardens (great rarities in a new colony) afforded much gratification; and luncheon having been provided in the garden of Mr. Scott, his Honour and upwards of 100 of the company sat down together, feeling, and evidently rejoicing in, the bond of union afforded by the Church. The toasts usual upon such meetings in the mother country, having been responded to with great enthusiasm, his Honour and the company returned to the gardens, making way for the workmen and a crowd of children, who appeared to take great interest in the proceedings of a day which will long be remembered by all who were present.

The proposed church is of the decorated order, and is to consist of nave sixty-six feet by twenty-five, chancel twenty-two feet by eighteen, vestry and porch. The plinth is now complete to the height of two feet eight inches from the ground, and has been raised with a good front of free-stone obtained in the neighbourhood, backed in with brick, and from this level it is proposed that the building should be of brick, the windows, doorways, string courses, &c. being of stone. That the whole building should not be of stone and of an imposing character is to be lamented, remembering that it is the first church in the district, in the capital town of that district, and in the centre of a large heathen population, and should therefore have been of a character to give a good tone to the architecture of the country; but £800. has already been expended, and the funds in hand, together with some outstanding promises, will only suffice to raise the walls to the string course, or seven feet from the ground; there will then remain fifteen feet of wall to raise, and the roof to put on, towards

which there remains 150*l.* voted by the *Society for Promoting Christian Knowledge* not yet drawn.

All, therefore, who feel interested in Natal, or whose thoughts are turned towards the heathen of South Africa, should be reminded of the importance of this first work of the Church, a work not for this time only, but for ages to come, and considering the necessity of the full efficiency of the Church in all its parts, not only for its work amongst the heathen, but also for the influence it exercises and the consolation it affords amongst the emigrants from the mother country, should be stimulated to every exertion in so good a cause.

#### DIOCESE OF RUPERT'S LAND.

Accounts from the Red River of 11th December, and 26th January, ult., give interesting information upon the details of this Mission. Friends in England have sent valuable boxes of clothing for the use of the Indians under Christian instruction. It must be obvious how effectually these gifts assist the other endeavours made to counteract the desultory and wandering habits in which the Indians are brought up. The coarser articles of large size are found most useful. The children do not come to the schools so early as at home. They are generally large made, so that coarse, unbleached, or striped cotton shirts of a large size are best for the boys, and the same for the girls. Indeed, the pieces sent unmade were quite as valuable as the made-up clothing, and for frocks decidedly better so, as the English-made are too shapely for a clumsy girl, unused to any greater restraint than a blanket thrown round her shoulders.

Warm woollen clothing is very useful. New books are much prized. The tame and flat scenery of the Red River seems to depress the minds of those who have been long in the country, and reduce them to a listless vacancy.

Two of the natives baptized by the Bishop in March have died; all the rest are going on well, and Mr. Cowley, by whom they were trained, has much to encourage him.

Upon the breaking up of the ice this year the Bishop will set out upon a three months' journey, the longest he has yet made. Mr. Budd, now in charge of Cumberland Mission, goes out at the same time to break up fresh ground among the Indians, with a good stock of medicine, most necessary in the first instance to draw them off from the influence of their conjurors or *medicine men*. Though sometimes inclined to doubt the efficacy of our drugs, because given in smaller quantities than their own decoctions; when satisfied by trial, they are more inclined to listen to the Missionary, and almost look upon him as a heavenly being.

The winter had been a very pleasant one, a day or two of severe cold now and then, and the rest bright and enjoyable weather. One of the baptized Indians who had just died, spoke much of heaven and its happiness, exhorting those about him to be steadfast in the

faith of the Gospel. One of the Indians had come over from the Roman Catholic Mission at Isle la Crosse, hearing that God's own book was to be read at our Mission. He knew the leading parts of the Gospel history when he came, which pass from mouth to mouth among these poor people. After further instruction and baptism, he departed to tell what he had heard, intending when he had done so to return and learn more.

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### Reviews and Notices.

*A Charge delivered to the Clergy of the Diocese of Quebec, at the Triennial Visitation, held in the Cathedral Church of Quebec on the 2d of July, 1851.* By GEORGE J. MOUNTAIN, D.D. Lord Bishop of Quebec. Quebec: Cary.

THE CHARGES of our Colonial Bishops are always replete with interest for the Clergy of the mother country. And this quite independently of the theological ability they display. They are, in fact, records of the most pressing wants and difficulties of the Church Colonial; and thus we are authoritatively informed how far these wants and difficulties are coincident with, how far they differ from, our own. In accordance with our usual practice we proceed to make a few extracts from this able and earnest charge of the venerated Bishop Mountain.

"SUBDIVISION OF THE DIOCESE.—In being permitted, for the fifth time, to assemble the Clergy together in triennial Visitation,—it is naturally the first subject which suggests itself for my notice, that we meet upon this occasion as the Clergy of a reduced Diocese, and have lost our connexion with many valued brethren, as fellow-labourers in the same Ecclesiastical division of the Province. Three Sees of the Church of England are now established in Canada, the whole of which, then forming two separate Provinces, was comprehended within my own jurisdiction, when I was first called to the exercise of the episcopal office. Another See, since we last met, has been established, with very encouraging prospects, within a different portion of British North America, which, when it lay destitute of all such official supervision, was taken, some few years ago, into the range of my own episcopal ministrations. Further subdivisions are in prospect, in Canada itself; and it is sufficiently apparent that these progressive arrangements do not more than keep pace with the advancing demands of the Church; and that the Church, even in Lower Canada alone, must have lost and suffered much, if one chief overseer,—not to speak of any conscious infirmities which may attach to the individual in the contemplation of such a task,—had had to deal single-handed with the charge. The recent erection of the See of Montreal, of which the endowment has been provided by the liberality of Church-

men in England,—although it leaves to us a far more extended surface of country,—has taken away from us, besides the larger half of the Clergy, incomparably the more advanced and flourishing and wealthy portion of Lower Canada, as it respects the Church of England population. In these points of view, it is, by many degrees, the more important section of the Diocese which has now passed away from my hands—and I am content—more than content, I am exceedingly thankful that it should be so, when I see to what other hands it has been transferred.

“THE FLOURISHING CONDITION OF THE DIOCESE OF TORONTO, AND THE PRESENT ASPECT OF THE CHURCH IN ENGLAND.—It is difficult to make mention of any of our Collegiate Institutions in the Province, without pausing to admire the wonderfully energetic and successful manner in which everything has been put in train to repair, in the Diocese of Toronto, the loss inflicted upon the Church, the foremost body, in every respect, in that Diocese, after she had been dislodged and driven out by the hand of power, from her occupation of those halls of learning which it would have been happier for the country to have seen left in her hands, and in which she would have dispensed the advantages of secular education to all denominations alike.

“If we look away from our own merely local interests, to contemplate the condition of the Anglican Church, as a whole, we encounter the same mixed and conflicting aspect of things. Our holy and venerated mother stands, as it were, before us *δακρύειν γελάσασα*: there are many circumstances to gladden her bosom and to enliven her hope,—yet her attitude is that of constraint and distress:—her sunshine is crossed by lowering and ominous clouds, her serenity disturbed by stormy agitations. The multiplication of her churches at home, unparalleled in all ecclesiastical history; the vast extension of her labours abroad, with much actual fruit of a pleasing and interesting kind, of which the *Reports and Quarterly Papers of the Society for the Propagation of the Gospel*, if we look no further, themselves supply us with specimens; the planting of her standard,—‘the meteor flag of England,’ in a sacred application of the words,—firmly set and auspiciously floating, in various and remote regions of the earth; the noble instances of munificence among her wealthier members, in the promotion of religious objects; the gradual yet effective reformation of some old abuses, and the repair of many past neglects: the improved scale established of clerical attainments generally, and the more consistent and elevated tone given to clerical manners and deportment—the growing number of her genuine and intelligently attached disciples, than whom there are not more sound, stable, humble-minded, exemplary and benevolent Christians in the world,—these and many other circumstances which might be pointed out, afford grounds of encouragement and matter of deep thankfulness to God. More than fifty years ago, a learned and pious divine of continental Europe, directing the attention of his son, then only seven years of age, to events which were passing upon the theatre of the

world, used these remarkable words: "Behold, God has certainly great designs with England, and it is a mighty instrument in his hand, to establish his kingdom upon earth,"—the effect of which saying upon the mind of the child, resulted in his passing over, after his College course, to England, and preceeding, in the service of the *Society for Promoting Christian Knowledge*, as a missionary to India. How infinitely more marked and multiplied have been the indications, since that day, of the high and solemn vocation of the Church of England in propagating the faith of Christ over the world! How little must we be either alive to our own responsibilities, or aware of our privileges as Ministers of that Church, if we do not intimately feel and practically recognise the eminent application to ourselves, in that capacity, of the Redeemer's solemn words: *Ye are the salt of the earth: . . . Ye are the light of the world. A city that is set on a hill cannot be hid*—your office is to preserve from corruption the mass in which you mix, and to dispense, by your ministry, the light of divine truth in a world darkened by sin and error: and, in the execution of this task, you occupy a position so conspicuous that, as the success of your faithful labour will redound, far and wide, to the glory of God, so your failures and deficiencies will bring shame upon your heads, and damage to the cause entrusted to your hands."

We cannot forbear quoting, in the next place, the Bishop's views—which are undoubtedly correct—of the kind of toleration required from, and that which is accorded to, the Church of England by dissenting bodies.

"It is a remarkable feature in that estimate of things in religion which is popularly described by the name of *Liberality*, that the Anglican Church is, at least within a certain circle of religious denominations, the only religious body whose particular principles this generally complaisant liberality does not respect, and to which the benefit of such liberality is, in fact, denied. Men may, at pleasure, part off from our communion, manifestly by that separation condemning us:—to find fault with their doing so, is held to be the height of illiberality—but if *we*, from attachment to our principles, *hold ourselves apart* from bodies *so parting from us*, and condemn their more than implied condemnation of us, no similar allowance is made for our prejudices or peculiar views. We find no mercy: but are set down at once as intolerant bigots. The reason of this unequal measure dealt to us, if it were analysed, would be found perhaps to yield a latent tribute to the value of something to be found in our system, which is not to be found elsewhere."

Our next extract will be a long one, but we gladly find room for it, because it touches upon a subject which naturally excites extreme interest in Canada; and if we at home really sympathise with the Church in that country, it ought to excite at least equal interest in this; we allude of course to the—

**THE CLERGY RESERVES.**—The foregoing remarks upon the distinctive claims and character of the Church, afford (incidentally, as a point) of transition to the subject of the Clergy Reserves—that little, but precious and sacred patrimony, with the spoliation of which we are now threatened. In some journals of the province, which advocate this spoliation, the argument is made to proceed upon two assumptions, that the National Church of England is only one in the mass of sects,—and that the State has no right to make endowments for the support of this or any other sect whatever, or to show favour to any particular religious body. It is assumed therefore, (and the assumption is, one which, even in the common science of government, I will venture to call a profound mistake,)—that there is no difference whatever between the characteristics of a Church, which, not to speak of primitive government or a transmitted line of the Ministry, is the stable, settled, hereditary establishment of a country, bound up and identified with all its most venerated institutions,—no difference whatever between the propriety of providing for this and for any and every successive development of religious irregularity, which, under the force of particular circumstances, perhaps, with much mixture of pious intention, or from the mere love of something new and exciting, may embody itself in the shape of a sect, and assume a distinctive name;<sup>1</sup> and it is further assumed, and settled by a stroke of the pen, that the entire constitution of England, in Church and State, is fundamentally wrong. The voluntary system is represented as the true method of providing for the religious wants of the people,—special care being taken, however, to exempt (upon grounds which are quite incorrectly stated) the Roman Catholic Church of the country, with its enormous endowments, from the operation of this principle. I do not purpose to enter here into this argument. If there is any occasion in which we can be warranted in plainly saying, that men who deal with public interests, betray at once a spirit of unfairness and an utter want of acquaintance with their subject, there is certainly room for such plain speaking here. And with respect to the proposed measure itself, for the confiscation of the Reserves, I cannot speak of it at all, without plainly denouncing it,—the only qualifying remark which I can make (and I am happy to make it), being *this*, that there are, no doubt, many advocates of the measure carried away by empty theory and plausible declamation, who would be sufficiently sorry to be parties to it, if they could see it in its true light:—A measure which cannot justly be characterised as otherwise than sacrilegious:—A measure which plainly involves a breach of public faith:—A measure inflicting the severest grievance upon a struggling and ill-provided Church, and robbing her of means to preach the Gospel (as she has faithfully laboured to do) to the poor, that class whose special claim is charged

<sup>1</sup> A writer in one of the religious newspapers of New York, passing some strictures upon the Form used in his own Communion, (the Dutch Reformed) upon occasion of celebrating the Lord's Supper, and, among other points, upon an admonition to "all who are given to raise sects or mutiny in Church or State," to abstain from presenting themselves at the table, asks this question, "*Who would attend, if all who are given to raise sects should stay away?*"

upon our attention by the Saviour, but who are specially overlooked in the working of the voluntary system:—A measure of which it may emphatically be said, that it is neither reconcilable with any Christian care for the spiritual interests and actually existing wants of the country, nor just, nor generous nor grateful—no, assuredly, neither generous nor grateful—for, see what ample revenues are, through the unprecedented easiness and indulgence of the British Government, enjoyed by another Church in the province whose members have concurred in the desire to despoil us of our endowment—and look at the renovated streets of this city, the ranges of building in an improved style of comfort and appearance, which have succeeded to the desolations of 1845—whence were they, in a great measure, drawn, the resources which were made available for repairing the havoc of these awful conflagrations?—Did not the bulk of the contributions come from the hands of English Churchmen, and a vast proportion of them from within the very walls of English churches, upon an appeal made, under the Queen's Letter, by the Clergy of the National Establishment?"

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### Colonial, Foreign, and Home News.

#### SUMMARY.

THE St. John's *Times* of the 24th of March publishes a letter from the Bishop of NEWFOUNDLAND to the Clergy and other members of the Church of England resident in that town, relative to a proposal which had been made to his Lordship to assist in the establishment of a Bethel or *Floating Church*, the services of which, it is suggested, should be conducted by ministers of "various Protestant denominations," as leisure or inclination prompts them. In commenting upon this project, the editor of the paper to which we refer observes:—"With regard to the 'Floating Church' and the different services of the different Clergy in turn, we cannot help fearing that the poor sailors would have some reason to complain, as the Hindoos do, of the preaching and teaching of the various Missionaries in India, by reason of which they say, *the poor Hindoos is in great confusions*." The Bishop naturally declines this prominent feature of the scheme. This is almost the only topic of importance which we have been able to glean from the Colonial newspapers that have reached us up to this date. The minds of American Churchmen have for some time been agitated by a subject of more than usual moment, which we refrained from noticing until it should become almost a matter of history. It will be easy to judge of the interest it has excited by the fact that most of the American Church newspapers speak of it as "one of the most extraordinary transactions they were ever called upon to chronicle." On the 22d September, 1851, Bishop Meade of Virginia, Bishop Burgess of Maine, and Bishop McIlvain, of Ohio, wrote a letter to the Right Reverend George Washington Doane, Bishop of NEW JERSEY,



stating that they had received from certain lay members of the Church in the latter diocese, a request that they would make an inquiry into the truth of certain reports which were in circulation to the prejudice of Bishop Doane, to the great grief of many, and to the injury of religion; and suggesting the propriety of the inculpated bishop summoning a special convention of his own diocese to investigate the truth or falsehood of all that "had been, or might be laid to his charge." There is no specification of the nature of the reports in question; but it appears that Bishop Doane, being engaged in the erection of a college, funds, as is often the case, failed him; and Bishop Doane—like many other clergymen—undertook its completion at his own risk; and the consequence was that he became ruinously embarrassed in his pecuniary affairs; hence the reports in circulation to the bishop's discredit. The bishop declined to summon a special convention for the purpose suggested by his brethren in the episcopate, but did summon a special convention on the 17th of March last, "to consider and express their judgment on the official conduct of the Bishops of Virginia, Maine, and Ohio, as touching the rights of the Bishop and Diocese of New Jersey, in dictating a course of action to be pursued by them." On the day in question the Convention, comprising some of the most eminent men of the United States, repudiated the interference of the three bishops, and, by a large majority, affirmed the confidence of the Convention "in the uprightness of character and purity of intention which have actuated Bishop Doane during his episcopate."

If our colonial and foreign intelligence is scanty, home news is rather unusually abundant. Since our last number, the Imperial Parliament has been busy about the Colonies, with regard both to their ecclesiastical and political condition. On the 28th of April Mr. Gladstone moved the second reading of "The Colonial Bishops Bill," as it has been unfortunately called without the consent of the right honourable gentleman; the object of the bill being this, that, in the Colonies included in the schedule and others declared by Her Majesty in Council, what is called the Church of England in the Colonies should be put, in regard to their own ecclesiastical affairs, on a footing of equality with all unprivileged and unestablished denominations of religion; it had no relations to Colonial Bishops, apart from the lay members of their communion, and its principle was to leave the Colonies, subject to any restraint upon imperial grounds, to the unrestricted management of their own ecclesiastical concerns, without infringing the religious liberty of any other communions. The Colonial Minister did not object to the second reading of the Bill, leaving himself open to make any alteration in the details; and moved the adjournment of the debate to the 19th of May. On the 19th, however, the Colonial Secretary alleged reason for refusing his assent to the second reading. The main part of Sir John Pakington's speech seems to have been founded on a misunderstanding of Mr. Gladstone's, which he (Mr. Gladstone) describes as the "grossest misrepresentation he ever heard." Events run in cycles. So the Colonies must

wait; although Sir Robert Inglis declares that they have shown no anxiety on the subject!! America did not gain the complete organization of her Church until she was dissevered from the parent-stem. Legislation for New Zealand has been more felicitous. On the 4th of May a bill was brought into Parliament to grant a representative constitution to that colony. The islands will be divided into six provinces—Auckland, Wellington, Canterbury, Nelson, Otago, Plymouth—each with a single legislative chamber. The central legislature will consist of the Governor of the Colony, a nominated legislative Council, and a popularly elected legislative Chamber. The project of the Rev. W. C. Dowding, to revive the College at Bermuda, for the West Indies, for which Bishop Berkeley obtained a charter, was discussed on Monday, May 10th, at a meeting at the house of the *Society for the Propagation of the Gospel*. His Grace the Archbishop presided, and several bishops and laymen of note were present. No definite conclusions were arrived at; and it was thought desirable to obtain information from the West Indian bishops before taking steps for the revival of the College. Accounts have reached England of the miserable death by starvation of all the members of the Mission to Tierra del Fuego. This Mission was organized in 1850, "upon the principles of the Church Missionary Society."

#### DEPUTATION OF AMERICAN BISHOPS.

WE had hoped in this present number to convey the welcome, not only of the *Society for the Propagation of the Gospel*, but of the Church at large, to the American Bishops, who, in accordance with the terms of the Archbishop of Canterbury's invitation, were deputed to attend the concluding services of the Society's Jubilee. Admirably, indeed, would the daughter Church of the United States have been represented in the persons of Bishops McCoskry and De Lancey; for among the many ornaments of her Episcopate, of which the American Church may well be proud, two more energetic and devoted, more able and eloquent men are not to be found than the prelates who preside over the important dioceses of Michigan and Western New York. Their presence and their eloquent appeals would have done far more than merely give an *éclat* to the last days of the Society's Jubilee; they would have tended to strengthen and consolidate the union between the mother and daughter Churches. It was in this latter view that we looked forward to their coming with such unmixed satisfaction, and that we now record their inability to execute the high commission intrusted to them with such bitter disappointment. But they are detained by the stern and irresistible call of duty. Although, therefore, we may regret the cause, we have no right to complain. Indeed, there can be no doubt that the disappointment and mortification which we express, are felt no less

severely by themselves and their brethren by whom they were deputed.

It may still, however, be regarded as a subject of congratulation that the proposal was made, and we may hope, although this first attempt at a practical exhibition of the strength and union of the Anglo-Catholic Church has been by unavoidable circumstances defeated, other similar but more successful efforts will be made from time to time from both sides of the Atlantic.

Indeed, it will be seen by the following Report which the Rev. Dr. Wainwright has been specially deputed to lay before the Archbishop and the Society, that the letter of the Archbishop has led to an invitation on the part of the assembled Bishops at New York, to any of the Bishops or Clergy of our own Church who may be disposed to attend the next Triennial Convention. We subjoin a copy of the proceedings referred to:—

“The Right Reverend Bishop Brownell, of Connecticut, the senior Bishop east of the mountains, having invited his brethren in the Episcopate to meet him in the city of New York on the 29th day of April, 1852, to take into consideration a Resolution of the *Society for the Propagation of the Gospel*, transmitted by his Grace the Archbishop of Canterbury to the Secretary of the House of Bishops, the following named Bishops assembled pursuant to said invitation:—

“The Rt. Rev. Thomas Church Brownell, D.D., LL.D., Bishop of the Diocese of Connecticut; the Rt. Rev. John Henry Hopkins, D.D., Bishop of the Diocese of Vermont; the Rt. Rev. George Washington Doane, D.D., LL.D., Bishop of the Diocese of New Jersey; the Rt. Rev. Samuel Allen McCoskry, D.D., Bishop of the Diocese of Michigan; the Rt. Rev. William Heathcote De Lancey, D.D., LL.D., Bishop of the Diocese of Western New York; the Rt. Rev. William Rollinson Whittingham, D.D., Bishop of the Diocese of Maryland; the Rt. Rev. Manton Eastburn, D.D., Bishop of the Diocese of Massachusetts; the Rt. Rev. John Kewley Henshaw, D.D., Bishop of the Diocese of Rhode Island; the Rt. Rev. Carlton Chase, D.D., Bishop of the Diocese of New Hampshire, and the Rt. Rev. John Williams, D.D., Assistant Bishop of the Diocese of Connecticut.

“The Bishops attended Divine service in St. John's Chapel, where Morning Prayer was said by the Rev. Jona. M. Wainwright, D.D., Secretary of the House of Bishops, assisted by the Rev. Benjamin L. Haight, D.D., who read the Lessons. The concluding Collects were offered, and the Benediction pronounced by the Right Rev. Bishop Hopkins. After the service, the Bishops retired to the room attached to the chapel, appropriated to their use. The Right Rev. Bishop Brownell was called to the chair, and the Rev. Dr. Wainwright was appointed Secretary.

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<sup>1</sup> Dr. Wainwright arrived on board the “Baltic” at Liverpool on the 26th ult., and proceeded the same day to London.

The following Preamble and Resolutions were then adopted:—

Whereas the *Society for the Propagation of the Gospel in Foreign Parts*, by a Resolution transmitted through their President, the Archbishop of Canterbury, have requested the Bishops of the Protestant Episcopal Church in the United States of America to “delegate two or more of their number to take part in the concluding services of the Society’s Jubilee year, which will end on June 15th, 1852,” and whereas a very large majority of the Bishops of the said Church have expressed their desire that a meeting of the Bishops should be convened, in order that a respectful and suitable notice might be taken of the Resolution of the venerable Society,

Therefore, be it resolved by the Bishops now assembled,—

I. That our thanks are due to the *Society for the Propagation of the Gospel* for their act of brotherly kindness and Christian courtesy; and that in cordially responding to the same, we regret that no such communication between the Bishops of this Church as would authorize the formal appointment of a delegation from their number, in compliance with the request of the venerable Society, has been found practicable.

II. That the Bishops now present, on their own behalf, and in the belief that their action will be approved by their absent brethren, do request the Right Rev. the Bishops of Michigan and Western New York to be present, and participate in the solemn services with which the Society’s Third Jubilee year will be closed.

III. That the Protestant Episcopal Church in these United States is deeply indebted for its planting and early nurture in this western continent to the charitable efforts of the venerable Society, and that the Bishops of Michigan and Western New York be requested to express to the Society our grateful sense of obligation for the same.

IV. That we devoutly bless God for the great success which has crowned the labours of this first Protestant Missionary Society, in planting the Church of Christ, and causing His Gospel to be preached on every continent, and in the islands of the sea.

V. That the proceedings of the venerable Society, with a view to strengthen the bonds of Christian union, and to promote closer and more frequent intercourse between the mother and daughter Church, by inviting the latter to join in the services at the commencement of the Jubilee Year, in June 1851, and by now renewing the invitation at its close, call forth the warm sympathies of the Bishops now assembled; and they assure their brethren, the Bishops and Clergy of the Church of England, that it would afford them the sincerest pleasure to welcome any of their number at the next Triennial Meeting of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, to be held during the meeting of the General Convention, which assembles in the city of New York on the first Wednesday in October, in the year of our Lord 1853.

VI. That the Secretary be appointed to convey these Resolutions to the Archbishop of Canterbury, as President of the *Society for the Propagation of the Gospel*.”

QUEBEC.—*Visit of the Bishop to the Missions of East and West Frampton.*—(*Canadian Ecclesiastical Gazette of April 8th.*)—The Bishop of Quebec having been under a promise to pay a visit during the present winter to the poor settlers of Cranbourne, who have for some time been engaged in putting up a diminutive church, crossed over on the morning of Saturday 20th March, to Pointe Levi, and proceeded that day to West Frampton, distant from the city about thirty-five miles, upon which place, in the Missionary arrangements of the diocese, the township of Cranbourne is a dependancy. His Lordship arrived, towards evening, at the Parsonage-house of West Frampton, where he became the guest of the Rev. Mr. Van Linge and his lady.

On Sunday the 21st, the bishop and Mr. Van Linge proceeded very early to Cranbourne, the appointment at the church of which place, eighteen miles distant from that of West Frampton, had been fixed at a quarter before ten A.M., in order to give time for returning to the afternoon service at the latter. Mr. Van Linge's horse not appearing to have sufficient speed and strength for accomplishing this object, they were obligingly accommodated with the use of a more active animal in his place, by Mr. T. Hodgson, proprietor of a mill in West Frampton, whose household they roused up in the early prime, to make the exchange. The congregation was in good part assembled, and crowded round the stove in the little church, when they arrived. The building was very cold, being just so far finished as to make it possible to use it for public worship, and the spaces between the timbers were not caulked. The fittings up were, of course, of the roughest temporary kind. Fifty-two persons formed the congregation—no family of the Church of England in the township being unrepresented. One woman having undertaken to lead, a few timid and half-suppressed voices joined in the 149th Psalm, after the prayers. The bishop preached from Psalm xxiii., and took occasion to exhort the people, according to their ability, to push on the completion of their church. They have been aided by a grant from the *Society for Promoting Christian Knowledge*, and by some contributions, chiefly raised in Quebec. The site, with an endowment of fifty acres, was given by Mr. Poole, in charge of the commissariat bakery in that city. Some applications were made for Bibles and Prayer-books, of which a note was duly taken.

Immediately after service, his Lordship and Mr. Van Linge returned to West Frampton, and shortly after their arrival, went to the church, a small stone building, respectably fitted up in the interior. There was a congregation of about seventy persons. The evening hymn and a psalm were sung during the service, and the bishop preached from Gen. xlv. 7—the text being taken from the first lesson.

Frampton is a backward place, with wretchedly bad roads in summer; but Cranbourne, peopled by commuted pensioners from the army, is *par excellence* a poor and backwoods settlement. There is one portion of the road to it known by the name of the Burnt Woods: here there is a low secondary growth, with openings promiscuously among the trees,—that through which the road is carried being only distinguished in winter by the track itself upon the snow. As a specimen of Canadian Missionary adventure, it may be mentioned that Mr. Van Linge, having been sent for to visit a sick person in Cranbourne, during a great snow-storm, proceeded on foot, on account of the difficulty of getting a horse through the accumulations of snow in particular spots. It was dusk when he reached the Burnt Woods, alone and some miles from any house; and the track was so obliterated by the drift, that he could not then distinguish it at all. He only got safely through, by instantly stopping when he found, (by sinking into soft snow,) that he was off the track, and by groping carefully with his feet upon hard bottom.

On Monday 22d, Mr. Van Linge drove the bishop round to visit some of the principal families belonging to the Church, within the circuit of a few miles; and on the day following they went over together to East Frampton, on the other side of the river Etschemin, upon the road to which they were met by the Rev. W. Merrick, Missionary of the place, (whose charge, however, comprehends some of the ranges upon the west side of that river.) The church recently erected in this Mission to replace the original one destroyed by fire, was to be opened for Divine service on Thursday the 25th, (the festival of the Annunciation,) and matters had been arranged for holding, upon the same occasion, a district meeting of the *Diocesan Church Society*. It was for this reason that the bishop remained for some days in Frampton, dividing his time between the two missions. He was received and entertained at the house of Mr. Merrick, whose parents and sister reside with him. On Wednesday the 24th, Mr. Merrick took his Lordship round among the neighbours, as had been done by Mr. Van Linge in the other mission. On that evening, four other clergymen had been expected,—two from Megantic, (one of whom was the secretary of the *Diocesan Church Society*,) one from St. Sylvester, and one from Pointe Levi; and, in the true spirit of Missionary hospitality, an arrangement had been contrived, with the help of kind and willing neighbours, to receive them all at the house. The Rev. J. Torrance, from Pointe Levi, travelling with a good pair of horses, and through a more frequented country, accomplished the journey; but an unusual depth of fresh-fallen snow had so blocked up the roads in the other direction, that his brethren from that quarter could not effect their object. One of them, as it was found afterwards, being the most distant, had come part of the way before the fall of snow had choked the roads, but was brought to a stand at Leeds.

It was still expected that Mr. Van Linge would come over from West Frampton, on the morning of the 25th, but a note was received from him, with the information of his having been called to Cranbourne to visit a sick person. It was agreed, therefore, as there were only two Clergymen of the District Association present, (Mr. Torrance and the Missionary upon the spot,) and as some of the laity from a distance had been prevented from attending, to postpone that part of the intended proceedings of the day. The service proper to the Festival was performed, and was interspersed with chanting, the voices being principally female. A sermon very appropriate to the occasion of first opening the church was preached, from Psalm cxxii. 7, by Mr. Torrance, who took occasion to point it out as matter of thankfulness, that by the Divine blessing upon the exertions of the Missionary, seconded by the goodwill of the principal proprietor in the Mission, and the people, a substantial stone edifice, in place of the former wooden, and in other respects inferior structure, had been so far advanced towards its completion as to be capable of being used. The work has been aided by a grant, through the hands of the Bishop, from the *Society for Promoting Christian Knowledge*, and another from the *Diocesan Church Society*, as well as by some contributions from citizens of Quebec and other friends. The building is about fifty feet long, exceedingly simple, and its style is that species of gothic which is called Early English, or otherwise First Pointed, (the style of St. Matthew's chapel in Quebec.) By great efforts it has been temporarily fitted up in the interior for public worship, having two open desks, a communion-table decently covered, the corners on either side of which are screened off to serve as robing-rooms, and uniform ranges of benches for the accommodation of the worshippers, the whole adapted to serve *ad interim* till the church can be made ready for consecration. The fittings are all of unpainted deal, and the walls and roof of the inside are still in their rough state. During the year and three quarters of Mr. Merrick's incumbency, the former church having been burnt down before his

appointment to the charge, Divine Service has been held in his own house, in which a partition was taken down every Saturday, in order to throw two rooms into one, and the kitchen was entirely dismantled, in order to the occupation of its floor by the benches provided for the congregation.

After the service, at which not less than a hundred persons were present, the Bishop, at the desire of the other two Clergymen, made an address to the congregation, explaining the postponement of the District Association Meeting, and furnishing some details of information at the same time, respecting the origin and objects of the *Diocesan Church Society*, and the operations of the *Society for the Propagation of the Gospel*, whose *Jubilee year* may well be celebrated with thankfulness to God in these North American Colonies, and whose labours, especially when the fruits are contrasted with the condition in which British settlers would otherwise have been found, will be more and more appreciated as they are more and more known, by all who have a discerning love of the souls of men, and recognise a true interest in the cause of Christ on earth.

The census of Frampton (Frampton West and East forming one township) has been just completed, and exhibits five hundred souls belonging to the Church of England. In Cranbourne almost all the Protestants, and in Standon (which constitutes part of the East Frampton Mission) almost all the population, are of that Church. There is an exceedingly small and rudely constructed church, built, however, of stone, in Standon, which there is a hope of replacing by something more deserving of the name.

On Friday the 26th, the bishop and Mr. Torrance took leave of their kind hosts, and Mr. Torrance brought the bishop down to Pointe Levi, where his Lordship immediately crossed over to Quebec.

TORONTO.—(From the *Toronto Church* of 18th March.)—*St. George's Church, Rice Lake*.—A meeting of the inhabitants, resident at Gore Landing, took place at St. George's Church, Rice Lake, a few days since, for the purpose of organizing a Branch of the Church Society of the Diocese of Toronto. A good audience, considering the weather, collected, and the occasion was one of unusual interest.

The proceedings were opened with prayer by the Ven. the Archdeacon of York, when the business of the meeting was introduced by the incumbent, the Rev. Dr. McNab, with a few pertinent observations.

Several addresses were delivered and resolutions adopted bearing upon the character and objects of the Church Society. The audience were deeply interested in the able and pious remarks of the Ven. Dr. Bethune, as well as in those of the Rev. Messrs. Short and Beck.

The following gentlemen were appointed a standing Committee for carrying out the objects of this Parochial Association, viz. the Clergyman, Churchwardens, and Thomas Gore, J. B. Fortune, Wm. Brown, J. Perrin, J. Graham, and Wm. Turner, Esquires.

It was resolved that Messrs. Gore, Hayward, and Ley, be appointed to the standing Committee, at Toronto, as eligible, under Rule III., to become life members of the Corporation.

During the Meeting the Churchwardens, Wm. Falkner and A. Hayward, Esquires, presented the following document, in which is set forth the state and prospects of the Church in that rising and delightful portion of the district :—

*General Statement of the Progress of St. George's Church, Rice Lake*.—This being the first time St. George's Church has been brought regularly under the notice of the Church Society of the Diocese, the Churchwardens feel it their duty to the Congregation, to make a statement of the extraordinary exertion made by its members to provide a Church, and to secure to themselves the great advantage derivable from the residence of a Clergyman.

Upon the first indication of a dense settlement in our neighbourhood, the local proprietor, Thomas S. Gore, Esq., tendered for acceptance the free gift of four acres, in a well-selected situation, for the erection of a church and parsonage, and the formation of a cemetery.

George Ley, Esq., a gentleman just then arrived from England, procured through his friends at home the very handsome sum of 125*l.* currency, towards the erection of the church. To this he himself generously added the further sum of 25*l.*

Another gentleman, Alfred Hayward, Esq., subscribed 30*l.* in land, closely adjoining, therefore peculiarly adapted to Church purposes.

The remainder of the population, to the extent of their means, gave their aid by subscription, in which they were kindly and liberally joined by gentlemen at Cobourg and other parts.

Under these encouraging auspices, the present church building was erected; but the Committee finding their funds exhausted before completion, the ladies of the congregation proffered their effectual services, and instituted a bazaar, which being well seconded by the ladies of Cobourg and Peterboro', cleared about 70*l.*, thereby furnishing means for the completion of the church, giving a respectability to its arrangements, and enclosing the cemetery.

Added to this a Melodeon has been provided by *extra* subscription, which is excellently played, and accompanied by a lady amateur assisted by the choir.

A very handsome service of Communion Plate has been presented by two gentlemen, Major St. Quintin, and Edward Philpotts, Esq., members of the congregation, and, in connexion with the District Church Society, a valuable set of books has been presented by another, Michael Crusoe, Esq., since which Mr. George Ley has forwarded from England a peculiarly valuable set, presented by the *Society for Promoting Christian Knowledge*.

Notwithstanding these so far successful efforts, the congregation feel themselves called upon for yet further exertion, to provide a residence for the Clergyman, and have accordingly raised the sum of 30*l.* and sent Mr. George Ley to England as their agent to collect means for that object. They have had the satisfaction of receiving through his correspondence the best assurances of success.

In order to comply with the regulations of the Society which has the disposal of the Clergy Reserve Fund, the members of the congregation are now trying their utmost to raise funds for a ministerial stipend, by paying a high price in the shape of pew rent, and by other contributions, in the hope of entitling themselves to a corresponding amount from the Clergy Fund, and they trust when these local necessities shall be overcome they may be enabled to contribute to the more general purposes of the Diocesan Church Society.—As the desired result of these efforts is the extension of the worship of the Church of England, it is gratifying to say they bid fair to be crowned with the best success, and that more particularly since the appointment of a regular Minister and the increase of the Church accommodation, the congregation is receiving continual additions.

*Church Society.*—The annual Meeting of the Midland and Victoria Districts branch of the Church Society, was held in the Court House, on Thursday evening, the 4th instant. The Court-room was crowded to excess, and a very deep interest manifested in the proceedings of the evening. The chair was taken by the Ven. the Archdeacon of Kingston, and the Report of the last year's operations was presented and read by the Rev. Mr. Brent, one of the secretaries. From this we extract one of the opening paragraphs:—

“Judging from the reports sent in by these associations, the progress made in promoting the objects contemplated by the Society, seems, on the whole, to be satisfactory and encouraging. It is true the funds have, for



the most part, been expended in meeting local exigencies. This is only natural; and until the more pressing and urgent necessities of each locality shall have been supplied, contributions from such sources, at least to any extent, cannot be expected to the common fund for general purposes."

The census of the City of Toronto, taken 13th January, 1852, is, males 15,045, females 15,718, making a total of 30,763, exclusive of the military.

MINNESOTA.—(From the *Calendar of Connecticut*).—We have been furnished with the following interesting extracts from two private letters lately received from Rev. Mr. Breck. Those parts which refer to the Indians in that region, and their readiness to receive the Gospel, are deserving of serious consideration.

*Mission in the Field, Minn. February 3d, 1852.* . . —As you see above, I am in the Mission Field, travelling it as usual. On Sunday we were scattered abroad over the Mission at our various posts. Brother Wilcoxson left on a thirty mile tramp, to officiate at a mill-seat on the St. Croix. He was also to celebrate Divine service eleven miles further on before he should return, at a station in Northern Wisconsin. Brother Merrick officiated at St. Anthony both morning and afternoon, in the little church that we have built there. Whilst my appointment was at St. Paul. At the two last mentioned settlements, we have the full Services of the Church on every Lord's day. You will be pleased to learn the growth of the parish at St. Paul, and the much means of grace afforded the people. The six communicants found there upon our arrival in July of 1850, have increased, by emigration and addition from within, to forty. Fifty lambs are connected with the Sunday School, and a large number of people are becoming interested in the public services. The following services are had in the church, which you will recollect has been consecrated (without debt) to the services of the Most High, viz.: on Sunday morning and afternoon, the full worship of the Church—on the first Sunday of the month, the afternoon service and sermon are had expressly for the children of the parish, whilst a third service is had for the people in the evening. On this first Sunday I also catechise the children, and after the sermon they make their offering for Missions, depositing their alms in the box (attached to the walls of the church) of the "Church Missionary Society" (for Minnesota)—and at Christmas, Easter, &c. the children take the money out, and a little boy brings the same to me upon the Alms basin, and it is offered upon the altar to the Lord. On the third Sunday in the month, we have an evening service for the Norwegians of St. Paul. The service is in their own tongue, and they appear to esteem it very highly. The sermon is extemporized in very simple English. Thus we strive to bring all wandering sheep into the fold of the Redeemer. Upon each Monday night we have a lecture in the church. The three Clergy of the Mission and the Rev. Mr. Gear participate in this course, each taking one series (consisting of four or five lectures) of the course. We meet the communicants on the Friday afternoon before the first Sunday of each month for a lecture on the Holy Communion, &c. Also a class of adult catechumens meet for instruction prior to Holy Baptism and Confirmation on every third Tuesday afternoon. These services, with not a little parochial visiting, are fast preparing this parish for the stated duties of a settled Clergyman.

At *St. Anthony Falls* the services are simply those of the Sunday both morning and afternoon. We could not learn of a communicant at this place, when we first reached the territory. There are now half a score; five were added on Christmas day. The ladies of the place are deeply interested in completing the church, and are doing all in their power to assist in making it ready for consecration. The Church is before all the

denominations in the erection of a house of worship at this place; and its little bell is the first to call men together to pray! Thus the Church is gradually taking her proper place on the frontier of our vast continent. The church at Stillwater on the St. Croix Lake is yet unfinished, and only saved the appearance within of a barn by the Christmas decorations, for it was used for Divine service on that day for the first time. We have stated worship in it on each alternate Sunday, both morning and afternoon.

On Monday afternoon I left the Mission House on a circuit of a few days; that night I reached Red Rock, where I had Divine service, according to previous appointment, in a private house. This is a farming neighbourhood on the banks of the Mississippi, and called as above from a rock, that is much revered by the Indian, who keeps it painted of a red colour. The next morning I left for Point Douglass, reaching the station about noon. . . .

It is now the 6th of the month and I am at Stillwater, whither I have come for the following Sunday's services. On Tuesday night I had public worship in the log school-house of this settlement, which is at the mouth of St. Croix river, where it discharges itself into the *Father of waters*. From the orderly and animated responses throughout the service, even to the *Amen* at the close of the several prayers, you would have thought the crowded congregation were all Churchmen! whereas a Methodist preacher led in the response; nevertheless there were a few Churchmen present. When little known to these people, I once passed the night on the floor of this school-house. It was winter, but I managed to keep a regular fire until morning. But now a number of families appear to be quite happy in extending their hospitality to us. The next day was devoted to parochial visiting, prior to the evening service, at a station over the Lake on the Wisconsin side. The service again on this night was well attended. The response was almost unanimous. A Church family has lately come in here, that has zeal enough for our holy mother to ensure the complete success of the Church. Two lots admirably located are given for the purpose of a church edifice. The singing and chanting at Point Elizabeth are equal to almost any that I have ever heard in the East. On Thursday morning before sunrise my feet were homeward bound, where I arrived in the afternoon of the day, and on the morning following I started for this place. But you must be ready to cry out, Enough of such statistics! Our household numbers ten members this winter; just double the last. Three are Divinity Students; one is a Catechist and Teacher of the Mission day-school, one is an orphan boy, training for the Church, and another is an Indian child (a Chippeway) undergoing a preparation for an Indian Mission, that we hope may be practicable as a branch to this the present summer. Is there not a latent energy in the Church for the cause of the Red men? They are perishing before our very eyes for lack of a knowledge of the Gospel. The dissenters have been ineffectually at work for fifteen years to benefit them temporally and spiritually. But their system is too naked. There must be a mould, such as the Church, in which to form their character. But more, if you wish it, dear brother, at another time. The very Red man himself is inviting us, and can we refuse? The head chief sends us word that he is "ready to throw everything behind him and embrace the white man's God;"—these are his words. Will you not speak a word to some of the brethren for the poor Indian? We wish not the alms of either Nashotah or Minnesota turned aside to these heathen; but we ask, Is there not an energy yet unawakened that will help the Indian? The example of the English Church in Prince Rupert's Land shows what may be done by the Catholic system. . . .

Have you not another clergyman for us? A clergyman (Rev. S. W. Mauney) has entered this portion of the vineyard as chaplain to Fort Ripley, thereby relieving us of occasional visits to the garrison. . . .

9th February, 1852.

I alluded in my last to the poor Indians; permit me now to enlarge somewhat upon the matter. We desire, if our number and means (persons and pecuniary aid furnished) admit of it, to begin a Branch Mission to this house the present spring and summer, up the Chippeway country. It must be a school having two departments, the one for boys and the other for girls—none received over twelve years of age; the first taught to work with tools and to cultivate the ground—the second taught sewing, cooking, and all household duties. These children will be under the care of the Mission night and day, the year round, and therefore there must be a family and proper assistants connected with the mission, as in foreign fields. Through the domestic life we shall be enabled to instil civilization, and at the same time implant within them Christianity. We shall then strive to work, exterior to the Mission House, upon the wild Indian, and that we have a prospect of doing this, read the extracts as given below, from letters written to us by the father of the Indian boy that is in our family. This Indian man was educated by the Methodists in the south, but he has no longer any confidence in their missions, for they have all completely failed, or nearly so. The same is true of the Presbyterian missions amongst the Sioux, up the Mississippi and St. Peter's rivers, which to the world is a standing disgrace to Christianity. These missions have been established from eight to eighteen years! and instead of benefiting the poor Indian, they really appear to make them more helpless. The success of the Red River missions in Prince Rupert's Land, and elsewhere, shows the power of the Church's system over the mind of the untutored savage. But read these extracts, and judge whether or no there is not an effectual door opening to us to do great good to these heathen people.

"Dec. 21, 1851.—The Indians, particularly the chiefs and principal men, are very anxious to have teachers among them. The field is open for the Missionaries to come in. The Indians have left for me to choose and select a teacher, whom they think would be likely to benefit their nation, &c. The head chief is willing to receive and embrace religious instruction, now or at any time. I think I shall devote myself to teaching him and his family what little I know. If the head chief first embrace the Christian religion, a great change will immediately take place, for he has great influence among his people. Everybody says to you, Come—come and teach. What more can we want? No stronger invitation can be given by the poor Indians. There might be some little translation of the Liturgy, and some of the forms of prayers, &c. It would do a great deal of good at present."

Again, on the 21st of Jan. 1852, was written to me the following:—"The Indians have all good feelings towards the anticipated Missionaries, especially the head chiefs. They all seem to open their dark and stony hearts to receive you at any time. '*Hole in the Day*' (the principal chief) is very anxious to have you come and establish a School among his people in the spring. I have talked to him on religious subjects. He told me two days ago that he had now fully made up his mind to become Christian man. He said, 'I am going to throw everything away behind me; I am going to embrace the white man's God,' &c.

And enclosed with his letter to me was one for our Catechist, who is teaching his little boy of nine years of age, in which he says:—"You will no doubt be happy to learn the minds of the Indians here, of having the Missionaries coming to them. They will gladly receive them. *Hole in the Day's* word—'They will come with the intention of doing us good, but not to deceive or destroy us.' For my part, I am truly glad to see that there is another offer of life, as it were, to be given them in the spring. I am the only one yet to speak and stand for my ruined people. And as long as the good Lord gives me breath, I intend to speak for my people. I know I am unworthy, and I feel my unworthiness before God, and wish I was

Christian. I long to be one." You would be glad to hear a few more words from this letter, which betoken a wild man's sympathy for his child. "Let me say, good friends, when the cold nights come, I think about Alfred. Give him plenty bed-clothes to have him sleep warm. You will bear with me. I know you will bear with poor Indian man. He thinks a great deal about his little boy. I think I say too much when I ask for any to think for me." And now, one more extract from a third letter, received only yesterday, and I am done.

"Feb. 2d, 1852.—Three days ago, I saw two more of the principal chiefs. What did they say, you think? The poor fellows say, 'Let the good white man come, that he may open our blind eyes, and we will give him our children to teach.' So say the whole. Every encouragement is now before you; the door is wide open. I am doing all I can for the great and good cause. If you should need my assistance, I shall be ready any time." Here follows sad news:—"Hole in the Day is very sick; I hardly think he will live long. I should be very happy could you see him: and he told me too, that he should like to see you before he dies." Now I intend starting off in a few days, and walking above *one hundred miles*, just to see this poor Indian, to impart to him religious instruction, and, if I may be so happy, to give to him the grace of Holy Baptism. Here are the very heathen asking for the Gospel in the Church!—Think of this, and will not your own heart burn within you, along with mine, to do them some good? The children must be taken from the wigwam; they will need bedding (cots): they will be taken from the blanket; they will need clothes. These children will be between the ages of five and twelve years. And is there not a latent energy beside, which may be awakened, whereby we may be enabled to erect rude houses, and especially a rustic chapel? I am willing and desirous of entering upon so glorious a work, that the Cross may triumph! Will you not try to interest others in this work?

CHINA.—*American Missions*.—(From the *Spirit of Missions*).—From the Mission at Shanghai advices have been received to 19th November. Bishop Boone was in tolerable health, and looking forward with great gladness of heart to the arrival of the Missionaries who sailed in August. The building for the female school was going forward rapidly, and a portion of it was probably occupied in December.

*The Greek Mission*.—The Rev. Mr. Odenheimer, of Philadelphia, in the course of his travels in Europe last year, visited Athens. The following interesting and valuable testimony to the usefulness of the Mission there, is from a private letter published in the *Banner of the Cross*:—

"Our first visit was to Rev. Mr. Hill, who received us with such a hearty and truly fraternal welcome, that we felt at once at home. Mrs. Hill soon made her appearance, and joined her excellent husband in words and deeds of friendly kindness, which made our day at Athens the happiest since we said farewell to home. Mr. Hill said they had been talking of our visit, of which they had seen a notice only a few days since. He wished us to spend some time with him, but finding us compelled to leave the same afternoon he at once contrived how we might view the attractions of Athens without any unnecessary delay, he himself determining, notwithstanding our protest, to be our 'cicerone.' But in the first place we desired to see the schools, which for so many years have been blessing Greece and other parts of the Levant with the richest spiritual and intellectual benefits. Mrs. Hill, the soul and heart of the schools, accompanied us, and passing through a door leading from their private residence to the school-house which adjoins, we found ourselves greeted with the pleasant sound of children's voices. We went into all the rooms; and such perfect order, such manifest tokens of right cheerful pupilage, I never met with, except in schools conducted on the same system, and with the same gentle womanly spirit

to control them. In one room the little ones were learning their Greek alphabet; in the next, they were learning English and Greek. The exercises, which a very intelligent female teacher put them through, were admirably recited; and in still another room there were evident indications of a really understanding perception of the English, as well as the Greek language. At my request, the girls in this room recited the Creed in Greek; they sung portions of the Greek service; and concluded with singing in English, 'Rock of ages, cleft for me.' Throughout the devotional part of these exercises the greatest reverence was manifested; the children seemed to realize that it was more than a mere exhibition of their knowledge in which they were engaged; and, indeed, in all the classes there was a degree of decorum which served to exalt the already high estimation I had formed of Mr. and Mrs. Hill's judicious and praiseworthy system of operations. When one remembers that for twenty years these laborious Missionaries have devoted themselves to their noble work of elevating and purifying the souls and minds of those over whom they were permitted to have influence, who can declare the amount of good which they have been God's instruments in working for Greece and in the Greek Church? I make use of the term 'Greece' to indicate my opinion that Mr. and Mrs. Hill's work has already produced a great effect upon the *popular*, as well as ecclesiastical mind: and that not for eternity only have their labours availed, but at this moment a fountain of elevated intellectual, as well as religious knowledge, has been opened in the very midst of this community. Another generation, the children of *these* children whom I saw, will witness to the truth that Mr. and Mrs. Hill have given the *State* cause to return thanks for their admirable system of instruction."

CALCUTTA.—*The late Professor Weidemann.*—Not a year has elapsed since we had the sad task of announcing the death of the Rev. A. W. Street, the Senior Professor of Bishop's College, Calcutta. We have now to place on record the decease of his successor, the Rev. G. A. Weidemann. On Saturday, April 3, he went up in the College *dinghy* to Calcutta and Howrah. After making some inquiries about Missionary affairs at Howrah, he left it about six in the evening. In about ten minutes he had got as far as the middle of the river, when a sudden and violent gale swept across the water, and capsized the *dinghy* at once. His sorrowing friends derive much comfort from two circumstances, which show that his death, so wholly unexpected, was not without its providential preparation. One who had the best opportunity of observing, had taken notice of a more than usual thoughtfulness about him during the season of Lent this year. And a sermon was found which he had prepared to preach the following day (Palm Sunday) at Howrah, on the text, "I have a baptism to be baptized with; and how am I straitened until it be accomplished!" One who has read it, says, "It is a very striking sermon, and shows clearly that much of his thoughts had been spent on death."

"This terrible catastrophe," writes a friend, "has removed from his sphere of usefulness one who was fulfilling his duties to the Church, the College, and the *Society for the Propagation of the Gospel*, in a way which rendered his services of daily growing importance, and himself more and more appreciated and beloved, as their fruits were developed. . . . His quiet unostentatious piety, rigid integrity, and unbending conscientiousness, were evidence to his friends that he was not unprepared to enter, even suddenly, into the presence of his Maker." Another friend speaks of his "methodical and unwearied industry," as a distinguishing trait in his character. The bishop, in a letter which was read at the last monthly meeting of the Society in Pall Mall, says: "To our departed brother [the change] was sudden rest and glory. His sincere and consistent piety had commended themselves to me for many years."

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